TRUTH REALITIES THAT BELIEVERS IN GOD MUST ENTER INTO

FOR USE IN THE CHURCH LIFE

THE CHURCH OF ALMIGHTY GOD

TRUTH REALITIES THAT BELIEVERS IN GOD MUST ENTER INTO

FOR USE IN THE CHURCH LIFE

THE CHURCH OF ALMIGHTY GOD

Table of Contents

A. Ten Truths About Visions of Laying Down a Foundation in One's Belief in God

1. Truths Pertaining to the Incarnation
   - a. What the incarnation is, and why it is only He who expresses the truth that is God appearing and working
   - b. Why it is said that corrupt mankind is more in need of the salvation of the incarnate God
   - c. Why God does not use man to do His work of judgment in the last days, but becomes flesh and does it Himself
   - d. The essential differences between the incarnate God and those who are used by God
   - e. Why it is said that God's two incarnations complete the significance of the incarnation
   - f. How to know that Christ is the truth, the way, and the life
   - g. The aim and significance of God incarnating in China to appear and work in the last days
2. Truths Pertaining to the Three Stages of Work
   - a. The purpose of the three stages of work of God's management of mankind
   - b. The significance of each of the three stages of God's work
   - c. The relationship between the three stages of God's work
   - d. Why God must complete three stages of work to save mankind
3. Truths Pertaining to the Work of Judgment in the Last Days
   - a. Why God still needs to do the work of judgment in the last days, though the Lord Jesus redeemed mankind
   - b. How God does the work of judgment, and what results this work can achieve

c. God's work of judgment in the last days is the work of judgment from the great white throne

d. The consequences and outcome of not accepting God's work of judgment in the last days

4. Words Pertaining to the Relationship Between God's Three Stages of Work and His Names

a. Why God has different names in different ages and the significance of His names

b. God's name may change, but His essence never changes

c. Almighty God and the Lord Jesus are incarnate fleshes of the same God

5. Words Pertaining to the Wise Virgins Hearing God's Voice and Welcoming the Lord

a. What the wise virgins and the foolish virgins are

b. God's sheep hear His voice, and only by hearing God's voice can one welcome the Lord

c. Why those who only desire to see signs and wonders will be eliminated

6. Truths Pertaining to the Relationship Between God and the Bible

a. The Bible is only a record of the two stages of God's work during the Age of Law and the Age of Grace; it is not a record of the entirety of God's work

b. The religious world believes that all scripture is inspired by God and that it is all His words; this view is false

c. The religious world thinks that belief in God is belief in the Bible, and departure from the Bible is not belief in God; this understanding is false

d. Why one will fail to obtain eternal life if they uphold and worship the Bible

e. How the Bible came about, and whether it was God's work that came first or the Bible

f. How to approach the Bible in accordance with God's intention

7. Truths Pertaining to Discernment

a. How to differentiate between the true Christ and false christs

b. How to differentiate between the true way and false ways

c. How to discern antichrists

d. How to differentiate between God's work and the work of man

e. How to differentiate the work of the Holy Spirit and the work of evil spirits

f. How to differentiate between having the work of evil spirits and being possessed by evil spirits

8. Truths Pertaining to Discerning the God-resisting Essence of the Religious World

a. How to discern hypocritical Pharisees

b. Why the Lord Jesus cursed the Pharisees, and what the essence of the Pharisees was

c. Why it is said that religious pastors and elders are all walking the path of the Pharisees, and what their essence is

d. Whether religious pastors and elders are really established by God, and whether obeying pastors and elders is submitting to and following God

e. What it is to follow God and what it is to follow man

f. Whether those who are misled and controlled by the Pharisees and antichrists of the religious world can be saved by God

g. What the essence of the religious world joining together with the CCP to resist and condemn Almighty God is, and what the consequences of this will be

h. God's salvation can only be attained by accepting His work in the last days and leaving the religious world

9. Truths Pertaining to Understanding the Essence and Root of Darkness and Evil in the World

a. Satan misleading and corrupting mankind is the root of darkness and evil in the world

b. The harm and consequences that corrupt mankind's wielding power brings to people

c. How God brings an end to the dark age of Satan's rule in the last days

d. Why God will destroy the evil humans who resist Him

10. Truths Pertaining to God Determining the Outcomes of Each Sort of Person and to His Promises to Mankind

a. What the basis is of God's determination of a person's outcome

b. Whom God saves and whom He eliminates

c. Why God's salvation can only be attained by accepting the judgment of the last days

d. What God promises to those who attain salvation and are made perfect

e. What humanity's wonderful destination will be like

B. Truths Related to Resolving Various Kinds of Religious Notions

1. The Notion of the Religious World That: "When the Lord Returns, He Will Come With the Clouds"

2. The Notion of the Religious World That: "When the Lord Returns, He Will Appear to Man as a Spiritual Body Risen From the Dead"

3. The Notion of the Religious World That: "When the Lord Returns, He Will Instantly Change People's Form and Make Them Holy"

4. The Notion of the Religious World That: "When the Lord Returns, People Will Be Directly Raptured Into the Clouds and Meet With Him in the Sky"

5. The Notion of the Religious World That: "The God That The Church of Almighty God Believes in Is a Regular Human Being"

6. The Fallacy of the Religious World That: "Believing in Almighty God Is Betraying the Lord Jesus and It Is Apostasy"

7. The Fallacy of the Religious World That: "Anyone Who Preaches That the Lord Has Returned Incarnate Is Preaching About a False Christ"

8. The Fallacy of the Religious World That: "All Claims That the Lord Has Returned Are False and Cannot Be Believed"

9. The Notion of the Religious World That: "By Believing in the Lord, They Have Already Been Justified by Faith and Attained Salvation

Through Their Faith, and They Do Not Need to Accept the Judgment Work of the Last Days"

10. The Notion of the Religious World That: "Whoever Believes in the Lord Jesus Will Have Eternal Life"

11. The Notion of the Religious World That: "God Has Not Spoken Any More Words or Done Any More Work Than What Is Recorded in the Bible, Anything That Goes Beyond the Bible Is Heresy"

12. The Notion of the Religious World That: "The Entire Bible Was Inspired by God, All the Words in the Bible Are God's Words"

13. The Notion of the Religious World That: "God's Work Must Accord With the Bible; If There Is No Biblical Basis, It Is a False Way"

14. The Notion of the Religious World That: "The Name of the Lord Jesus Will Never Change; When the Lord Returns, He Will Still Be Called Jesus"

15. The Notion of the Religious World That: "When the Lord Jesus Returns, He Will Be Male, Rather Than Female"

16. The Notion of the Religious World That: "When the Lord Returns, He Could Not Possibly Appear and Work in China"

17. The Notion of the Religious World That: "Pastors and Elders Are Established by the Lord"

18. The Notion of the Religious World That: "The Pope Is God's Representative on Earth, When the Lord Returns, He Will First Reveal It to the Pope"

19. The Notion of the Religious World That: "Catholicism Is the Orthodox Church, Departing From the Catholic Church Is Betraying the Lord"

20. The Notion of the Religious World That: "The Judgment of the Great White Throne in the Last Days Is About Rewarding the Good and Punishing the Evil, It Is Not Salvation"

21. The Notion of the Religious World That: "Believers in the Lord Already Engage in Good Behaviors and Have Changed, so They Don't Need to Accept the Judgment and Purification in the Last Days"

22. The Notion of the Religious World That: "God Is Triune"

C. Truths Related to Resolving Various Corrupt Dispositions

1. How to resolve the problem of people's notions and imaginings
2. How to resolve the intent and extravagant desire to gain blessings
3. How to resolve the problem of not accepting the truth and arguing on one's own behalf
4. How to resolve the problem of always making demands of God
5. How to resolve the problem of coveting the fleshly pleasures of family
6. How to resolve the problem of treating people according to one's feelings
7. How to resolve the problem of being willful and unrestrained
8. How to resolve the problem of scumminess
9. How to resolve the problem of frequent negativity
10. How to resolve the problem of being guarded against God and misunderstanding God
11. How to resolve the problem of testing God
12. How to resolve the problem of delimiting and judging God
13. How to resolve the problem of being afraid of enduring suffering and taking on responsibility in one's duty
14. How to resolve the problem of being perfunctory
15. How to resolve the problem of selfishness and despicableness
16. How to resolve the problem of telling lies and engaging in deception
17. How to resolve the problem of faking and pretending
18. How to resolve the problem of a deceitful disposition
19. How to resolve the problem of arrogance and conceit
20. How to resolve the problem of arrogance, self-righteousness, and holding to one's own views
21. How to resolve the problem of working according to one's own will
22. How to resolve being arbitrary and dictatorial

23. How to resolve the problem of liking to show off and testify for oneself
24. How to resolve the problem of seeking fame, gain, and status
25. How to resolve the problem of indulging in the benefits of status
26. How to resolve the problem of an intransigent disposition
27. How to resolve the disposition of being averse to the truth
28. How to resolve a vicious disposition
29. How to resolve a wicked disposition
30. How to resolve the problem of people rebelling against and resisting God
31. How to resolve the problem of walking the path of antichrists
32. How to understand and resolve the problem of the nature of betrayal

D. Truths Pertaining to Discerning Disbelievers, Evil People, False Leaders, and Antichrists

1. How to discern disbelievers
2. How to discern evil people
3. How to discern false leaders
4. How to approach false leaders
5. How to discern antichrists
6. How to discern the character of antichrists
7. How to discern the wicked nature of antichrists
8. How to discern the vicious nature of antichrists
9. How to discern the nature of antichrists that is averse to the truth and hates the truth
10. How to discern the nature essence of Paul
11. The difference between the disposition of antichrists and the essence of antichrists
12. How to approach and handle antichrists

E. Truths Pertaining to the Pursuit of Salvation and Being Made Perfect

1. What it is to believe in God, what it is to follow God

2. Why believers in God must accept His judgment and chastisement
3. How to experience God's judgment and chastisement
4. What true knowledge of oneself is
5. How to know oneself and cast off one's corrupt dispositions
6. The corrupt dispositions that people possess
7. How to discern the nature essence of corrupt humans
8. How to discern the philosophies and various heresies and fallacies of Satan
9. How to approach being pruned
10. How to experience trials and refinement
11. Why believers in God must perform their duties well
12. How one can perform their duty in an up-to-standard manner
13. The relationship between performing a duty and life entry
14. The relationship between performing a duty and testifying for God
15. Performing one's duty well is true testimony
16. Why it is said that performing duties can best reveal people
17. How to approach sickness and pain
18. How to approach familial, fleshly relationships
19. How to approach marriage
20. How to experience persecution and tribulations
21. How to overcome Satan's temptation
22. How to view life and death
23. How to stand firm in one's testimony during trials
24. How to resolve one's corrupt dispositions and attain purification
25. What practicing the truth is
26. What dispositional change is
27. The difference between good behavior and dispositional change
28. What salvation refers to
29. What an honest person is and why God requires people to be honest

30. Why one must be an honest person in order to attain salvation
31. How to practice being an honest person
32. How to accept God's scrutiny
33. The changes that gaining the truth brings upon people
34. What submission to God is
35. The relationship between submitting to God and salvation
36. How one can achieve submission to God
37. What it is to fear God and shun evil
38. What the relationship is between fearing God and shunning evil and being saved
39. How to seek to fear God and shun evil
40. What it is to exalt and testify for God
41. How to serve and testify for God in accordance with His intention
42. Why it is said that only those who have undergone dispositional change are eligible to serve God
43. Why only those who truly love God can be made perfect by Him
44. Why one must seek to know God
45. How to understand God's righteous disposition
46. Only those who know God can serve Him and testify for Him

A. Ten Truths About Visions of Laying Down a Foundation in One's Belief in God

1. Truths Pertaining to the Incarnation

a. What the incarnation is, and why it is only He who expresses the truth that is God appearing and working

Words of Almighty God of the Last Days

The "incarnation" is God's appearance in the flesh; God works among created mankind in the image of the flesh. So for God to be incarnated, He must first be flesh, flesh with normal humanity; this is the most basic prerequisite. In fact, the implication of God's incarnation is that God lives and works in the flesh, that God in His very essence becomes flesh, becomes a man.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

Incarnation means that God's Spirit becomes a flesh, that is, God becomes flesh; the work that the flesh does is the work of the Spirit, which is realized in the flesh, expressed by the flesh. No one except God's flesh can fulfill the ministry of the incarnate God; that is, only God's incarnate flesh, this normal humanity—and no one else—can express the divine work. If, during His first coming, God had not possessed normal humanity before the age of twenty-nine—if as soon as He was born He could work miracles, if as soon as He learned to speak He could speak the language of heaven, if the moment He first set foot upon the earth He could apprehend all worldly matters, discern every person's thoughts and intentions—such a person could not have been called a normal man, and such flesh could not have been called human flesh. If this were the case with Christ, then the meaning and the essence of God's incarnation would be lost. That He possesses normal humanity proves that He is God incarnated in the flesh; the fact that He undergoes a normal human growth process further

demonstrates that He is a normal flesh; moreover, His work is sufficient proof that He is God's Word, God's Spirit, become flesh.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

The incarnate God is called Christ, and Christ is the flesh donned by the Spirit of God. This flesh is unlike any man that is of the flesh. This difference is because Christ is the incarnation of the Spirit, rather than being fleshly. He has both a normal humanity and a complete divinity. His divinity is not possessed by any man. His normal humanity sustains all His normal activities in the flesh, while His divinity carries out the work of God Himself. Be it His humanity or divinity, both submit to the will of the heavenly Father. The essence of Christ is the Spirit, that is, the divinity. Therefore, His essence is that of God Himself; this essence will not disrupt His own work, and He could not possibly do anything that destroys His own work, nor would He ever utter any words that go against His own will. Therefore, the incarnate God would absolutely never do any work that disrupts His own management. This is what all people should understand. The essence of the work of the Holy Spirit is to save man, and is for the sake of God's own management. Similarly, the work of Christ is also to save man, and is for the sake of God's will. Given that God becomes flesh, He realizes His essence within His flesh, such that His flesh is sufficient to undertake His work. Therefore, all the work of God's Spirit is replaced by the work of Christ during the time of incarnation, and at the core of all work throughout the time of incarnation is the work of Christ. It cannot be commingled with work from any other age. And since God becomes flesh, He works in the identity of His flesh; since He comes in the flesh, He then finishes in the flesh the work that He ought to do. Be it the Spirit of God or

be it Christ, both are God Himself, and He does the work that He ought to do and performs the ministry that He ought to perform.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of Christ Is Submission to the Will of the Heavenly Father

The implication of God's incarnation is that God lives and works in the flesh, that God in His very essence becomes flesh, becomes a man. His incarnate life and work can be divided into two stages. First is the life He lives before performing His ministry. He lives in an ordinary human family, in utterly normal humanity, obeying the normal morals and laws of human life, with normal human needs (food, clothing, sleep, shelter), normal human weaknesses, and normal human emotions. In other words, during this first stage He lives in non-divine, completely normal humanity, engaging in all the normal human activities. The second stage is the life He lives after beginning to perform His ministry. He still dwells in the ordinary humanity with a normal human shell, showing no outward sign of the supernatural. Yet He lives purely for the sake of His ministry, and during this time His normal humanity exists entirely in order to sustain the normal work of His divinity, for by then His normal humanity has matured to the point of being able to perform His ministry. So, the second stage of His life is to perform His ministry in His normal humanity, when it is a life both of normal humanity and complete divinity. The reason why, during the first stage of His life, He lives in completely ordinary humanity is that His humanity is not yet able to maintain the entirety of the divine work, is not yet mature; only after His humanity grows mature, becomes capable of shouldering His ministry, can He set about performing the ministry that He ought to perform. Since He, as flesh, needs to grow and mature, the first stage of His life is that of normal humanity—while in the second stage, because His humanity is capable of undertaking His work and performing

His ministry, the life the incarnate God lives during His ministry is one of both humanity and complete divinity. If, from the moment of His birth, the incarnate God began His ministry in earnest, performing supernatural signs and wonders, then He would have no corporeal essence. Therefore, His humanity exists for the sake of His corporeal essence; there can be no flesh without humanity, and a person without humanity is not a human being. In this way, the humanity of God's flesh is an intrinsic property of God's incarnate flesh. To say that "when God becomes flesh He is entirely divine, and not at all human," is blasphemy, for this statement simply does not exist, and violates the principle of incarnation. Even after He begins to perform His ministry, He still lives in His divinity with a human outer shell when He does His work; it is just that at the time, His humanity serves the sole purpose of allowing His divinity to perform the work in the normal flesh. So the agent of the work is the divinity inhabiting His humanity. His divinity, not His humanity, is at work, yet this divinity is hidden within His humanity; in essence, His work is done by His complete divinity, not by His humanity. But the performer of the work is His flesh. One could say that He is a man and also is God, for God becomes a God living in the flesh, with a human shell and a human essence but also the essence of God. Because He is a man with the essence of God, He is above all created humans, above any man who can perform God's work. And so, among all those with a human shell like His, among all those who possess humanity, only He is the incarnate God Himself—all others are created humans. Though they all have humanity, created humans have nothing but humanity, while God incarnate is different: In His flesh He not only has humanity but, more importantly, divinity. His humanity can be seen in the outer appearance of His flesh and in His everyday life, but His divinity is difficult to perceive. Because His divinity is expressed only when He has humanity, and is not as

supernatural as people imagine it to be, it is extremely difficult for people to see. Even today, people have the utmost difficulty fathoming the true essence of the incarnate God. Even after I have spoken about it at such length, I expect it is still a mystery to most of you. In fact, this issue is very simple: Since God becomes flesh, His essence is a combination of humanity and divinity. This combination is called God Himself, God Himself on earth.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

Before Jesus performed the work, He merely lived in His normal humanity. No one could tell that He was God, no one found out that He was the incarnate God; people just knew Him as a completely ordinary man. His utterly ordinary, normal humanity was proof that God was incarnated in the flesh, and that the Age of Grace was the age of the work of the incarnate God, not the age of the Spirit's work. It was proof that the Spirit of God was realized completely in the flesh, that in the age of God's incarnation His flesh would perform all the work of the Spirit. The Christ with normal humanity is a flesh in which the Spirit is realized, and is possessed of normal humanity, normal sense, and human thought. "Being realized" means God becoming man, the Spirit becoming flesh; to put it more plainly, it is when God Himself inhabits a flesh with normal humanity, and through it expresses His divine work—this is what it means to be realized, or incarnated. During His first incarnation, it was necessary for God to heal the sick and cast out demons, because His work was to redeem. In order to redeem the entire human race, He needed to be compassionate and forgiving. The work that He did before He was crucified was healing the sick and casting out demons, which presaged His salvation of man from sin and filth. Because it was the Age of Grace, it was necessary for Him to heal

the sick, thereby showing signs and wonders, which were representative of grace in that age—for the Age of Grace centered around the bestowal of grace, symbolized by peace, joy, and material blessings, all tokens of people's faith in Jesus. That is to say, healing the sick, casting out demons, and bestowing grace were instinctive abilities of Jesus' flesh in the Age of Grace, they were the work the Spirit realized in the flesh. But while He was performing such work, He was living in the flesh, and did not transcend the flesh. No matter what acts of healing He performed, He still possessed normal humanity, still lived a normal human life. The reason I say that during the age of God's incarnation the flesh performed all the work of the Spirit, is that no matter what work He did, He did it in the flesh. But because of His work, people did not regard His flesh as having a completely corporeal essence, for this flesh could work wonders, and at certain special moments could do things that transcended the flesh. Of course, all these happenings occurred after He began His ministry, such as His being tempted for forty days or being transfigured on the mountain. So with Jesus, the meaning of God's incarnation was not completed, but only partially fulfilled. The life that He lived in the flesh before beginning His work was utterly normal in all respects. After He began the work, He retained only the outer shell of His flesh. Because His work was an expression of divinity, it exceeded the normal functions of the flesh. After all, God's incarnate flesh was different from flesh-and-blood humans. Of course, in His daily life, He required food, clothing, sleep, and shelter, He needed all the normal necessities, and had the sense of a normal human being, and thought like a normal human being. People still held Him to be a normal man, except that the work He did was supernatural. Actually, no matter what He did, He lived in an ordinary and normal humanity, and insofar as He performed the work, His sense was particularly normal, His thoughts especially lucid,

more so than those of any other normal man. It was necessary for the incarnate God to have such thinking and sense, for the divine work needed to be expressed by a flesh whose sense was very much normal and whose thoughts were very lucid—only in this way could His flesh express the divine work. All throughout the thirty-three and a half years that Jesus lived on earth, He retained His normal humanity, but because of His work during His three-and-a-half-year ministry, people thought that He was very transcendent, that He was much more supernatural than before. In actuality, Jesus' normal humanity remained unchanged before and after He began His ministry; His humanity was the same throughout, but because of the difference before and after He began His ministry, two different views emerged concerning His flesh. No matter what people thought, God incarnate retained His original, normal humanity the entire time, for since God was incarnated, He lived in the flesh, the flesh that had normal humanity. Regardless of whether He was performing His ministry or not, the normal humanity of His flesh could not be erased, for humanity is the basic essence of flesh.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

God become flesh is called Christ, and so the Christ that can give people the truth is called God. There is nothing excessive about this, for He possesses the essence of God, and possesses God's disposition, and wisdom in His work, that are unattainable by man. Those who call themselves christ, yet cannot do the work of God, are frauds. Christ is not merely the manifestation of God on earth, but also the particular flesh assumed by God as He carries out and completes His work among man. This flesh cannot be supplanted by just any man, but is a flesh that can adequately bear God's

work on earth, and express the disposition of God, and well represent God, and provide man with life.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

He who is God incarnate shall possess the essence of God, and He who is God incarnate shall possess the expression of God. Since God becomes flesh, He shall bring forth the work He intends to do, and since God becomes flesh, He shall express what He is, and shall be able to bring the truth to man, bestow life upon him, and point the way for him. Flesh that does not have the essence of God is decidedly not the incarnate God; of this there is no doubt. If man intends to inquire into whether it is God's incarnate flesh, then he must corroborate this from the disposition He expresses and the words He speaks. Which is to say, to corroborate whether or not it is God's incarnate flesh, and whether or not it is the true way, one must discriminate on the basis of His essence. And so, in determining whether it is the flesh of God incarnate, the key lies in His essence (His work, His utterances, His disposition, and many other aspects), rather than external appearance. If man scrutinizes only His external appearance, and as a result overlooks His essence, this shows that man is benighted and ignorant.

—The Word, Vol. 1. The Appearance and Work of God. Preface

Since we are searching for the footprints of God, it behooves us to search for God's intentions, for the words of God, for His utterances—because wherever there are new words spoken by God, the voice of God is there, and wherever there are the footsteps of God, God's deeds are there. Wherever there is the expression of God, there God appears, and wherever God appears, there the truth, the way, and the life exist. In seeking God's footprints, you have ignored the words "God is the truth, the way, and the

life." And so, many people, even when they receive the truth, do not believe that they have found God's footprints, and still less do they acknowledge the appearance of God. What a grave mistake! The appearance of God cannot be reconciled with man's notions, still less can God appear at the behest of man. God makes His own choices and His own plans when He does His work; moreover, He has His own objectives and His own methods. Whatever work He does, He has no need to discuss it with man or seek his advice, much less to notify each and every person of His work. This is the disposition of God, and it should, moreover, be recognized by everyone. If you desire to witness the appearance of God, to follow God's footsteps, then you must first walk away from your own notions. You must not demand that God do this or that, much less should you place Him within your own confines and limit Him to your own notions. Instead, you should demand of yourselves how you ought to seek God's footprints, how you ought to accept God's appearance, and how you ought to submit to the new work of God: This is what man should do. Since man is not the truth, and is not possessed of the truth, he should seek, accept, and submit.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 1: The Appearance of God Has Ushered in a New Age

This time around, God comes to do work not in a spiritual body, but in a very ordinary one. Moreover, not only is it the body of God's second incarnation, it is also the body through which God returns to the flesh. It is a very ordinary flesh. You cannot see anything that makes Him stand out from others, but you can gain from Him previously unheard-of truths. This insignificant flesh is what embodies all the words of truth from God, undertakes God's work in the last days, and expresses the whole of God's disposition for man to understand. Do you not desire greatly to see the God in heaven? Do you not desire greatly to understand the God in heaven? Do

you not desire greatly to see the destination of mankind? He will tell you all these secrets—secrets that no man has been able to tell you, and He will also tell you of the truths that you do not understand. He is your gate into the kingdom, and your guide into the new age. Such an ordinary flesh holds many unfathomable mysteries. His deeds may be inscrutable to you, but the entire goal of the work He does is sufficient enough to allow you to see that He is not, as people believe, a simple flesh. For He represents the intentions of God and the care shown by God toward mankind in the last days. Though you cannot hear His words seeming to shake the heavens and earth, though you cannot see His eyes as a flame of fire, and though you cannot receive the discipline of His iron rod, nevertheless you can hear from His words that God is wrathful and know that God is showing mercy for mankind; you can see the righteous disposition of God and His wisdom, and, moreover, realize God's solicitude for all mankind. The work of God in the last days is to allow man to see the God in heaven living among men on earth, and to enable man to know, submit to, fear, and love God. This is why He has returned to the flesh for a second time. …

……

All of God's work in the last days is done through this ordinary man. He will bestow everything upon you, and what is more, He will be able to decide everything relating to you. Can such a man be as you believe Him to be: a man so simple as to be unworthy of mention? Is His truth not enough to utterly convince you? Is witness of His deeds not enough to utterly convince you? Or is it that the path He brings is not worthy for you to walk on? When all is said and done, what is it that causes you to abhor Him and to cast Him away and give Him a wide berth? It is this man who expresses the truth, it is this man who provides the truth, and it is this man who gives you a path to follow. Could it be that you are still unable to find the traces

of God's work within these truths? Without the work of Jesus, mankind could not have come down from the cross, but without the incarnation of today, those who come down from the cross could never gain God's approval or enter into the new age. Without the coming of this ordinary man, you would never have the opportunity to see the true countenance of God, nor would you be qualified to, for you are all objects that should have long ago been destroyed.

—The Word, Vol. 1. The Appearance and Work of God. Did You Know? God Has Done a Great Thing Among Men

Christ of the last days brings life, and brings the enduring and everlasting way of truth. This truth is the path by which man gains life, and it is the only path by which man shall know God and be approved by God. If you do not seek the way of life provided by Christ of the last days, then you shall never gain the approval of Jesus, and shall never be qualified to enter the gate of the kingdom of heaven, for you are both a puppet and prisoner of history. Those who are controlled by regulations, by words, and shackled by history will never be able to gain life nor gain the perpetual way of life. This is because all they have is turbid water which has been clung to for thousands of years instead of the water of life that flows from the throne. Those who are not supplied with the water of life will forever remain corpses, playthings of Satan, and sons of hell. How, then, can they behold God? If you only try to hold on to the past, only try to keep things as they are by standing still, and do not try to change the status quo and discard history, then will you not always be against God? The steps of God's work are vast and mighty, like surging waves and rolling thunders—yet you sit passively awaiting destruction, clinging to your folly and doing nothing. In this way, how can you be considered someone who follows the footsteps of the Lamb? How can you justify the God that you hold on to as

a God who is always new and never old? And how can the words of your yellowed books carry you across into a new age? How can they lead you to seek the steps of God's work? And how can they take you up to heaven? What you hold in your hands are words that can provide but temporary solace, not truths that are capable of giving life. The words of scriptures you read can only enrich your tongue and are not words of philosophy that can help you know human life, much less the paths that can lead you to perfection. Does this discrepancy not give you cause for reflection? Does it not make you realize the mysteries contained within? Are you capable of delivering yourself to heaven to meet God on your own? Without the coming of God, can you take yourself into heaven to enjoy family happiness with God? Are you still dreaming now? I suggest, then, that you stop dreaming and look at who is working now—look to see who is now carrying out the work of saving man during the last days. If you do not, you shall never gain the truth, and shall never gain life.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

Related Movie Extracts

The Mystery of God's Incarnation

Related Experiential Testimonies

Listening to God's Voice and Welcoming the Lord

I've Heard the Voice of God

Related Sermons

What Is the Incarnation?

Related Hymns

The Incarnate God Has Humanity and Even More Divinity

The Essence of Christ Is God

Christ of the Last Days Is Man's Gate Into the Kingdom

How to Search for God's Footprints

b. Why it is said that corrupt mankind is more in need of the salvation of the incarnate God

Words of Almighty God of the Last Days

God's saving of man is not done directly using the method of the Spirit and the identity of the Spirit, for His Spirit can neither be touched nor seen by man, neither can man draw near. If He tried to save man directly using the perspective of the Spirit, man would be unable to receive His salvation. If God did not put on the outward form of a created man, there would be no way for man to receive this salvation. For man has no way of approaching Him, much as no one was able to go near the cloud of Jehovah. Only by becoming a created human being, that is, only by putting His word into the body of flesh that He is about to become, can He personally work the word into all who follow Him. Only then can man personally see and hear His word, and moreover enter into possession of His word, and by this means come to be fully saved. If God did not become flesh, no one of flesh and blood would be able to receive such great salvation, nor would a single person be saved. If the Spirit of God worked directly in the midst of mankind, all humanity would be struck down, or else, with no way of coming into touch with God, they would be completely carried away captive by Satan. The first incarnation was to redeem man from sin, to redeem him by means of the fleshly body of Jesus, that is, He saved man from the cross, but the corrupt satanic disposition still remained within man. The second incarnation is no longer to serve as a sin offering but rather to save fully those who were redeemed from sin. This is done so that those who have been forgiven may be delivered from their sins and made fully clean, and by attaining a changed disposition, break free of Satan's influence of darkness and return before the throne of God. Only in this way

can man be fully sanctified. After the Age of Law had come to an end, and beginning with the Age of Grace, God began the work of salvation, which continues until the last days when, in judging and chastising the human race for their rebelliousness, He will completely purify mankind. Only then will God conclude His work of salvation and enter into rest. Therefore, in the three stages of work, only twice has God become flesh to carry out His work among man Himself. That is because only one in the three stages of work is to guide men in leading their lives, while the other two consist of the work of salvation. Only by becoming flesh can God live alongside man, experience the suffering of the world, and live in a normal body of flesh. Only in this way can He supply men with the practical way that they need as created beings. It is through the incarnation of God that man receives full salvation from God, and not directly from heaven in answer to his prayers. Man is of flesh and blood, he has no way of seeing the Spirit of God, much less of approaching His Spirit, so all that he can come into contact with is God's incarnate flesh. Only by means of this is man able to grasp all the ways and all the truths and receive full salvation.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

God became flesh because the object of His work is not the spirit of Satan, or any incorporeal thing, but man, who is of the flesh and has been corrupted by Satan. It is precisely because the flesh of man has been corrupted that God has made fleshly man the object of His work; moreover, because man is the object of corruption, God has made man the only object of His work throughout all the stages of His salvation work. Man is a mortal being, is of flesh and blood, and God is the only One who can save man. In this way, God must become a flesh that possesses the same attributes as man in order to do His work, so that His work might achieve better effects. God must become flesh to do His work precisely because man is of the

flesh, and incapable of overcoming sin or divesting himself of the flesh. Though the essence and identity of God incarnate differ greatly from the essence and identity of man, yet His appearance is identical to that of man; He has the appearance of a normal person, and leads the life of a normal person, and those who see Him can discern no difference to a normal person. This normal appearance and normal humanity are sufficient for Him to do His divine work in normal humanity. His flesh allows Him to do His work in normal humanity, and helps Him do His work among man, and His normal humanity, moreover, helps Him carry out the work of salvation among man. Although His normal humanity has caused much tumult among man, such tumult has not impacted the normal effects of His work. In short, the work of His normal flesh is of supreme benefit to man. Though most people do not accept His normal humanity, His work can still achieve results, and these results are achieved thanks to His normal humanity. Of this there is no doubt. From His work in the flesh, man gains ten times or dozens of times more things than the notions that exist among man about His normal humanity, and such notions shall all ultimately be swallowed by His work. And the effect that His work has achieved, which is to say, the knowledge that man has toward Him, far outweighs man's notions about Him. There is no way to imagine or measure the work He does in the flesh, for His flesh is unlike that of any fleshly human being; although the outer shell is identical, the essence is not the same. His flesh engenders many notions among man about God, yet His flesh can also allow man to acquire much knowledge, and can even conquer any person possessed of a similar outer shell. For He is not merely human, but is God with the outer shell of a human, and none can completely fathom or understand Him. An invisible and intangible God is loved and welcomed by all. If God is just a Spirit that is invisible to man, it is so easy for man to believe in God. People can give

free rein to their imaginations, can choose whatever image they like as God's image to please themselves and make themselves feel happy. In this way, people may do whatever their own God most likes and wishes for them to do, without any scruples. What is more, people believe that no one is more loyal and devout than they toward God, and that all others are Gentile dogs, and disloyal to God. It can be said that this is what is sought by those whose belief in God is vague and based on doctrine; what they seek is all much the same, with little variation. It is merely that the images of God in their imaginations are different, yet their essence is actually the same.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

The only reason that the incarnate God has come into the flesh is because of the needs of corrupt man. It is because of the needs of man, not of God, and all His sacrifices and sufferings are for the sake of mankind, and not for the benefit of God Himself. There are no pros and cons or rewards for God; He shall not reap some future harvest, but that which was originally owed to Him. All that He does and sacrifices for mankind is not so that He might gain great rewards, but purely for the sake of mankind. Though God's work in the flesh involves many unimaginable difficulties, the effects that it ultimately achieves far exceed those of the work done directly by the Spirit. The work of the flesh entails much hardship, and the flesh cannot possess the same great identity as the Spirit, He cannot carry out the same supernatural deeds as the Spirit, much less can He possess the same authority as the Spirit. Yet the essence of the work done by this unremarkable flesh is far superior to that of the work done directly by the Spirit, and this flesh Himself is the answer to the needs of all mankind. For those to be saved, the use value of the Spirit is far inferior to that of the

flesh: The work of the Spirit is able to cover the entire universe, across all mountains, rivers, lakes, and oceans, yet the work of the flesh more effectively relates to every person with whom He comes into contact. What is more, God's flesh with tangible form can better be understood and trusted by man, and can further deepen man's knowledge of God, and can leave upon man a more profound impression of the practical deeds of God. The work of the Spirit is shrouded in mystery; it is difficult for mortal beings to predict, and even harder for them to see, and so they can only rely on hollow imaginings. The work of the flesh, however, is normal and practical, and possessed of rich wisdom, and is a fact that can be beheld by the physical eye of man; man can personally experience the wisdom of the work of God, and has no need to employ his bountiful imagination. This is the accuracy and practical value of the work of God in the flesh. The Spirit can only do things that are invisible to man and difficult for him to imagine, for example the enlightenment of the Spirit, the moving of the Spirit, and the guidance of the Spirit, but for man who has a mind, these do not provide any clear meaning. They only provide a moving, or a broad meaning, and cannot give an instruction with words. The work of God in the flesh, however, is greatly different: It involves the accurate guidance of words, and there are clear intentions and clear required goals to it. And so man does not need to grope around, or employ his imagination, much less make guesses. This is the clarity of the work in the flesh, and its great difference from the work of the Spirit. The work of the Spirit is only suitable for a limited scope and cannot replace the work of the flesh. The work of the flesh gives man far more exact and necessary goals and far more practical, valuable knowledge than the work of the Spirit. The work that is of greatest value to corrupt man is that which provides accurate words, clear goals to pursue, and which can be seen and touched. Only realistic work and timely

guidance are suited to man's tastes, and only practical work can save man from his corrupt and depraved disposition. This can only be achieved by the incarnate God; only the incarnate God can save man from his formerly corrupt and depraved disposition. Although the Spirit is the inherent essence of God, work such as this can only be done by His flesh. If the Spirit worked single-handedly, then it would not be possible for His work to be effective—this is a plain truth. Though most people have become the enemies of God because of this flesh, when He concludes His work, those who are against Him will not only cease to be His enemies, but on the contrary will become His witnesses. They will become the witnesses that have been conquered by Him, witnesses that are compatible with Him and inseparable from Him. He shall cause man to know the importance of His work in the flesh to man, and man shall know the importance of this flesh to the meaning of man's existence, shall know His practical value as concerns the growth of man's life, and, moreover, shall know that this flesh will become a living fountain of life from which man cannot bear to part. Though the incarnate flesh of God is far from matching God's identity and position, and seems to man to be incompatible with His actual status, this flesh, who does not possess the true image of God, or the true identity of God, can do the work that God's Spirit is unable to do directly. Such is the true significance and value of God's incarnation, and it is this significance and value which man is unable to appreciate and acknowledge. Though all mankind look up to God's Spirit and look down on God's flesh, irrespective of how they view or think, the practical significance and value of the flesh far exceed those of the Spirit. Of course, this is only with regard to corrupt mankind. For everyone who seeks the truth and longs for the appearance of God, the Spirit's work can only provide moving or inspiration, and a sense of wondrousness that this work is inexplicable and unimaginable, and a

sense that it is great, transcendent, and admirable, yet also unattainable and unobtainable to all. Man and the Spirit of God can only look upon each other from afar, as if there were a great distance between them, and they can never be alike, as if man and God were separated by an invisible divide. In fact, this is an illusion given to man by the Spirit, which is because the Spirit and man are not of the same kind and shall never coexist in the same world, and because the Spirit possesses nothing of man. So man does not have need of the Spirit, for the Spirit cannot directly do the work most needed by man. The work of the flesh offers man practical objectives to pursue, clear words, and a sense that He is practical and normal, that He is humble and ordinary. Although man may be afraid of Him, for most people He is easy to relate to: Man can behold His face, and hear His voice, and he does not need to look at Him from afar. This flesh feels approachable to man, not distant, or unfathomable, but visible and touchable, for this flesh is in the same world as man.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

When God had not yet become flesh, people did not understand much of what He said, because His words came out of complete divinity. The perspective and context of what He said was invisible and unreachable to mankind; it was expressed from a spiritual realm that people could not see. For people who lived in the flesh, they could not pass through the spiritual realm. But after God became flesh, He spoke to mankind from the perspective of humanity, and He came out of and surpassed the scope of the spiritual realm. He could express His divine disposition, intentions, and attitude through things humans could imagine, things they saw and encountered in their lives, and using methods that humans could accept, in a language they could understand, and with knowledge they could grasp, to

allow mankind to understand and to know God, to comprehend His desires and His required standards within the scope of their capacity and to the degree that they were able. This was the method and principle of God's work in humanity. Even though God's ways and His principles of working in the flesh were mostly achieved by means of or through humanity, it truly did achieve results that could not be achieved by working directly in divinity.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

Now man sees that the work of God incarnate is indeed extraordinary, and there is much in it that cannot be attained by man, and that are mysteries and wonders. Therefore, many have submitted. Some have never submitted to any man since the day of their birth, yet when they see the words of God this day, they fully submit without noticing they have done so, and they do not venture to scrutinize or say anything else. Humanity has fallen under the word and lies prostrate under the judgment of the word. If the Spirit of God spoke directly to man, mankind would all submit to the voice, falling down without words of revelation, much in the way that Paul fell to the ground in the light on the road to Damascus. If God continued to work in this way, man would never be able to come to know his own corruption through the judgment of the word and thereby attain salvation. Only through becoming flesh can God personally deliver His words into the ears of each and every human being, so that all who have ears may hear His words and receive His work of judgment by the word. Only in this way is the result achieved by His word, rather than the Spirit becoming manifest to frighten man into submission. It is only through this practical and yet extraordinary work that the old disposition of man, hidden deep within for many years, can be fully exposed, so that man may recognize it and have it changed. These things are all the practical work of God incarnate, in which,

speaking and executing judgment in a practical manner, He achieves the results of judgment upon man by the word. This is the authority of God incarnate and the significance of God's incarnation. It is done to make known the authority of God incarnate, to make known the results achieved by the work of the word, and to make known that the Spirit has come in the flesh and demonstrates His authority through judging man by the word. Although His flesh is the outward form of an ordinary and normal humanity, it is the results His words achieve that show to man He is full of authority, that He is God Himself, and that His words are the expression of God Himself. By this means all humanity is shown that He is God Himself, that He is God Himself who became flesh, that He is to be offended by none, and that no one can surpass His judgment by the word, and no force of darkness can prevail over His authority. Man submits to Him entirely because He is the Word become flesh, because of His authority, and because of His judgment by the word. The work brought by His incarnate flesh is the authority that He possesses. The reason why He becomes flesh is because the flesh can also possess authority, and He is capable of carrying out work in a practical manner among mankind, in such a way that it is visible and tangible to man. This work is much more practical than the work done directly by the Spirit of God, who possesses all authority, and its results are also apparent. This is because God's incarnate flesh can speak and work in a practical way. The outward form of His flesh holds no authority, and can be approached by man, whereas His essence does carry authority, but His authority is visible to none. When He speaks and works, man is unable to detect the existence of His authority; this facilitates Him in doing work of a practical nature. All this practical work can achieve results. Even though no man realizes that He holds authority, or sees that He is not to be offended, or sees His wrath, He achieves the intended results of His

words through His veiled authority, His hidden wrath, and the words He openly speaks. In other words, through His tone of voice, the sternness of His speech, and all the wisdom of His words, man is utterly convinced. In this way, man submits to the word of God incarnate, who seemingly has no authority, thereby fulfilling God's aim of saving man. This is another aspect of the significance of His incarnation: to speak in a more practical way and allow the reality of His words to have an effect upon man, so that man may witness the power of the word of God. Therefore, were this work not done by means of the incarnation, it would not achieve the slightest results and would not be able to fully save sinful people. If God did not become flesh, He would remain the Spirit who is both invisible and intangible to man. Man being a creature of flesh, he and God belong to two different worlds and are possessed of different natures. The Spirit of God is incompatible with man, who is of flesh, and there is simply no way of establishing relations between them, not to mention that man is incapable of turning into a spirit. This being so, the Spirit of God must become a created being in order to do His original work. God can both ascend to the highest place and humble Himself to become a human creature, doing work among mankind and living in their midst, but man cannot ascend to the highest place and become a spirit, and even less can he descend to the lowest place. This is why God must become flesh to carry out His work. By the same token, during the first incarnation, only the flesh of God incarnate could redeem man through His crucifixion, whereas there would have been no way for the Spirit of God to be crucified as a sin offering for man. God could directly become flesh to serve as a sin offering for man, but man could not directly ascend to heaven to take the sin offering that God had prepared for him. This being so, all that is possible would be to ask God to run back and forth a few times between heaven and earth, not to have man ascend to heaven to

take this salvation, for man had fallen and, moreover, man simply could not ascend to heaven, much less obtain the sin offering. Therefore, it was necessary for Jesus to come among mankind and personally do the work that simply could not be accomplished by man. Every time God becomes flesh, it is out of absolute necessity. If any of the stages could have been carried out directly by the Spirit of God, He would not have submitted to the indignity of being incarnated.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

For all of those who live in the flesh, changing their disposition requires goals to pursue, and knowing God requires witnessing the practical deeds and the real face of God. Both can only be achieved by God's incarnate flesh, and both can only be accomplished by the normal and tangible flesh. This is why the incarnation is necessary, and why it is needed by all corrupt mankind. Since people are required to know God, the images of the vague and supernatural Gods must be dispelled from their hearts, and since they are required to cast off their corrupt disposition, they must first know their corrupt disposition. If only man does the work to dispel the images of the vague Gods from people's hearts, then he will fail to achieve the intended effect. The images of the vague Gods in people's hearts cannot be exposed, cast off, or completely expelled by words alone. In doing so, ultimately it would still not be possible to dispel these deep-rooted things from people. Only by replacing these vague and supernatural things with the practical God and the true image of God, and making people gradually know them, can the due effect be achieved. Man recognizes that the God whom he sought in times past is vague and supernatural. That which can achieve this effect is not the direct leadership of the Spirit, much less the teachings of a certain individual, but the incarnate God. The notions of man are laid bare when the incarnate God officially does His work, because the

normality and practicality of the incarnate God is the antithesis of the vague and supernatural God in man's imagination. The original notions of man can only be revealed when contrasted against the incarnate God. Without the comparison to the incarnate God, the notions of man could not be revealed; in other words, without practicality as a foil, the vague things could not be revealed. No one is capable of using words to do this work, and no one is capable of articulating this work using words. Only God Himself can do His own work, and no one else can do this work on His behalf. No matter how rich the language of man is, he is incapable of articulating the practicality and normality of God. Man can only know God more practically, and can only see Him more clearly, if God personally works among man and completely shows forth His image and His being. This effect cannot be achieved by any human being of flesh. Of course, God's Spirit is also incapable of achieving this effect. God can save corrupt man from the influence of Satan, but this work cannot be directly accomplished by the Spirit of God; rather, it can only be done by the flesh God's Spirit wears, by God's incarnate flesh. This flesh is man and is also God, is a man possessed of normal humanity and also God possessed of full divinity. And so, even though this flesh is not the Spirit of God, and differs greatly from the Spirit, it is still the incarnate God Himself who saves man, who is the Spirit and also the flesh. No matter what He is called by, ultimately it is still God Himself who saves mankind. For the Spirit of God is indivisible from the flesh, and the work of the flesh is also the work of the Spirit of God; it is just that this work is not done using the identity of the Spirit, but is done using the identity of the flesh. Work that needs to be done directly by the Spirit does not require incarnation, and work that requires the flesh to do cannot be done directly by the Spirit, and can only be done by God incarnate. This is what is required for this work, and it is

what is required by corrupt mankind. In the three stages of God's work, only one stage was carried out directly by the Spirit, and the remaining two stages are carried out by the incarnate God, and not directly by the Spirit. The work of the Age of Law done by the Spirit did not involve changing the corrupt disposition of man, and neither did it bear any relation to man's knowledge of God. The work of God's flesh in the Age of Grace and the Age of Kingdom, however, involves man's corrupt disposition and his knowledge of God, and is an important and crucial part of the work of salvation. Therefore, corrupt mankind is more in need of the salvation of the incarnate God, and is more in need of the direct work of the incarnate God. Mankind needs the incarnate God to shepherd him, support him, water him, feed him, judge and chastise him, and he needs more grace and greater redemption from the incarnate God. Only God in the flesh can be the confidant of man, the shepherd of man, the very present help of man, and all of this is the necessity of the incarnation both today and in times past.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

Man has been corrupted by Satan and is the highest of all God's creatures, therefore man is in need of God's salvation. The object of God's salvation is man, not Satan, and that which shall be saved is the flesh of man, and the soul of man, and not devils. Satan is the object of God's annihilation, man is the object of God's salvation, and the flesh of man has been corrupted by Satan, so the first to be saved must be the flesh of man. The flesh of man has been most profoundly corrupted, and it has become something which opposes God, so much so that it even openly opposes and denies the existence of God. This corrupt flesh is simply too intractable, and nothing is more difficult to prune or change than the corrupt disposition of the flesh. Satan comes into the flesh of man to stir up disturbances, and it

uses the flesh of man to disturb the work of God and impair the plan of God, and thus man has become Satan, and become the enemy of God. For man to be saved, he must first be conquered. It is because of this that God rises to the challenge and comes into the flesh to do the work He intends to do, and to do battle with Satan. His aim is the salvation of man, who has been corrupted, and the defeat and annihilation of Satan, which rebels against Him. He defeats Satan through His work of conquering man, while at the same time He saves corrupt mankind. Thus, it is a work that achieves two aims at once. He works in the flesh, and speaks in the flesh, and undertakes all work in the flesh in order to better engage with man, and better conquer man. The last time that God becomes flesh, His work of the last days will be concluded in the flesh. He will class all men according to kind, conclude His entire management, and also conclude all His work in the flesh. After all His work on earth comes to an end, He will be completely victorious. Working in the flesh, God will have fully conquered mankind, and fully gained mankind. Does this not mean that His entire management will have come to an end? When God concludes His work in the flesh, as He has fully defeated Satan and has been victorious, Satan will have no further opportunity to corrupt man. The work of the first incarnation of God was the redemption and forgiveness of man's sins. Now it is the work of conquering and fully gaining mankind, so that Satan will no longer have any way to do its work, and will have completely lost, and God will have been completely victorious. This is the work of the flesh, and is the work done by God Himself. The initial work of the three stages of God's work was done directly by the Spirit, and not by the flesh. The final work of the three stages of God's work, however, is done by the incarnate God, and not directly by the Spirit. The work of redemption of the intermediary stage was also done by God in the flesh. Throughout the entire

management work, the most important work is to save man from the influence of Satan. The key work is the complete conquest of corrupt man, thus restoring the God-fearing heart that man once possessed to those who have been conquered, and allowing him to achieve a normal life, which is to say, the normal life of a created being. This work is crucial, and it is the core of the management work. In the three stages of the work of salvation, the first stage of the work of the Age of Law was far from the core of the management work; it only had the slight appearance of the work of salvation, and was not the beginning of God's work of saving man from the power of Satan. The first stage of work was done directly by the Spirit because, under the law, man only knew to abide by the law, and man did not have more truth, and because the work in the Age of Law hardly involved changes in the disposition of man, much less was it concerned with the work of how to save man from the power of Satan. Thus the Spirit of God completed this supremely simple stage of work that did not concern the corrupt disposition of man. This stage of work bore little relation to the core of the management, and it had no great correlation to the official work of the salvation of man, and so it did not require God to become flesh to personally do His work. The work done by the Spirit is implicit and unfathomable, and it is deeply frightening and unapproachable to man; the Spirit is not suited to directly doing the work of salvation, and is not suited to directly providing life to man. Most suitable for man is to transform the work of the Spirit into an approach that is close to man, which is to say, what is most suitable for man is for God to become an ordinary, normal person to do His work. This requires God to be incarnated to take the place of the Spirit in His work, and for man, there is no more suitable way for God to work. Among these three stages of work, two stages are carried out by the flesh, and these two stages are the key phases of the management

work. The two incarnations are mutually complementary and they complement each other perfectly. The first stage of God's incarnation laid the foundation for the second stage, and it can be said that the two incarnations of God form one whole and are not incompatible with each other. These two stages of God's work are carried out by God in His incarnate identity because they are so important to the entire management work. It could almost be said that, without the work of the two incarnations of God, the entire management work would have ground to a halt, and the work of saving mankind would be nothing but empty talk. Whether or not this work is important is based on the needs of mankind, on the reality of mankind's depravity, and on the severity of Satan's rebelliousness and its disturbance of the work. The right one who is up to the task is predicated upon the nature of the work performed by the worker, and the importance of the work. When it comes to the importance of this work, in terms of what method of work to adopt—work done directly by God's Spirit, or work done by God incarnate, or work done through man—the first to be eliminated is work done through man, and, based on the nature of the work, and the nature of the Spirit's work versus that of the flesh, it is ultimately decided that work done by the flesh is more beneficial for man than work done directly by the Spirit, and that it offers more advantages. This is God's thought at the time when He decided whether the work was to be done by the Spirit or by the flesh. There is a significance and a basis to each stage of work. They are not groundless imaginings, nor are they carried out arbitrarily; there is a certain wisdom to them. Such is the truth behind all of God's work. In particular, there is even more of God's plan in such a great work as God incarnate personally working among man. Therefore, God's wisdom and the entirety of His being are reflected in every action, thought, and idea in His work; this is the more concrete and systematic being of

God. These subtle thoughts and ideas are difficult for man to imagine, and difficult for man to believe, and, moreover, difficult for man to know. Work done by man is done according to general principle, which, for man, is highly satisfactory. Yet compared to the work of God, there is simply too great a disparity; although the deeds of God are great and the work of God is of a magnificent scale, behind them are many minute and precise plans and arrangements that are unimaginable to man. Each stage of His work is not only performed according to principle, but each stage also contains many things that cannot be articulated by human language, and these are the things that are invisible to man. Regardless of whether it is the work of the Spirit or the work of God incarnate, each contains the plans of His work. He does not work groundlessly, and He does not do insignificant work. When the Spirit works directly, it is with His goals, and when He becomes man (which is to say, when He transforms His outer shell) to work, it is even more with His purpose. Why else would He readily change His identity? Why else would He readily become a person who is regarded as lowly and is persecuted?

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

Because the one who is judged is man, man who is of the flesh and has been corrupted, and it is not the spirit of Satan that is judged directly, the work of judgment is therefore not carried out in the spiritual realm, but among man. No one is more suitable, and qualified, than God in the flesh for the work of judging the corruption of man's flesh. If judgment were carried out directly by the Spirit of God, then it would not be all-embracing. Furthermore, such work would be difficult for man to accept, for the Spirit is unable to come face-to-face with man, and because of this, the effects would not be immediate, much less would man be able to behold the

unoffendable disposition of God more clearly. Satan can only be fully defeated if God in the flesh judges the corruption of mankind. Being the same as man possessed of normal humanity, God in the flesh can directly judge the unrighteousness of man; this is the mark of His innate holiness, and of His extraordinariness. Only God is qualified to, and is in the position to, judge man, for He is possessed of the truth, and righteousness, and so He is able to judge man. Those who are without truth and righteousness are not fit to judge others. If this work were done by the Spirit of God, then it would not mean victory over Satan. The Spirit is inherently more exalted than mortal beings, and the Spirit of God is inherently holy, and triumphant over the flesh. If the Spirit did this work directly, He would not be able to judge all of man's rebelliousness and could not reveal all of man's unrighteousness. For the work of judgment is also carried out through man's notions about God, and man has never had any notions about the Spirit, and so the Spirit is incapable of better revealing the unrighteousness of man, much less of completely disclosing such unrighteousness. The incarnate God is the enemy of all those who do not know Him. Through judging man's notions and opposition to Him, He discloses all the rebelliousness of mankind. The effects of His work in the flesh are more apparent than those of the work of the Spirit. And so, the judgment of all mankind is not carried out directly by the Spirit but is the work of the incarnate God. God in the flesh can be seen and touched by man, and God in the flesh can completely conquer man. In his relationship with God in the flesh, man progresses from opposition to submission, from persecution to acceptance, from notions to knowledge, and from rejection to love—these are the effects of the work of the incarnate God. Man is only saved through the acceptance of His judgment, man only gradually comes to know Him through the words of His mouth, man is conquered by Him during his

opposition to Him, and he receives the life supply from Him during the acceptance of His chastisement. All of this work is the work of God in the flesh, and not the work of God in His identity as the Spirit. The work done by God incarnate is the greatest work, and the most profound work, and the crucial part of the three stages of God's work are the two stages of the work of incarnation. The profound corruption of man is a great obstacle to the work of God incarnate. In particular, the work carried out on the people of the last days is tremendously difficult, and the environment is hostile, and the caliber of every kind of person is quite poor. Yet at the end of this work, it will still achieve the proper effect, without any flaws; this is the effect of the work of the flesh, and this effect is more persuasive than that of the work of the Spirit. The three stages of God's work shall be concluded in the flesh, and they must be concluded by the incarnate God. The most important and most crucial work is done in the flesh, and the salvation of man must be personally carried out by God in the flesh. Even though all mankind feels that God in the flesh seems unrelated to man, in fact this flesh concerns the fate and existence of the whole of mankind.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

The best thing about His work in the flesh is that He can leave accurate words and exhortations, and His specific intentions for mankind to those who follow Him, so that afterward His followers can more accurately and more concretely pass on all of His work in the flesh, and His intentions for the whole of mankind, to those who accept this way. Only the work of God in the flesh among man truly accomplishes the fact of God's being together and living together with man. Only this work fulfills man's desire to behold the face of God, witness the work of God, and hear the personal word of God. The incarnate God brings to an end the age when only the back of

Jehovah appeared to mankind, and He also concludes the age of mankind's belief in the vague God. In particular, the work of the last incarnate God brings all mankind into an age that is more realistic, more practical, and more beautiful. He not only concludes the age of law and rules but, more importantly, He reveals to mankind a God who is practical and normal, who is righteous and holy, who unlocks the work of the management plan and who demonstrates the mysteries and destination of mankind, who created mankind and brings to an end the management work, and who has remained hidden for thousands of years. He brings the age of vagueness to a complete end, He concludes the age in which the whole of mankind wished to seek God's face but was unable to, He ends the age in which the whole of mankind served Satan, and He leads the whole of mankind all the way into a completely new era. All this is the outcome of the work of God in the flesh in place of God's Spirit. When God works in His flesh, those who follow Him no longer seek and grope after those things which seem to both exist and not exist, and they cease to guess at the intentions of the vague God. When God spreads His work in the flesh, those who follow Him shall pass on the work that He has done in the flesh to all religions and denominations, and they shall communicate all of His words to the ears of the whole of mankind. All that is heard by those who receive His gospel shall be the facts of His work, shall be things personally seen and heard by man, and shall be facts and not hearsay. These facts are the evidence with which He spreads the work, and they are also the tools that He uses in spreading the work. Without the existence of facts, His gospel would not spread across all countries and to all places; without facts but only with man's imaginings, He would never be able to do the work of conquering the entire universe. The Spirit is impalpable to man, and invisible to man, and the work of the Spirit is incapable of leaving any further evidence or facts

of God's work for man. Man shall never behold the real face of God, he shall always believe in a vague God that does not exist. Man shall never behold the face of God, nor will man ever hear words personally spoken by God. Man's imaginings are, after all, empty, and cannot replace the true face of God; the inherent disposition of God, and the work of God Himself, cannot be impersonated by man. The invisible God in heaven and His work can only be brought to earth by God incarnate who personally does His work among man. This is the most ideal way for God to appear to man, in which man sees God and comes to know the true face of God, and it cannot be achieved by a non-incarnate God. Having carried out His work to this stage, God's work has already achieved the optimal effect, and has been a complete success. The personal work of God in the flesh has already completed ninety percent of the work of His entire management. This flesh has provided a better beginning to all of His work, and a summary for all of His work, and has promulgated all of His work, and made the last thorough replenishment to all of this work. Henceforth, there will not be another incarnate God to do the fourth stage of God's work, and never will there be any wondrous work of a third incarnation of God.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

The work of God in the flesh must be done in the flesh. If it were done directly by the Spirit of God, it would yield no effects. Even if it were done by the Spirit, the work would be of no great significance, and would ultimately be unpersuasive. All created beings wish to know whether the work of the Creator has significance, and what it represents, and what it is done for the sake of, and whether the work of God is full of authority and wisdom, and whether it is of the utmost value and significance. The work He does is done for the salvation of the whole of mankind, for the sake of

defeating Satan, and for bearing testimony to Himself among all things. As such, the work that He does must be of great significance. The flesh of man has been corrupted by Satan, and it has been most deeply blinded, and profoundly harmed. The most fundamental reason why God works personally in the flesh is because the object of His salvation is man, who is of the flesh, and because Satan also uses the flesh of man to disturb the work of God. The battle with Satan is actually the work of conquering man, and at the same time, man is also the object of God's salvation. In this way, the work of God incarnate is essential. Satan corrupted the flesh of man, and man became the embodiment of Satan, and became the object to be defeated by God. In this way, the work of doing battle with Satan and saving mankind occurs on earth, and God must become human in order to do battle with Satan. This is work of the utmost practicality. When God is working in the flesh, He is actually doing battle with Satan in the flesh. When He works in the flesh, He is doing His work in the spiritual realm, and He makes the whole of His work in the spiritual realm real on earth. The one who is conquered is man, man who is rebellious to Him, and the one who is defeated is the embodiment of Satan (of course, this is also man), who is in enmity to Him, and the one who is ultimately saved is also man. In this way, it is even more necessary for God to become a human who has the outer shell of a created being, so that He is able to do real battle with Satan, to conquer man, who is rebellious to Him and possessed of the same outer shell as Him, and to save man, who is of the same outer shell as Him and has been harmed by Satan. His enemy is man, the object of His conquest is man, and the object of His salvation is man, who was created by Him. So He must become human, and in this way, His work becomes much easier. He is able to defeat Satan and conquer mankind, and, moreover, is able to save mankind. Although this flesh is normal and practical, He is no

common flesh: He is not flesh that is only human, but flesh that is both human and divine. This is the difference between Him and man, and it is the mark of the identity of God. Only flesh such as this can do the work that He intends to do, and fulfill the ministry of God in the flesh, and fully complete His work among man. If it were not thus, His work among man would always be empty and flawed. Even though God can do battle with the spirit of Satan and emerge victorious, the old nature of corrupted man can never be resolved, and those who are rebellious to God and oppose Him can never truly become subject to His dominion, which is to say, He can never conquer mankind, and can never gain the whole of mankind. If His work on earth cannot be resolved, then His management shall never be brought to an end, and the whole of mankind will not be able to enter rest. If God cannot enter rest with all of His created beings, then there shall never be an outcome to such management work, and the glory of God shall consequently disappear. Although His flesh has no authority, the work He does will have achieved its effect. This is the inevitable direction of His work. Regardless of whether or not His flesh is possessed of authority, as long as He is capable of doing the work of God Himself, then He is God Himself. Regardless of how normal and ordinary this flesh is, He can do the work He should do, for this flesh is God and is not just a human. The reason this flesh can do the work that man cannot is because His inner essence is unlike that of any human, and the reason He can save man is because His identity is different from that of any human. This flesh is so important to mankind because He is man and, even more so, He is God, because He can do the work that no ordinary man of flesh can do, and because He can save corrupt man, who lives together with Him on earth. Though He is identical to man, the incarnate God is more important to mankind than any person of value, for He can do the work that cannot be done by the Spirit of God, is

more able than the Spirit of God to bear testimony to God Himself, and is more able than the Spirit of God to fully gain mankind. As a result, although this flesh is normal and ordinary, His contribution to mankind and His significance to the existence of mankind make Him highly precious, and the practical value and significance of this flesh is immeasurable to any human. Although this flesh cannot directly destroy Satan, He can use His work to conquer mankind and defeat Satan, and make Satan fully submit to His dominion. It is because God is incarnated that He can defeat Satan and is able to save mankind. He does not directly destroy Satan, but instead becomes flesh to do the work to conquer mankind, who has been corrupted by Satan. In this way, He is better able to bear testimony to Himself among His created beings, and He is better able to save corrupted man. God incarnate's defeat of Satan bears greater testimony, and is more persuasive, than the direct destruction of Satan by the Spirit of God. God in the flesh is better able to help man know the Creator and is better able to bear testimony to Himself among His created beings.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

Related Movie Extracts

The Necessity for God to Do His Work Through Incarnation

How Will the Lord Appear to Man When He Comes Again?

Related Experiential Testimonies

How I Should Welcome the Lord

Related Sermons

Why Does God Come Incarnate in the Last Days, Not in Spirit Form?

Why Does God Incarnate to Perform His Judgment Work of the Last Days?

Related Hymns

Only God Incarnate Can Completely Save Man

The Necessity of God's Incarnation

Corrupt Mankind Needs the Salvation of God Incarnate

c. Why God does not use man to do His work of judgment in the last days, but becomes flesh and does it Himself

Words of Almighty God of the Last Days

The work of judgment is God's own work, so it must naturally be carried out by God Himself; it cannot be done by man in His stead. Because judgment is the use of the truth to conquer humankind, there is no question that God would still appear in the incarnate image to perform this work among man. That is to say, Christ of the last days shall use the truth to teach people across the world and make all truths known to them. This is God's work of judgment.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

Christ of the last days uses a variety of truths to teach man, to expose the substance of man, and to dissect the words and deeds of man. These words comprise various truths, such as man's duty, how man should submit to God, how man should be loyal to God, how man ought to live out normal humanity, as well as the wisdom and the disposition of God, and so on. These words are all directed at the substance of man and his corrupt disposition. In particular, the words that expose how man spurns God are spoken in regard to how man is an embodiment of Satan, and an enemy force against God. In undertaking His work of judgment, God does not simply make clear the nature of man with a few words; He exposes and prunes over the long term. All these different methods of exposure and pruning cannot be substituted with ordinary words, but with the truth of which man is utterly bereft. Only methods such as these can be called judgment; only through judgment of this kind can man be subdued and

thoroughly convinced about God, and moreover gain true knowledge of God. What the work of judgment brings about is man's understanding of the true face of God and the truth about his own rebelliousness. The work of judgment allows man to gain much understanding of the intentions of God, of the purpose of God's work, and of the mysteries that are incomprehensible to him. It also allows man to recognize and know his corrupt essence and the roots of his corruption, as well as to discover the ugliness of man. These effects are all brought about by the work of judgment, for the essence of this work is actually the work of opening up the truth, the way, and the life of God to all those who have faith in Him. This work is the work of judgment done by God.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

Today, it is because of your filth that I judge you, and it is because of your corruption and rebelliousness that I chastise you. I am not flaunting My power to you or deliberately oppressing you; I do these things because you, who have been born in this land of filth, have been so severely contaminated by filth. You have simply lost your integrity and humanity, like swine that live in dirty places. It is because of your filth and corruption that you are judged and that I unleash My wrath upon you. It is precisely because of the judgment of these words that you have been able to see that God is the righteous God, and that God is the holy God; it is precisely because of His holiness and His righteousness that He judges you and unleashes His wrath upon you; it is precisely because He sees the rebelliousness of mankind that He reveals His righteous disposition. Mankind's filth and corruption makes manifest His holiness. This is enough to show that He is God Himself, who is holy and pristine, and yet lives in the land of filth. If a person wallows in the mire with others, and there is

nothing holy about him, and he has no righteous disposition, then he is not qualified to judge man's iniquity, nor is he fit to carry out the judgment of man. How could people who are equally filthy as one another be qualified to judge those who are alike to them? Only the holy God Himself is able to judge the whole of filthy mankind. How could man judge man's sins? How could man see the sins of man, and how could man be qualified to condemn these sins? If God were not qualified to judge the sins of man, then how could He be the righteous God Himself? It is because people reveal corrupt dispositions that God speaks in order to judge them, and only then can they see that He is a holy God.

—The Word, Vol. 1. The Appearance and Work of God. How the Effects of the Second Step of the Work of Conquest Are Achieved

For all of those who live in the flesh, changing their disposition requires goals to pursue, and knowing God requires witnessing the practical deeds and the real face of God. Both can only be achieved by God's incarnate flesh, and both can only be accomplished by the normal and tangible flesh. This is why the incarnation is necessary, and why it is needed by all corrupt mankind. Since people are required to know God, the images of the vague and supernatural Gods must be dispelled from their hearts, and since they are required to cast off their corrupt disposition, they must first know their corrupt disposition. If only man does the work to dispel the images of the vague Gods from people's hearts, then he will fail to achieve the intended effect. The images of the vague Gods in people's hearts cannot be exposed, cast off, or completely expelled by words alone. In doing so, ultimately it would still not be possible to dispel these deep-rooted things from people. Only by replacing these vague and supernatural things with the practical God and the true image of God, and making people gradually know them, can the due effect be achieved. Man recognizes that the God

whom he sought in times past is vague and supernatural. That which can achieve this effect is not the direct leadership of the Spirit, much less the teachings of a certain individual, but the incarnate God. The notions of man are laid bare when the incarnate God officially does His work, because the normality and practicality of the incarnate God is the antithesis of the vague and supernatural God in man's imagination. The original notions of man can only be revealed when contrasted against the incarnate God. Without the comparison to the incarnate God, the notions of man could not be revealed; in other words, without practicality as a foil, the vague things could not be revealed. No one is capable of using words to do this work, and no one is capable of articulating this work using words. Only God Himself can do His own work, and no one else can do this work on His behalf. No matter how rich the language of man is, he is incapable of articulating the practicality and normality of God. Man can only know God more practically, and can only see Him more clearly, if God personally works among man and completely shows forth His image and His being. This effect cannot be achieved by any human being of flesh.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

It is precisely because Satan has corrupted the flesh of man, and man is the one who God intends to save, that God must assume the flesh to do battle with Satan and to personally shepherd man. Only this is beneficial to His work. The two incarnate fleshes of God have existed in order to defeat Satan, and also in order to better save man. That is because the one doing the battle with Satan can only be God, whether it be the Spirit of God or the incarnate flesh of God. In short, it cannot be the angels who are doing battle with Satan, much less can it be man, who has been corrupted by Satan. The angels are powerless to fight this battle, and man is even more impotent. As

such, if God wishes to work the life of man, if He wishes to personally come to earth to save man, then He must personally become flesh—that is, He must personally assume the flesh, and with His inherent identity and the work that He must do, come among man and personally save man. If not, if it were the Spirit of God or man that did this work, then nothing would ever come of this battle, and it would never end. Only when God becomes flesh to personally go to war against Satan among man does man have a chance of salvation. Furthermore, only then is Satan shamed and left without any opportunities to exploit or any plans to execute. The work done by God incarnate is unachievable by the Spirit of God, and it would be even more impossible for any fleshly man to do it on God's behalf, for the work that He does is for the sake of the life of man, and in order to change the corrupt disposition of man. Were man to participate in this battle, he would only flee in woeful disarray, and would simply be incapable of changing his corrupt disposition. He would be incapable of saving man from the cross, or of conquering all of rebellious mankind, but would only be able to do a little old work that does not go beyond principles, or else work that is unrelated to the defeat of Satan. So why bother? What is the significance of work that cannot gain mankind, much less defeat Satan? And so, the battle with Satan can only be carried out by God Himself, and it would simply be impossible for man to do it. Man's duty is to submit and to follow, for man is unable to do work akin to creating the heavens and earth, nor, moreover, can he carry out the work of battling Satan. Man can only satisfy the Creator under the leadership of God Himself, through which Satan is defeated; this is the only thing that man can do. And so, every time a new battle commences, which is to say, every time the work of a new age begins, this work is personally done by God Himself, through which He leads the entire age and opens up a new path for the whole of mankind.

The work of God's entire management plan is personally done by God Himself. The first stage—the creation of the world—was personally done by God Himself, and if it had not been, then no one would have been capable of creating mankind; the second stage was the redemption of all mankind, and it was also personally done by God Himself; the third stage goes without saying: There is an even greater need for the end of all God's work to be done by God Himself. The work of redeeming, conquering, gaining, and perfecting the whole of mankind is all personally carried out by God Himself. If He did not personally do this work, then His identity could not be represented by man, nor His work done by man. In order to defeat Satan, in order to gain mankind, and in order to give man a normal life on earth, He personally leads man and personally works among man; for the sake of His entire management plan, and for all of His work, He must personally do this work. If man only believes that God came so that man may see Him, for the sake of making man happy, then such beliefs hold no value, no significance. Man's understanding is too superficial! Only by carrying this work out Himself can God do this work thoroughly and completely. Man is incapable of doing it on behalf of God. As he does not have God's identity or His essence, he is incapable of doing God's work, and even if man did this work, it would not have any effect. The first time God became flesh was for the sake of redemption, to redeem all mankind from sin, to make man capable of being cleansed and of being forgiven for his sins. The work of conquest is also personally done by God among man. If, during this stage, God were only to speak prophecy, then a prophet or someone gifted could be found to take His place; if it were only prophecy being spoken, then man could stand in for God. Yet if man tried to

personally do the work of God Himself and tried to work the life of man, it would be impossible for him to do this work. It must be personally done by God Himself: God must personally become flesh to do this work. In the Age of Word, if only prophecy were spoken, then Isaiah or Elijah the prophet could be found to do this work, and there would be no need for God Himself to do it personally. Because the work done in this stage is not merely the speaking of prophecy, and because it is of greater importance that the work of words is used to conquer man and defeat Satan, this work cannot be done by man, and must be personally done by God Himself. In the Age of Law Jehovah did part of His work, after which He spoke some words and did some work through the prophets. That is because man could replace Jehovah in His work, and the seers could foretell things and interpret some dreams on His behalf. The work done in the beginning was not the work of directly changing man's disposition, and was unrelated to the sin of man, and man was required only to abide by the law. So Jehovah did not become flesh and reveal Himself to man; instead He spoke directly to Moses and others, made them speak and work on His behalf, and caused them to work directly among mankind. The first stage of God's work was the leadership of man. It was the start of the battle against Satan, but this battle had yet to officially begin. The official war against Satan began with the first incarnation of God, and it has continued right up until today. The first battle of this war was when God incarnate was nailed to the cross. The crucifixion of God incarnate defeated Satan, and it was the first successful stage in the war. When God incarnate began to directly work the life of man, this was the official start of the work of regaining man, and because this was the work of changing man's old disposition, it was the work of doing battle with Satan. The stage of work done by Jehovah in the beginning was merely the leadership of man's life on earth. It was the

beginning of God's work, and although it had yet to involve any battle, or any major work, it laid the foundation for the work of the battle to come. Later, the second stage of work during the Age of Grace involved changing man's old disposition, which means that God Himself wrought the life of man. This had to be personally done by God: It required that God personally become flesh. If He had not become flesh, no one else could have replaced Him in this stage of work, for it represented the work of fighting directly against Satan. If man had done this work on God's behalf, when man stood before Satan, Satan would not have yielded and it would have been impossible to defeat it. It had to be God incarnate who came to defeat it, for the essence of God incarnate is still God, He is still the life of man, and He is still the Creator; whatever happens, His identity and essence will not change. And so, He assumed the flesh and did the work to cause Satan to completely yield. During the stage of work of the last days, if man were to do this work and were made to speak the words directly, then he would be unable to speak them, and if prophecy were spoken, then this prophecy would be incapable of conquering man. By assuming the flesh, God comes to defeat Satan and cause it to completely yield. When He utterly defeats Satan, fully conquers man, and completely gains man, this stage of work will be completed and success achieved.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

Related Movie Extracts

How God Performs His Judgment in the Last Days

Only God Can Do the Work of Judgment

Related Hymns

The Work of Judgment Must Be Done by God Himself

God’s Judgment Reveals His Righteousness and Holiness

d. The essential differences between the incarnate God and those who are used by God

Words of Almighty God of the Last Days

The "incarnation" is God's appearance in the flesh; God works among created mankind in the image of the flesh. So for God to be incarnated, He must first be flesh, flesh with normal humanity; this is the most basic prerequisite. In fact, the implication of God's incarnation is that God lives and works in the flesh, that God in His very essence becomes flesh, becomes a man. … Because He is a man with the essence of God, He is above all created humans, above any man who can perform God's work. And so, among all those with a human shell like His, among all those who possess humanity, only He is the incarnate God Himself—all others are created humans. Though they all have humanity, created humans have nothing but humanity, while God incarnate is different: In His flesh He not only has humanity but, more importantly, divinity. His humanity can be seen in the outer appearance of His flesh and in His everyday life, but His divinity is difficult to perceive. Because His divinity is expressed only when He has humanity, and is not as supernatural as people imagine it to be, it is extremely difficult for people to see. Even today, people have the utmost difficulty fathoming the true essence of the incarnate God. Even after I have spoken about it at such length, I expect it is still a mystery to most of you. In fact, this issue is very simple: Since God becomes flesh, His essence is a combination of humanity and divinity. This combination is called God Himself, God Himself on earth.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

When God comes to the earth, He does only His work within divinity, which is what the heavenly Spirit has entrusted to the incarnate God. When He comes, He but speaks across the land, to give voice to His utterances by different means and from different perspectives. He chiefly takes supplying man and teaching man as His goals and working principle, and does not concern Himself with such things as interpersonal relationships or the details of people's lives. His main ministry is to speak for the Spirit. That is, when God's Spirit appears tangibly in the flesh, He only provides for man's life and releases the truth. He does not involve Himself in man's work, which is to say, He does not partake in the work of humanity. Humans cannot do divine work, and God does not partake in human work. In all the years since God came to this earth to perform His work, He has always done it through people. These people, however, cannot be considered God incarnate—only those who are used by God. The God of today, meanwhile, can speak directly from the perspective of divinity, sending forth the Spirit's voice and working on behalf of the Spirit. All those whom God has used throughout the ages are, likewise, instances of God's Spirit working within a fleshly body—so why can't they be called God? But today's God is also God's Spirit working directly in the flesh, and Jesus too was God's Spirit working in the flesh; both of Them are called God. So what's the difference? The people that God has used throughout the ages have all been capable of normal thought and reason. They have all understood the principles of human conduct. They have had normal human ideas, and have been possessed of all the things that normal people should possess. Most of them have had exceptional talent and innate intelligence. In working upon these people, God's Spirit harnesses their talents, which are their God-given gifts. God's Spirit brings their talents into play, using their strengths in God's service. Yet the essence of God is without ideas or thought,

unadulterated with human intentions, and even lacks what normal humans possess. Which is to say, He is not even conversant with the principles of human conduct. This is how it is when today's God comes to the earth. His work and His words are unadulterated with human intentions or human thought, but they are a direct manifestation of the intentions of the Spirit, and He works directly on God's behalf. This means that the Spirit directly speaks, that is, the divinity directly does the work, without mixing in even one bit of man's intentions. In other words, the incarnate God embodies divinity directly, is without human thought or ideas, and has no understanding of the principles of human conduct. If only divinity were at work (meaning if only God Himself were at work), there would be no way for God's work to be carried out on earth. So when God comes to earth, He must have a small number of people He uses to work within humanity in conjunction with the work that God does in divinity. In other words, He uses human work to uphold His divine work. If not, there would be no way for man to directly engage with the divine work. This is how it was with Jesus and His disciples. During His time in the world, Jesus abolished the old laws and established new commandments. He also spoke many words. All this work was done in divinity. The others, such as Peter, Paul, and John, all rested their subsequent work on the foundation of Jesus' words. Which is to say, God launched His work in that age, ushering in the beginning of the Age of Grace; that is, He ushered in a new era, abolishing the old, and also fulfilling the words, "God is the Beginning and the End." In other words, man must perform human work upon the foundation of divine work. Once Jesus had said all He needed to say and finished His work on earth, He left man. After this, all people, in working, did so according to the principles expressed in His words, and practiced according to the truths of which He spoke. All of these people worked for Jesus. If it

had been Jesus alone doing the work, no matter how many words He spoke, people would have had no means of engaging with His words, because He was working in divinity and could only speak words of divinity, and He could not have explained things to the point where normal people could understand His words. And so He had to have the apostles and prophets who came after Him supplement His work. This is the principle of how God incarnate does His work—using the incarnate flesh to speak and to work so as to complete the work of divinity, and then using a few, or perhaps more, people who are in accordance with God's intentions to supplement His work. That is, God uses people who are in accordance with His intentions to do the work of shepherding and watering in humanity so that God's chosen people may enter the truth reality.

—The Word, Vol. 1. The Appearance and Work of God. The Essential Difference Between the Incarnate God and the People Used by God

If, when He came to the flesh, God only did the work of divinity, and there were no people who accord with His intentions to work in concert with Him, then man would be incapable of understanding God's intentions or engaging with God. God must use normal people who are in accordance with His intentions to complete this work, to watch over and shepherd the churches, so that the level that man's cognitive processes, his brain, are capable of imagining can be achieved. In other words, God uses a small number of people who accord with His intentions to "translate" the work that He does within His divinity, so that it can be opened up—to transform divine language into human language, so that people can comprehend and understand it. If God did not do so, no one would understand God's divine language, because the people who are in accordance with God's intentions are, after all, a small minority, and man's comprehension ability is weak. That is why God chooses this method only when working in the incarnate

flesh. If there were only divine work, there would be no way for man to know or engage with God, because man does not understand God's language. Man is able to understand this language only through the agency of the people who accord with God's intentions, who clarify His words. However, if there were only such people working within humanity, that could only maintain man's normal life; it could not transform man's disposition. God's work could not have a new starting point; there would only be the same old songs, the same old platitudes. Only through the agency of the incarnate God, who says all that needs to be said and does all that needs to be done during the period of His incarnation, after which people work and experience according to His words, only thus will their life disposition be able to change, and only thus will they be able to flow with the times. He who works within divinity represents God, while those who work within humanity are people used by God. Which is to say, the incarnate God is essentially different from the people used by God. The incarnate God is able to do the work of divinity, whereas the people used by God are not. At the beginning of each age, God's Spirit speaks personally and launches the new era to bring man into a new beginning. When He has finished speaking, this signifies that God's work within His divinity is done. Thereafter, people all follow the lead of those used by God to enter into their life experience.

—The Word, Vol. 1. The Appearance and Work of God. The Essential Difference Between the Incarnate God and the People Used by God

Some people will ask, "What is the difference between the work done by God incarnate and that of the prophets and apostles of times past? David was also called the Lord, and so too was Jesus; although the work they did was different, they were called the same thing. Tell me, why were their identities not the same? What John witnessed was a vision, one that also

came from the Holy Spirit, and he was able to say the words that the Holy Spirit intended to say; why was the identity of John different from that of Jesus?" The words spoken by Jesus were able to fully represent God, and they fully represented the work of God. What John saw was a vision, and he was incapable of completely representing the work of God. Why is it that John, Peter, and Paul spoke many words, as Jesus did, and yet they did not have the same identity as Jesus? It is chiefly because the work they did was different. Jesus represented the Spirit of God and was the Spirit of God working directly. He did the work of the new age, the work that no one had done before. He opened up a new way, He represented Jehovah, and He represented God Himself, whereas with Peter, Paul, and David, regardless of what they were called, they only represented the identity of a created being, and were sent by Jesus or Jehovah. So no matter how much work they did, no matter how great the miracles they performed, they were still just created beings, and incapable of representing the Spirit of God. They worked in the name of God or worked after being sent by God; furthermore, they worked in the ages begun by Jesus or Jehovah, and they did no other work. They were, after all, merely created beings.

—The Word, Vol. 1. The Appearance and Work of God. Concerning Appellations and Identity

In the Age of Grace, Jesus also spoke many words and did much work. How was He different from Isaiah? How was He different from Daniel? Was He a prophet? Why is it said that He is Christ? What are the differences between them? They were all men who spoke words, and their words appeared more or less the same to man. They all spoke words and did work. The prophets of the Old Testament spoke prophecies, and similarly, so could Jesus. Why is this so? The distinction here is based on the nature of the work. To discern this matter, you must not consider the nature of the flesh, nor should you consider the depth or superficiality of their words.

Always you must first consider their work and the effects their work achieves in man. The prophecies spoken by the prophets at the time did not supply the life of man, and the inspirations received by those such as Isaiah and Daniel were merely prophecies, and not the way of life. If not for the direct revelation of Jehovah, none could have done that work, which is not possible for mortals. Jesus, too, spoke many words, but such words were the way of life from which man could find a path to practice. That is to say, first, He could supply the life of man, for Jesus is life; second, He could reverse the distorted aspects of man; third, His work could succeed that of Jehovah in order to carry on the age; fourth, He could grasp the needs within man and understand what man lacks; fifth, He could usher in a new age and conclude the old. That is why He is called God and Christ; not only is He different from Isaiah but also from all other prophets. Take Isaiah as a comparison for the work of the prophets. First, he could not supply the life of man; second, he could not usher in a new age. He was working under the leadership of Jehovah and not to usher in a new age. Third, the words he spoke were beyond him. He was receiving revelations directly from the Spirit of God, and others would not understand, even having listened to them. These few things alone are sufficient to prove that his words were no more than prophecies, no more than an aspect of work done in Jehovah's stead. He could not, however, completely represent Jehovah. He was Jehovah's servant, an instrument in Jehovah's work. He was only doing work within the Age of Law and within the scope of the work of Jehovah; he did not work beyond the Age of Law. On the contrary, the work of Jesus differed. He surpassed the scope of Jehovah's work; He worked as God incarnate and underwent crucifixion in order to redeem all mankind. That is to say, He carried out new work outside of the work done by Jehovah. This was the ushering in of a new age. In addition, He was able to speak of that

which man could not achieve. His work was work within the management of God and involved the whole of mankind. He did not work in just a few men, nor was His work meant to lead a limited number of men. As for how God was incarnated as a man, how the Spirit gave revelations at that time, and how the Spirit descended upon a man to do work—these are matters that man cannot see or touch. It is utterly impossible for these truths to serve as proof that He is God incarnate. As such, distinction can only be made among the words and work of God, which are tangible to man. Only this is real. This is because matters of the Spirit are not visible to you and are known clearly only by God Himself, and not even God's incarnate flesh knows all; you can only verify whether He is God from the work He has done. From His work, it can be seen that, first, He is able to open up a new age; second, He is able to supply the life of man and show man the way to follow. This is sufficient to establish that He is God Himself. At the very least, the work He does can fully represent the Spirit of God, and from such work it can be seen that the Spirit of God is within Him. As the work done by God incarnate was mainly to usher in a new age, lead new work, and open up a new realm, these alone are sufficient to establish that He is God Himself. This thus differentiates Him from Isaiah, Daniel, and the other great prophets.

—The Word, Vol. 1. The Appearance and Work of God. The Difference Between the Ministry of God Incarnate and the Duty of Man

The word of God cannot be made out to be the word of man, and still less can one make the word of man to be the word of God. A man used by God is not the incarnate God, and the incarnate God is not a man used by God. In this, there is an essential difference. Perhaps, after reading these words, you do not acknowledge them to be the words of God, but only as the enlightenment that man has gained. In that case, you are blinded by

ignorance. How can the words of God be the same as the enlightenment that man has gained? The words of God incarnate open up a new age, guide all of mankind, reveal mysteries, and show man the direction he is to take in the new age. The enlightenment obtained by man is but simple instructions for practice or knowledge. It cannot guide all of mankind into a new age or reveal the mysteries of God Himself. When all is said and done, God is God, and man is man. God has the essence of God, and man has the essence of man. If man views the words spoken by God as simple enlightenment by the Holy Spirit, and takes the words of the apostles and prophets as words personally spoken by God, that would be man's mistake.

—The Word, Vol. 1. The Appearance and Work of God. Preface

Related Movie Extracts

What Is the Essential Difference Between the Incarnate God and People Used by God?

Related Hymns

The Incarnate God Has Humanity and Even More Divinity

God Is God, Man Is Man

e. Why it is said that God's two incarnations complete the significance of the incarnation

Words of Almighty God of the Last Days

The first incarnation was to redeem man from sin, to redeem him by means of the fleshly body of Jesus, that is, He saved man from the cross, but the corrupt satanic disposition still remained within man. The second incarnation is no longer to serve as a sin offering but rather to save fully those who were redeemed from sin. This is done so that those who have been forgiven may be delivered from their sins and made fully clean, and by attaining a changed disposition, break free of Satan's influence of darkness and return before the throne of God. Only in this way can man be fully sanctified. After the Age of Law had come to an end, and beginning with the Age of Grace, God began the work of salvation, which continues until the last days when, in judging and chastising the human race for their rebelliousness, He will completely purify mankind. Only then will God conclude His work of salvation and enter into rest. Therefore, in the three stages of work, only twice has God become flesh to carry out His work among man Himself. That is because only one in the three stages of work is to guide men in leading their lives, while the other two consist of the work of salvation. Only by becoming flesh can God live alongside man, experience the suffering of the world, and live in a normal body of flesh. Only in this way can He supply men with the practical way that they need as created beings. It is through the incarnation of God that man receives full salvation from God, and not directly from heaven in answer to his prayers. Man is of flesh and blood, he has no way of seeing the Spirit of God, much less of approaching His Spirit, so all that he can come into contact with is God's incarnate flesh. Only by means of this is man able to grasp all the

ways and all the truths and receive full salvation. The second incarnation will be sufficient to purge away the sins of man and to fully purify him. Hence, with the second incarnation, the entirety of God's work in the flesh will be brought to a close and the significance of God's incarnation be made complete. Thenceforth, the work of God in the flesh will have entirely come to an end. After the second incarnation, He will not become flesh a third time for His work. For His entire management will have come to an end. The incarnation of the last days will have fully gained His chosen people, and humanity in the last days will all have been classed according to kind. He will no longer do the work of salvation, nor will He return to the flesh to carry out any work.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

At the time that Jesus was doing His work, man's knowledge of Him was still vague and unclear. Man always believed Him to be the son of David, and proclaimed Him to be a great prophet, the benevolent Lord who redeemed man's sins. Some, on the strength of their faith, were healed just from touching the edge of His garment; the blind could see and even the dead could be restored to life. However, man was unable to discover the corrupt satanic disposition deeply rooted within himself, neither did he know how to cast it away. Man received much grace, such as the peace and happiness of the flesh, the faith of one member bringing blessing on an entire family, the healing of sickness, and so on. The rest were the good deeds of man and his godly appearance; if someone could live on the basis of these, they were considered an acceptable believer. Only believers of this kind could enter heaven after death, which meant that they were saved. But, in their lifetime, these people did not understand at all the way of life. All they did was to commit sins and then confess their sins in a constant cycle without any path to change their disposition: Such was the condition of man

in the Age of Grace. Has man received complete salvation? No! Therefore, after that stage of work was finished, there still remained the work of judgment and chastisement. This stage is to make man pure by means of the word, and thereby give him a path to follow. This stage would not be fruitful or meaningful if it continued with the casting out of demons, for it would fail to extirpate man's sinful nature, and man would come to a standstill at the forgiveness of his sins. Through the sin offering, man has been forgiven his sins, for the work of the crucifixion has already come to an end and God has prevailed over Satan. But the corrupt disposition of man still remaining within him, man can still sin and resist God, and God has not gained mankind. That is why in this stage of work God uses the word to expose the corrupt disposition of man, causing him to practice in accordance with the right path. This stage is more meaningful than the previous one, as well as more fruitful, for now it is the word that directly supplies man's life and enables the disposition of man to be completely renewed; it is a much more thorough stage of work. Therefore, the incarnation in the last days has completed the significance of God's incarnation and completely finished God's management plan for man's salvation.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

God in His first incarnation did not complete the work of incarnation; He only completed the first step of the work that it was necessary for God to do in the flesh. So, in order to finish the work of incarnation, God has returned to the flesh once again, living out all the normality and practicality of the flesh, that is, making God's Word manifest in an entirely normal and ordinary flesh, thereby concluding the work that He left undone in the flesh. In essence, the second incarnate flesh is like the first, but it is even more practical, even more normal than the first. As a consequence, the suffering

the second incarnate flesh endures is greater than that of the first, but this suffering is a result of His ministry in the flesh, which is unlike the suffering of corrupted man. It also stems from the normality and practicality of His flesh. Because He performs His ministry in utterly normal and practical flesh, the flesh must endure a great deal of hardship. The more normal and practical this flesh is, the more He will suffer in the performance of His ministry. God's work is expressed in a very common flesh, one that is not supernatural at all. Because His flesh is normal and must also shoulder the work of saving man, He suffers in even greater measure than a supernatural flesh would—and all this suffering stems from the practicality and normality of His flesh. From the suffering that the two incarnate fleshes have undergone while performing Their ministries, one can see the essence of the incarnate flesh. The more normal the flesh, the greater hardship He must endure while undertaking the work; the more practical the flesh that undertakes the work, the harsher people's notions, and the more dangers are likely to befall Him. And yet, the more practical the flesh is, and the more the flesh possesses the needs and complete sense of a normal human being, the more capable He is of taking on God's work in the flesh. It was Jesus' flesh that was nailed to the cross, His flesh that He gave up as a sin offering; it was by means of a flesh with normal humanity that He defeated Satan and completely saved man from the cross. And it is as a complete flesh that God in His second incarnation performs the work of conquest and defeats Satan. Only a flesh that is completely normal and practical can perform the work of conquest in its entirety and bear powerful testimony. That is to say, the conquest of man is made effective through the practicality and normality of God in the flesh, not through supernatural miracles and revelations. The ministry of this incarnate God is to speak, and thereby to conquer and perfect man; in other

words, the work of the Spirit realized in the flesh, the flesh's duty, is to speak and thereby conquer, reveal, perfect, and eliminate man completely. And so, it is in the work of conquest that God's work in the flesh will be accomplished in full. The initial work of redemption was only the beginning of the work of incarnation; the flesh that performs the work of conquest will complete the entire work of incarnation. In gender, one is male and the other female, so completing the significance of God's incarnation, and dispelling man's notions of God: God can become both male and female, and in essence, the incarnate God is genderless. He made both man and woman, and to Him, there is no division of gender. In this stage of the work, God does not perform signs and wonders, so that the work will achieve its results by means of words. The reason for this, moreover, is because the work of God incarnate this time is not to heal the sick and cast out demons, but to conquer man by speaking, which is to say that the native ability possessed by this incarnate flesh of God is to speak words and to conquer man, not to heal the sick and cast out demons. His work in normal humanity is not to perform miracles, not to heal the sick and cast out demons, but to speak, and so the second incarnate flesh seems to people much more normal than the first. People see that God's incarnation is no lie; but this incarnate God is different from Jesus incarnate, and though They are both God incarnate, They are not completely the same. Jesus possessed normal humanity, ordinary humanity, but He was accompanied by many signs and wonders. In this incarnate God, human eyes will see no signs or wonders, neither healing the sick nor driving out demons, nor walking on the sea, nor fasting for forty days…. He does not do the same work that Jesus did, not because, in essence, His flesh is any different from Jesus', but because it is not His ministry to heal the sick and cast out demons. He does not tear down His own work, does not disturb His

own work. Since He conquers man through His practical words, there is no need to subdue him with miracles, and so this stage is to complete the work of incarnation.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

Each stage of work done by God has its own practical significance. Back then, when Jesus came, He came in male form, and when God comes this time, His form is female. From this, you can see that God's creation of both men and women can be of use in His work, and with Him there is no distinction of gender. When His Spirit comes, He can take on any flesh He pleases, and that flesh can represent Him; whether male or female, it can represent God as long as it is His incarnate flesh. If Jesus had appeared as a female when He came, in other words, if an infant girl, and not a boy, had been conceived by the Holy Spirit, that stage of work would have been completed all the same. If that had been the case, then the present stage of work would have to be completed by a male instead, but the work would be completed all the same. The work done in each stage has its significance; neither stage of work is repeated, nor does it conflict with the other. At the time, Jesus, in doing His work, was called the only Son, and "Son" implies the male gender. Why is the only Son not mentioned in this current stage? Because the requirements of the work have necessitated a change in gender from that of Jesus. With God there is no distinction of gender. He does His work as He wishes, and in doing His work He is not subject to any restrictions, but is especially free. Yet every stage of work has its own practical significance. God became flesh twice, and it is self-evident that His incarnation during the last days is the final time. He has come to make known all His deeds. If in this stage He did not become flesh in order

personally to do work for man to witness, man would forever cling to the notion that God is only male, not female. …

If only the work of Jesus was done, and was not complemented by work in this stage of the last days, man would forever cling to the notion that Jesus alone is the only Son of God, that is, that God has only one son, and that anyone who comes thereafter by another name would not be the only Son of God, much less God Himself. Man has the notion that anyone who serves as a sin offering or who assumes power on God's behalf and redeems all humankind, is the only Son of God. There are some who believe that as long as the One who comes is a male, He may be deemed the only Son of God and God's representative. There are even those who say that Jesus is the Son of Jehovah, His only Son. Are such notions not overblown? If this stage of work were not done in the final age, then toward God the whole of humankind would be veiled under a dark shadow. If this were the case, man would think himself higher than woman, and women would never be able to hold their heads up, and then not even a single woman could be saved. People always believe that God is male, and moreover that He has always despised woman and would not grant her salvation. If this were the case, would it not be true that all women, who were created by Jehovah and who have also been corrupted, would never have the opportunity to be saved? Then would it not have been pointless for Jehovah to have created woman, that is, to have created Eve? And would not woman perish for eternity? For this reason, the stage of work in the last days is undertaken in order to save the whole of humankind, not just woman. If anyone should think that were God to be incarnated as female, it would solely be for the sake of saving woman, then that person would indeed be a fool!

—The Word, Vol. 1. The Appearance and Work of God. The Two Incarnations Complete the Significance of the Incarnation

The stage of work which Jesus performed only fulfilled the essence of "the Word was with God": The truth of God was with God, and the Spirit of God was with the flesh and was inseparable from that flesh. That is, the flesh of God incarnate was with the Spirit of God, which is greater proof that Jesus incarnate was the first incarnation of God. This stage of work precisely fulfills the inner meaning of "the Word becomes flesh," lent deeper meaning to "the Word was with God, and the Word was God," and allows you to firmly believe the words "In the beginning was the Word." Which is to say, at the time of creation God was possessed of words, His words were with Him and inseparable from Him, and in the final age, He makes even clearer the power and authority of His words, and allows man to see all of His ways—to hear all of His words. Such is the work of the final age. You must come to understand these things through and through. It is not a question of knowing the flesh, but of how you understand the flesh and the Word. This is the testimony that you must bear, that which everyone must know. Because this is the work of the second incarnation—and the last time that God becomes flesh—it fully completes the significance of the incarnation, thoroughly carries out and issues forth all of God's work in the flesh, and brings to an end the era of God's being in the flesh.

—The Word, Vol. 1. The Appearance and Work of God. Practice (4)

Why do I say that the meaning of incarnation was not completed in Jesus' work? Because the Word did not entirely become flesh. What Jesus did was only one part of God's work in the flesh; He only did the work of redemption, and did not do the work of completely gaining man. For this reason, God has become flesh once again in the last days. This stage of the work is also done in an ordinary flesh; it is performed by an utterly normal

human being, one whose humanity is not in the least bit transcendent. In other words, God has become a complete human being; He is a person whose identity is that of God, a complete human being, a complete flesh, who is performing the work. Human eyes see a fleshly body that is not transcendent at all, a very ordinary person who can speak the language of heaven, who shows no miraculous signs, works no miracles, much less exposes the inside truth about religion in great assembly halls. To people, the work of the second incarnate flesh seems utterly unlike that of the first, so much so that the two seem to have nothing in common, and nothing of the first's work can be seen this time. Though the work of the second incarnate flesh is different from the first, that does not prove that Their source is not one and the same. Whether Their source is the same depends on the nature of the work done by the fleshes, and not on Their outer shells. During the three stages of His work, God has been incarnated twice, and both times the work of God incarnate inaugurates a new age, ushers in a new work; the incarnations complement each other. It is impossible for human eyes to tell that the two fleshes actually come from the same source. It goes without saying that this is beyond the capacity of the human eye or the human mind. But in Their essence, They are the same, for Their work originates from the same Spirit. Whether the two incarnate fleshes arise from the same source cannot be judged by the era and the place in which They were born, or other such factors, but by the divine work expressed by Them. The second incarnate flesh does not perform any of the work that Jesus did, for God's work does not adhere to convention, but opens up a new path each time. The second incarnate flesh does not aim to deepen or solidify the impression of the first flesh in people's minds, but to complement and perfect it, to deepen man's knowledge of God, to break all the rules that exist in people's hearts, and to wipe out the fallacious images

of God in their hearts. It can be said that no individual stage of God's own work can give man a complete knowledge of Him; each gives only a part, not the whole. Though God has expressed His disposition in full, because of man's limited comprehension ability, his knowledge of God still remains incomplete. It is impossible, using human language, to convey the entirety of God's disposition; moreover, how can a single stage of His work fully express God? He works in the flesh under the cover of His normal humanity, and one can only know Him by the expressions of His divinity, not by His bodily shell. God comes into the flesh to allow man to know Him by means of His various work, and no two stages of His work are alike. Only in this way can man have a full knowledge of God's work in the flesh, not confined to one single facet. Though the work of the two incarnate fleshes is different, the essence of the fleshes, and the source of Their work, are identical; it is just that They exist to perform two different stages of the work, and arise in two different ages. No matter what, God's incarnate fleshes share the same essence and the same origin—this is a truth no one can deny.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

The work of today has pushed forward the work of the Age of Grace; that is, the work under the entire six-thousand-year management plan has moved forward. Though the Age of Grace has ended, there has been progress in God's work. Why do I say time and again that this stage of work builds upon the Age of Grace and the Age of Law? Because the work of this day is a continuation of the work done in the Age of Grace, and an advance over that done in the Age of Law. The three stages are tightly interconnected, with each link in the chain closely tied to the next. Why do I also say that this stage of work builds on that done by Jesus? Supposing

that this stage did not build on the work done by Jesus, another crucifixion would have to take place in this stage, and the redemptive work of the previous stage would have to be done all over again. This would be meaningless. And so it is not that the work is completely finished, but that the age has moved forward and the level of the work has been raised higher than before. It can be said that this stage of work is built on the foundation of the Age of Law and upon the rock of Jesus' work. God's work is built stage by stage, and this stage is not a new beginning. Only the combination of the three stages of work may be deemed the six-thousand-year management plan. The work of this stage is done on the foundation of the work of the Age of Grace. If these two stages of work were unrelated, then why is the crucifixion not repeated in this stage? Why do I not bear the sins of man, but instead come to judge and chastise man directly? If My work to judge and chastise man did not follow the crucifixion, with My coming now not conceived of the Holy Spirit, then I would not be qualified to judge and chastise man. It is precisely because I am one with Jesus that I come directly to chastise and judge man. The work at this stage is built entirely on the work in the preceding stage. That is why only work of this kind can bring man, step by step, into salvation. Jesus and I come from one Spirit. Even though We are unrelated in Our fleshes, Our Spirits are one; even though the content of what We do and the work that We take on are not the same, We are alike in essence; Our fleshes take different forms, but this is due to the change in era and the differing requirements of Our work; Our ministries are not alike, so the work We bring forth and the dispositions We reveal to man are also different. That is why what man sees and understands this day is unlike in the past, which is because of the change in era. For all that They are different in the gender and the form of Their fleshes, and that They were not born of the same family, still less in the same time period,

Their Spirits are nonetheless one. For all that Their fleshes share neither blood nor physical kinship of any kind, it cannot be denied that They are the incarnate fleshes of God in two different time periods. That They are the incarnate fleshes of God is an irrefutable truth. However, They are not of the same bloodline and do not share a common human language (one was a male who spoke the language of the Jews and the other a female who only speaks Chinese). It is for these reasons that They have lived in different countries to do the work that it behooves each one to do, and in different time periods too. Despite the fact that They are the same Spirit, possessed of the same essence, there are no absolute similarities between the outward shells of Their fleshes. All They share is the same humanity, but as far as external appearance of Their fleshes and the circumstances of Their birth are concerned, They are not alike. These things have no impact on Their respective work or on the knowledge that man has of Them, for, in the final analysis, They are the same Spirit and none can separate Them. Even though They are not related by blood, Their entire beings are in the charge of Their Spirits, which allocate to Them different work in different time periods, and Their fleshes are of different bloodlines. The Spirit of Jehovah is not the father of the Spirit of Jesus, and the Spirit of Jesus is not the son of the Spirit of Jehovah: They are one and the same Spirit. Similarly, the incarnate God of today and Jesus are not related by blood, but They are one, this is because Their Spirits are one. God can do the work of mercy and lovingkindness, as well as that of the righteous judgment and of chastisement of man, and that of calling down curses on man; and in the end, He can do the work of destroying the world and punishing the evil. Does He not do all of this Himself? Is this not the omnipotence of God? He was able both to promulgate laws for man and to issue him commandments, and He was also able to lead the early Israelites in living their lives on

earth, and to guide them in building the temple and altars, holding all the Israelites under His dominion. Because of His authority, He lived on earth with the people of Israel for two thousand years. The Israelites dared not rebel against Him; all feared Jehovah and observed His commandments. Such was the work that was done by virtue of His authority and His omnipotence. Then, during the Age of Grace, Jesus came to redeem the whole of fallen humankind (not only the Israelites). He showed mercy and lovingkindness to man. The Jesus that man saw in the Age of Grace was filled with lovingkindness and was always loving toward man, for He had come to save humanity from sin. He was able to forgive men their sins until His crucifixion completely redeemed humankind from sin. During this period, God appeared before man with mercy and lovingkindness; that is, He became a sin offering for man and was crucified for the sins of man, so that they might forever be forgiven. He was merciful, compassionate, patient, and loving. And all those who followed Jesus in the Age of Grace likewise sought to be patient and loving in all things. They were long-suffering, and never fought back even when beaten, cursed, or stoned. But during the final stage it can no longer be so. The work of Jesus and Jehovah was not entirely the same even though They were of one Spirit. The work of Jehovah did not bring the age to an end, but guided the age, ushering in the life of humankind on earth, and the work of today is to conquer those in the Gentile nations who have been deeply corrupted, and to lead not only God's chosen people in China, but the entire universe and all humankind. It may appear to you that this work is being done only in China, but in fact it has already begun to spread abroad. Why is it that people outside China seek the true way, time and time again? It is because the Spirit has already set to work, and the words spoken today are directed toward people throughout the universe. With this, half of the work is already under way. From the

creation of the world to the present, the Spirit of God has set this great work in motion, and has moreover done different work in different ages and among different nations. The people of each age see a different disposition of His, which is naturally revealed through the different work that He does. He is God, filled with mercy and lovingkindness; He is the sin offering for man and man's shepherd; but He is also man's judgment, chastisement, and curse. He could lead man to live on earth for two thousand years, and He could also redeem corrupted humankind from sin. Today, He is also able to conquer humankind, who does not know Him, and to prostrate them under His dominion, so that all submit to Him fully. In the end, He will burn away all that is unclean and unrighteous within people throughout the universe, to show them that He is not only a merciful and loving God, not only a God of wisdom and wonders, not only a holy God, but furthermore, a God who judges man. To the evil ones among humankind, He is burning, judgment, and punishment; to those who are to be perfected, He is tribulation, refinement, and trials, as well as comfort, sustenance, the provision of words, and pruning. And to those who are eliminated, He is punishment and retribution. Tell Me, is God not almighty? He is capable of any and all work, not just the crucifixion, as you imagine. You think too little of God! Do you believe that all He can do is redeem the whole of humankind through His crucifixion, and that's it? And after that, you will follow Him up to heaven to eat of the fruit from the tree of life and drink from the river of life? … Could it be that simple? Tell Me, what have you accomplished? Do you have the life of Jesus? You were indeed redeemed by Him, but the crucifixion was the work of Jesus Himself. What duty have you fulfilled as a human being? You have only outward piety, but you do not understand His way. Is that how you manifest Him? If you have not attained the life of God or seen the entirety of His righteous disposition, then you cannot claim

to be one that has life, and you are not worthy to pass through the gate of the kingdom of heaven.

Not only is God a Spirit, He can also become flesh. He is, moreover, a body of glory. Jesus, though you have not seen Him, was witnessed by the Israelites—the Jews of that time. He was at first a fleshly body, but after He was crucified, He became the body of glory. He is the all-encompassing Spirit and can do work in every place. He can be Jehovah, or Jesus, or Messiah; in the end, He can also become Almighty God. He is righteousness, judgment, and chastisement; He is curse and wrath; but He is also mercy and lovingkindness. All the work He has done is capable of representing Him. What manner of God do you say He is? You cannot explain. If you truly cannot explain, you should not come to conclusions about God. Do not draw the conclusion that God is forever a God of mercy and lovingkindness just because He did the work of redemption in one stage. Can you be certain that He is only a merciful and loving God? If He is merely a merciful and loving God, why will He bring the age to an end in the last days? Why will He send down so many disasters? According to people's notions and thoughts, God should be merciful and loving to the very end, so that every last member of humankind can be saved. But why, in the last days, does He send down such great disasters as earthquake, pestilence, and famine to destroy this evil humankind, which regards God as an enemy? Why does He allow man to suffer these disasters? As for what manner of God He is, no one among you dares to say, and none is able to explain. Can you be certain that He is the Spirit? Do you dare say that He is none other than the flesh of Jesus? And do you dare say that He is a God who will forever be crucified for man's sake?

—The Word, Vol. 1. The Appearance and Work of God. The Two Incarnations Complete the Significance of the Incarnation

Related Movie Extracts

Why Does God Twice Become Flesh in Order to Save Mankind?

Understanding the Significance of God Twice Becoming Flesh

Related Hymns

The Two Incarnations Complete God's Work in the Flesh

The Meaning of the Incarnation Is Completed by Incarnation in the Last Days

f. How to know that Christ is the truth, the way, and the life

God's Words From the Bible

"I am the way, the truth, and the life: no man comes to the Father, but by Me" (John 14:6).

"The words that I speak to you, they are spirit, and they are life" (John 6:63).

Words of Almighty God of the Last Days

Christ of the last days brings life, and brings the enduring and everlasting way of truth. This truth is the path by which man gains life, and it is the only path by which man shall know God and be approved by God. If you do not seek the way of life provided by Christ of the last days, then you shall never gain the approval of Jesus, and shall never be qualified to enter the gate of the kingdom of heaven, for you are both a puppet and prisoner of history. Those who are controlled by regulations, by words, and shackled by history will never be able to gain life nor gain the perpetual way of life. This is because all they have is turbid water which has been clung to for thousands of years instead of the water of life that flows from the throne. Those who are not supplied with the water of life will forever remain corpses, playthings of Satan, and sons of hell. How, then, can they behold God? If you only try to hold on to the past, only try to keep things as they are by standing still, and do not try to change the status quo and discard history, then will you not always be against God? The steps of God's work are vast and mighty, like surging waves and rolling thunders—yet you sit passively awaiting destruction, clinging to your folly and doing nothing. In this way, how can you be considered someone who follows the

footsteps of the Lamb? How can you justify the God that you hold on to as a God who is always new and never old? And how can the words of your yellowed books carry you across into a new age? How can they lead you to seek the steps of God's work? And how can they take you up to heaven? What you hold in your hands are words that can provide but temporary solace, not truths that are capable of giving life. The words of scriptures you read can only enrich your tongue and are not words of philosophy that can help you know human life, much less the paths that can lead you to perfection. Does this discrepancy not give you cause for reflection? Does it not make you realize the mysteries contained within? Are you capable of delivering yourself to heaven to meet God on your own? Without the coming of God, can you take yourself into heaven to enjoy family happiness with God? Are you still dreaming now? I suggest, then, that you stop dreaming and look at who is working now—look to see who is now carrying out the work of saving man during the last days. If you do not, you shall never gain the truth, and shall never gain life.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

God Himself is life, and the truth, and His life and truth coexist. Those who are incapable of gaining the truth shall never gain life. Without the guidance, support, and provision of the truth, you shall only gain words, doctrines, and, above all, death. God's life is ever-present, and His truth and life coexist. If you cannot find the source of truth, then you will not gain the nourishment of life; if you cannot gain the provision of life, then you will surely have no truth, and so apart from imaginations and notions, the entirety of your body shall be nothing but your flesh—your stench-ridden flesh. Know that the words of books do not count as life, the records of history cannot be worshiped as the truth, and the regulations of the past

cannot serve as an account of words presently spoken by God. Only that which is expressed by God when He comes to earth and lives among man is the truth, life, God's intentions, and His current way of working.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

In the Age of Kingdom, God uses words to usher in the new age, to change the means by which He works, and to do the work of the entire age. This is the principle by which God works in the Age of Word. He became flesh to speak from different perspectives, so that man could truly see God, who is the Word appearing in the flesh, and could behold His wisdom and wondrousness. Such work is done in order better to achieve the goals of conquering man, perfecting man, and eliminating man, which is the true meaning of the use of words to work in the Age of Word. Through these words, people come to know the work of God, the disposition of God, the substance of man, and what man ought to enter into. Through words, the work God wishes to do in the Age of Word is brought to fruition in its entirety. Through these words, people are exposed, eliminated, and tried. People have seen God's words, heard these words, and recognized the existence of these words. As a result, they have come to believe in the existence of God, in the omnipotence and wisdom of God, as well as in God's love for man and His desire to save man. The word "words" may be simple and ordinary, but the words spoken from the mouth of the incarnate God shake the universe, they transform people's hearts, transform their notions and old dispositions, and transform the way the whole world used to appear. Through the ages, only the God of today has worked in this way, and only He speaks thus and comes to save man thus. From this time forward, man lives under the guidance of God's words, shepherded and supplied by His words. People live in the world of God's words, amid the

curses and the blessings of God's words, and there are even more people who have come to live under the judgment and chastisement of His words. These words and this work are all for the sake of man's salvation, for the sake of fulfilling God's will, and for the sake of changing the original appearance of the world of old creation. God created the world using words, He leads people throughout the universe using words, and He conquers and saves them using words. Ultimately, He shall use words to bring the entire world of old to an end, thus completing the entirety of His management plan. Throughout the Age of Kingdom, God uses words to do His work, and to achieve the results of His work. He does not work wonders or perform miracles, but merely does His work through words. Because of these words, man is nourished and supplied, and gains knowledge and true experience. In the Age of Word, man has been exceptionally blessed. He suffers no physical pain and simply enjoys the bountiful supply of the words of God; without needing to go blindly seeking or journeying forth blindly, from amid his ease, he sees the appearance of God, hears Him speak with His own mouth, receives that which He supplies, and watches Him personally doing His work. These are things that the people of ages past were unable to enjoy, and they are blessings that they could never receive.

—The Word, Vol. 1. The Appearance and Work of God. The Age of Kingdom Is the Age of Word

Thinking of God and yearning for God do not prove that you have been conquered by God; this depends on whether you believe that He is the Word become flesh, whether you believe that the Word has become flesh, and whether you believe that the Spirit has become the Word, and the Word has appeared in the flesh. This is the key testimony. It matters not how you follow, nor how you expend yourself; what is crucial is whether you are able to discover from this normal humanity that the Word has become flesh

and the Spirit of truth has been realized in the flesh—that all the truth, the way, and the life has come in the flesh, God's Spirit has really arrived on earth and the Spirit has come in the flesh. Although, superficially, this appears different from the conception by the Holy Spirit, in this work you are able to see more clearly that the Spirit has already been realized in the flesh, and, moreover, that the Word has become flesh and the Word has appeared in the flesh. You are able to understand the true meaning of the words: "In the beginning was the Word, and the Word was with God, and the Word was God." Moreover, you must understand that the Word of today is God, and behold the Word becomes flesh. This is the best testimony you can bear. This proves that you possess true knowledge of God become flesh—you are not only able to know Him, but are also aware that the way you walk today is the way of life, and the way of truth. The stage of work which Jesus performed only fulfilled the essence of "the Word was with God": The truth of God was with God, and the Spirit of God was with the flesh and was inseparable from that flesh. That is, the flesh of God incarnate was with the Spirit of God, which is greater proof that Jesus incarnate was the first incarnation of God. This stage of work precisely fulfills the inner meaning of "the Word becomes flesh," lent deeper meaning to "the Word was with God, and the Word was God," and allows you to firmly believe the words "In the beginning was the Word." Which is to say, at the time of creation God was possessed of words, His words were with Him and inseparable from Him, and in the final age, He makes even clearer the power and authority of His words, and allows man to see all of His ways—to hear all of His words. Such is the work of the final age. You must come to understand these things through and through. It is not a question of knowing the flesh, but of how you understand the flesh and the Word. This is the testimony that you must bear, that which everyone must know.

—The Word, Vol. 1. The Appearance and Work of God. Practice (4)

My words are the forever unchanging truth. I am the supply of life for man and the only guide for mankind. The worth and meaning of My words are not determined by whether they are recognized or accepted by mankind, but by the essence of the words themselves. Even if not a single person on this earth can accept My words, the value of My words and their help to mankind are inestimable to any man. Therefore, when faced with the many people who rebel against, refute, or are utterly contemptuous of My words, My stance is only this: Let time and facts be My witness and show that My words are the truth, the way, and the life. Let them show that all I have said is right, that it is that which man should be furnished with and, moreover, that which man should accept. I will let all who follow Me know this fact: Those who cannot fully accept My words, those who cannot practice My words, those who cannot find a purpose in My words, and those who cannot receive salvation because of My words, are those who have been condemned by My words and, moreover, have lost My salvation, and My rod shall never stray from them.

—The Word, Vol. 1. The Appearance and Work of God. You Ought to Consider Your Deeds

This time around, God comes to do work not in a spiritual body, but in a very ordinary one. Moreover, not only is it the body of God's second incarnation, it is also the body through which God returns to the flesh. It is a very ordinary flesh. You cannot see anything that makes Him stand out from others, but you can gain from Him previously unheard-of truths. This insignificant flesh is what embodies all the words of truth from God, undertakes God's work in the last days, and expresses the whole of God's disposition for man to understand. Do you not desire greatly to see the God in heaven? Do you not desire greatly to understand the God in heaven? Do you not desire greatly to see the destination of mankind? He will tell you all

these secrets—secrets that no man has been able to tell you, and He will also tell you of the truths that you do not understand. He is your gate into the kingdom, and your guide into the new age. Such an ordinary flesh holds many unfathomable mysteries. His deeds may be inscrutable to you, but the entire goal of the work He does is sufficient enough to allow you to see that He is not, as people believe, a simple flesh. For He represents the intentions of God and the care shown by God toward mankind in the last days. Though you cannot hear His words seeming to shake the heavens and earth, though you cannot see His eyes as a flame of fire, and though you cannot receive the discipline of His iron rod, nevertheless you can hear from His words that God is wrathful and know that God is showing mercy for mankind; you can see the righteous disposition of God and His wisdom, and, moreover, realize God's solicitude for all mankind. The work of God in the last days is to allow man to see the God in heaven living among men on earth, and to enable man to know, submit to, fear, and love God. This is why He has returned to the flesh for a second time. Though what man sees this day is a God that is the same as man, a God with a nose and two eyes, and an unremarkable God, in the end, God will show you that if this man did not exist, heaven and earth would undergo a tremendous change; if this man did not exist, the heavens would grow dim, the earth would be plunged into chaos, and all mankind would live amid famine and plagues. He will show you that if God incarnate did not come to save you in the last days, then God would have long ago destroyed all mankind in hell; if this flesh did not exist, then you would forever be arch-sinners, and you would be corpses evermore. You should know that if this flesh did not exist, all mankind would face an ineluctable calamity and find it impossible to escape the even more severe punishment that God metes out to mankind in the last days. Had this ordinary flesh not been born, you would all be in a

state where you beg for life without being able to live and pray for death without being able to die; if this flesh did not exist, then you would not be able to gain the truth and come before the throne of God today, but rather, you would be punished by God because of your grievous sins. Did you know that were it not for the return of God to the flesh, none would have a chance at salvation; and were it not for the coming of this flesh, God would have long ago put an end to the age of old? This being so, are you still able to reject the second incarnation of God? Since you can derive so many benefits from this ordinary man, why would you not gladly accept Him?

… The fact that you have arrived at today is thanks to this flesh. It is because God lives in the flesh that you have the chance to survive. All this good fortune has been gained on account of this ordinary man. Not only this, but in the end, every nation shall worship this ordinary man, as well as give thanks to and submit to this insignificant man, because it is the truth, the life, and the way He brought that has saved all mankind, eased the conflict between man and God, shortened the distance between them, and opened up a connection between the thoughts of God and man. It is also He who has obtained even greater glory for God. Is such an ordinary man unworthy of your trust and adoration? Is such an ordinary flesh unfit to be called Christ? Can such an ordinary man not become the expression of God among men? Does such a man, who has spared mankind from disaster, not deserve your love and your desire to hold on to Him? If you reject the truths expressed from His mouth and detest His existence among you, then what will become of you in the end?

All of God's work in the last days is done through this ordinary man. He will bestow everything upon you, and what is more, He will be able to decide everything relating to you. Can such a man be as you believe Him to be: a man so simple as to be unworthy of mention? Is His truth not enough

to utterly convince you? Is witness of His deeds not enough to utterly convince you? Or is it that the path He brings is not worthy for you to walk on? When all is said and done, what is it that causes you to abhor Him and to cast Him away and give Him a wide berth? It is this man who expresses the truth, it is this man who provides the truth, and it is this man who gives you a path to follow. Could it be that you are still unable to find the traces of God's work within these truths? Without the work of Jesus, mankind could not have come down from the cross, but without the incarnation of today, those who come down from the cross could never gain God's approval or enter into the new age. Without the coming of this ordinary man, you would never have the opportunity to see the true countenance of God, nor would you be qualified to, for you are all objects that should have long ago been destroyed.

—The Word, Vol. 1. The Appearance and Work of God. Did You Know? God Has Done a Great Thing Among Men

God is silent, and has never appeared to us, yet His work has never stopped. He surveys the whole earth, and commands all things, and beholds all the words and deeds of man. He conducts His management with measured steps and according to His plan, silently and without dramatic effect, yet His footsteps advance, one by one, ever closer to mankind, and His judgment seat is deployed in the universe at the speed of lightning, following which His throne immediately descends into our midst. What a majestic scene that is, what a stately and solemn tableau! Like a dove, and like a roaring lion, the Spirit comes into our midst. He is wisdom, He is righteousness and majesty, and He comes surreptitiously into our midst, wielding authority and filled with love and mercy. No one is aware of His arrival, no one welcomes His arrival, and, what is more, no one knows all that He is about to do. Man's life goes on as before, his heart no different,

and the days go by as usual. God lives among us, a man like other men, as one of the most insignificant of the followers and an ordinary believer. He has His own pursuits, His own goals; and, what is more, He has divinity not possessed by ordinary men. No one has noticed the existence of His divinity, and no one has perceived the difference between His essence and that of man. We live together with Him, unconstrained and unafraid, for in our eyes He is but an insignificant believer. He watches our every move, and all of our thoughts and ideas are laid bare before Him. No one takes an interest in His existence, no one imagines anything about His function, and, what is more, no one has the faintest suspicion about His identity. All we do is carry on our pursuits, as if He has nothing to do with us …

By chance, the Holy Spirit expresses a passage of words "through" Him, and even though it feels very unexpected, we nevertheless recognize it as an utterance coming from God and readily accept it from God. That is because, regardless of who expresses these words, as long as they come from the Holy Spirit, we should accept them and may not deny them. The next utterance could come through me, or through you, or through someone else. Whoever it is, all is the grace of God. Yet no matter who it is, we may not worship this person, for no matter what, this person cannot possibly be God, nor would we by any means choose an ordinary person like this to be our God. Our God is so great and honorable; how could such an insignificant person stand in His place? What is more, we are waiting for God to come and take us back to the kingdom of heaven, so how could someone so insignificant be up to such an important and arduous task? If the Lord comes again, it must be upon a white cloud, so that all the multitudes may see. How glorious that will be! How is it possible that He can hide surreptitiously among a group of ordinary people?

And yet it is this ordinary person, hidden in the midst of people, who is doing the new work of saving us. He offers us no explanations, nor does He tell us why He has come, but simply does the work He intends to do with measured steps and according to His plan. His words and utterances become ever more frequent. From consoling, exhorting, reminding, and warning, to reproaching and disciplining; from a tone that is gentle and mild, to words that are fierce and majestic—all of it confers mercy on man and instills trepidation in him. Everything that He says hits home at the secrets hidden deep within us; His words sting our hearts, sting our spirits, and leave us filled with unbearable shame, hardly knowing where to hide ourselves. We begin to wonder whether the God in this person's heart truly loves us and what exactly He is up to. Perhaps we can only be raptured after enduring these sufferings? In our heads, we are calculating … about the destination to come and about our future fate. Still, as before, none of us believes that God has already assumed flesh to work in our midst. Even though He has accompanied us for such a long time, even though He has already spoken so many words face-to-face with us, we remain unwilling to accept such an ordinary man as the God of our future, and still less are we willing to entrust control of our future and our fate to this insignificant person. From Him we enjoy an unending supply of living water, and through Him we live face-to-face with God. But we are only thankful for the grace of the Lord Jesus in heaven, and have never paid any heed to the feelings of this ordinary person who is possessed of divinity. Still, as before, He does His work humbly hidden in the flesh, giving expression to His inmost heart, as though insensible to mankind's rejection of Him, as though eternally forgiving of man's childishness and ignorance, and forever tolerant of man's irreverent attitude toward Him.

Unbeknownst to us, this insignificant man has led us into one step after another of God's work. We undergo countless trials, bear innumerable chastenings, and are tested by death. We learn of God's righteous and majestic disposition, enjoy, too, His love and mercy, come to appreciate God's great power and wisdom, witness the loveliness of God, and behold God's eager intention to save man. In the words of this ordinary person, we come to know the disposition and essence of God, to understand God's intentions, to know the nature essence of man, and see the way to salvation and perfection. His words cause us to "die," and they cause us to be "reborn"; His words bring us comfort, yet also leave us wracked with guilt and a sense of indebtedness; His words bring us joy and peace, but also infinite pain. Sometimes we are as lambs to the slaughter in His hands; sometimes we are like the apple of His eye, and enjoy His tender love; sometimes we are like His enemy, and under His gaze are turned to ashes by His wrath. We are the human race saved by Him, we are the maggots in His eyes, and we are the lost lambs that, day and night, He is bent on finding. He is merciful toward us, He despises us, He raises us up, He comforts and exhorts us, He guides us, He enlightens us, He chastens and disciplines us, and He even curses us. Night and day, He never ceases to worry about us, and protects and cares for us, night and day, never leaving our side, but spills His heart's blood for our sake and pays any price for us. Within the utterances of this small and ordinary body of flesh, we have enjoyed the entirety of God and beheld the destination that God has bestowed upon us. Notwithstanding this, vanity still stirs up trouble within our hearts, and we are still unwilling actively to accept a person like this as our God. Though He has given us so much manna, so much to enjoy, none of this can take the Lord's place in our hearts. We honor this person's special identity and status only with great reluctance. As long as He does

not open His mouth to ask us to acknowledge that He is God, we will never take it upon ourselves to acknowledge Him as the God that is soon to arrive and yet has long been working in our midst.

God continues His utterances, employing various methods and perspectives to admonish us about what we should do while, at the same time, giving voice to His heart. His words carry life power, show us the way we should walk, and enable us to understand what the truth is. We begin to be drawn by His words, we begin to focus on the tone and manner of His speaking, and subconsciously we begin to take an interest in the innermost feelings of this unremarkable person. He spits up His heart's blood in working on our behalf, loses sleep and appetite on our account, weeps for us, sighs for us, groans in sickness for us, suffers humiliation for the sake of our destination and salvation, and our numbness and rebelliousness draw tears and blood from His heart. This way of being and of having belongs to no ordinary person, nor can it be possessed or attained by any corrupted human being. He shows tolerance and patience possessed by no ordinary person, and His love is not something with which any created being is endowed. No one apart from Him can know all of our thoughts, or have such a clear and complete grasp of our nature and essence, or judge the rebelliousness and corruption of mankind, or speak to us and work on us like this on behalf of God in heaven. No one apart from Him is endowed with the authority, wisdom, and dignity of God; the disposition of God and what God has and is are brought forth, in their entirety, in Him. No one apart from Him can show us the way and bring us light. No one apart from Him can reveal the mysteries that God has not disclosed since creation until today. No one apart from Him can save us from Satan's bondage and our own corrupt disposition. He represents God. He expresses the inmost heart of God, the exhortations of God, and God's words of judgment toward all

mankind. He has begun a new age, a new era, and ushered in a new heaven and earth and new work, and He has brought us hope, ending the life we led in vagueness and enabling our whole being to behold, in total clarity, the path to salvation. He has conquered our whole being and gained our hearts. From that moment onward, our minds have become conscious, and our spirits seem to be revived: This ordinary, insignificant person, who lives among us and has long been rejected by us—is this not the Lord Jesus, who is ever in our thoughts, waking or dreaming, and for whom we long night and day? It is He! It really is He! He is our God! He is the truth, the way, and the life! He has enabled us to live again and to see the light and has stopped our hearts from wandering. We have returned to the home of God, we have returned before His throne, we are face-to-face with Him, we have witnessed His countenance, and we have seen the road that lies ahead.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 4: Beholding the Appearance of God in His Judgment and Chastisement

Related Movie Extracts

How to Know That Christ Is the Truth, the Way and the Life

Related Hymns

God's Words Are the Forever Unchanging Truth

No One Is Aware of God's Arrival

Christ of the Last Days Brings the Way of Eternal Life

Christ of the Last Days Is Man's Gate Into the Kingdom

g. The aim and significance of God incarnating in China to appear and work in the last days

Words of Almighty God of the Last Days

The work of Jehovah was the creation of the world, it was the beginning; this stage of work is the end of work, and it is the conclusion. At the start, God's work was carried out among the chosen ones of Israel, and it was the dawn of a new epoch in the most holy of all places. The last stage of work is carried out in the most impure of all countries, to judge the world and bring the age to an end. In the first stage, God's work was done in the brightest of all places, and the last stage is carried out in the darkest of all places, and this darkness will be driven out, the light brought forth, and all the people conquered. When the people of this most impure and darkest of all places have been conquered, and the entire population has acknowledged that there is a God, who is the true God, and every person has been utterly convinced, then this fact will be used to carry out the work of conquest throughout the entire universe. This stage of work is symbolic: Once the work of this age has been finished, the work of six thousand years of management will come to a complete end. Once those in the darkest of all places have been conquered, it goes without saying that it will also be so everywhere else. As such, only the work of conquest in China carries meaningful symbolism. China embodies all forces of darkness, and the people of China represent all those who are of the flesh, of Satan, and of flesh and blood. It is the Chinese people who have been most corrupted by the great red dragon, who have the strongest opposition to God, whose humanity is most base and impure, and so they are the archetype of all corrupt humanity. This is not to say that other countries have no problems at all; the notions of man are all the same, and although the people of these

countries may be of good caliber, if they do not know God, then it must be that they oppose Him. Why did the Jews also oppose and rebel against God? Why did the Pharisees also oppose Him? Why did Judas betray Jesus? At the time, many of the disciples did not know Jesus. Why, after Jesus was crucified and rose again, did people still not believe in Him? Is man's rebelliousness not all the same? It is merely that the people of China are made an example of, and when they are conquered they will become models and specimens, and will serve as references for others. Why have I always said that you are an adjunct to My management plan? It is in the people of China that corruption, impurity, unrighteousness, opposition, and rebelliousness are manifested most completely and revealed in all their varied forms. On the one hand, they are of poor caliber, and on the other, their lives and mindset are backward, and their habits, social environment, family of birth—all are poor and the most backward. Their status, too, is low. The work in this place is symbolic, and after this test work has been carried out in its entirety, God's subsequent work will be much easier. If this step of work can be completed, then the subsequent work goes without saying. Once this step of work has been accomplished, great success will have been fully achieved, and the work of conquest throughout the entire universe will have come to a complete end. In fact, once the work among you has been successful, this will be equivalent to the success throughout the entire universe. This is the significance of why I have you act as a model and a specimen.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (2)

China is the most backward of all countries; it is the land where the great red dragon lies coiled, it has the most people who worship idols and engage in sorcery, the most temples, and it is a place in which filthy demons reside. You were born of it, you have been educated by it and steeped in its

influence; you have been corrupted and tortured by it, but after being awoken you rebel against it and are completely gained by God. This is the glory of God, and this is why this stage of work has great significance. God has done work of such great scale, has spoken so many words, and He will ultimately completely gain you—this is one part of the work of God's management, and you are the "victory spoils" of God's battle with Satan. The more you understand the truth and the better your life of the church is, the more the great red dragon is brought to its knees. These are all matters of the spiritual realm—they are the battles of the spiritual realm, and when God is victorious, Satan shall be shamed and fall down. This stage of God's work has tremendous significance.

—The Word, Vol. 1. The Appearance and Work of God. Practice (2)

To do the work of conquest on such people is of the deepest significance. You have all fallen under the influence of darkness and have been deeply harmed. The goal of this work, then, is to enable you to know human nature and thereby live out the truth. To be perfected is something that all created beings should accept. If the work of this stage involved only perfecting people, then it could be done in Britain, or America, or Israel; it could be done on the people of any nation. But the work of conquest is selective. The first step of the work of conquest is short-term; moreover, it will be used to humiliate Satan and conquer the entire universe. This is the initial work of conquest. One can say that any created being who believes in God can be perfected because to be perfected is something that can be achieved only after long-term change. But to be conquered is different. The specimen and model for conquest must be the one lagging the farthest behind, living in the deepest darkness; they must be the most degraded, the most unwilling to acknowledge God, and the most rebellious to God. This is exactly the kind of person who can testify to being conquered. The main

goal of the work of conquest is to defeat Satan, while the main goal of perfecting people is to gain people. It is to enable people to have testimony after being conquered that this work of conquest has been carried out here, on people like you. The aim is to have people bear testimony after being conquered. These conquered people will be used to achieve the goal of humiliating Satan.

—The Word, Vol. 1. The Appearance and Work of God. Only the Perfected Can Live a Meaningful Life

To work now on the descendants of Moab is to save those who have fallen into the greatest darkness. Although they were cursed, God is willing to gain glory from them, for they were at first all people whose hearts lacked God; only making those without God in their hearts submit to and love Him is true conquest, and the fruit of such work is the most valuable and the most convincing. Only this is gaining glory—this is the glory that God wants to gain in the last days. Although these people are of low position, that they are now able to gain such great salvation is truly an elevation by God. This work is very meaningful, and it is through judgment that He gains these people. It is not His intention to punish these people, but to save them. If, during the last days, He were still doing the work of conquest in Israel, it would be worthless; even if it bore fruit, it would not have value or any great significance, and He would not be able to gain all glory. He is working on you, those who have fallen into the darkest of places, those who are the most backward. These people do not acknowledge that there is a God and have never known that there is a God. These created beings have been so corrupted by Satan that they have forgotten God. They have been blinded by Satan and do not know at all that there is a God in heaven. In your hearts, you all worship idols and worship Satan—are you not the lowliest, the most backward of people? You are the lowliest of the

flesh, without any personal freedom, and you suffer hardships as well. You are also the people at the lowest level of this society, without even freedom of belief. Herein lies the significance of working on you.

—The Word, Vol. 1. The Appearance and Work of God. The Significance of Saving the Descendants of Moab

God became flesh in the most backward and filthy place of all, and it is only in this way that God is able to clearly show the entirety of His holy and righteous disposition. And through what is His righteous disposition shown? It is shown when He judges man's sins, when He judges Satan, when He abhors sin, and when He despises the enemies that oppose and rebel against Him. The words I speak today are to judge man's sins, to judge man's unrighteousness, to curse man's rebelliousness. Man's crookedness and deceitfulness, man's words and deeds—all that is at odds with God's intentions must be subjected to judgment, and all of man's rebelliousness denounced as sin. His words revolve around the principles of judgment; He uses judgment of man's unrighteousness, the curse of man's rebelliousness, and exposure of man's ugly faces to make manifest His own righteous disposition. Holiness is a representation of His righteous disposition, and in fact God's holiness actually is His righteous disposition. Your corrupt dispositions are the context of today's words—I use them to speak and to judge, and to carry out the work of conquest. This alone is the practical work, and this alone fully makes God's holiness shine. If there is no trace of a corrupt disposition in you, then God will not judge you, nor will He show you His righteous disposition. Since you have a corrupt disposition, God will not let you off, and it is through this that His holiness is shown. If God were to see that man's filthiness and rebelliousness were too great but He did not speak or judge you, nor chastise you for your unrighteousness, then this would prove that He is not God, for He would

have no hatred of sin; He would be just as filthy as man. Today, it is because of your filth that I judge you, and it is because of your corruption and rebelliousness that I chastise you. I am not flaunting My power to you or deliberately oppressing you; I do these things because you, who have been born in this land of filth, have been so severely contaminated by filth. You have simply lost your integrity and humanity, like swine that live in dirty places. It is because of your filth and corruption that you are judged and that I unleash My wrath upon you. It is precisely because of the judgment of these words that you have been able to see that God is the righteous God, and that God is the holy God; it is precisely because of His holiness and His righteousness that He judges you and unleashes His wrath upon you; it is precisely because He sees the rebelliousness of mankind that He reveals His righteous disposition. Mankind's filth and corruption makes manifest His holiness. This is enough to show that He is God Himself, who is holy and pristine, and yet lives in the land of filth. …

There is a great difference between the work done in Israel and the work of today. Jehovah guided the Israelites' lives, and there was not so much chastisement and judgment, because at the time, people understood too little of the world and had few corrupt dispositions. Back then, the Israelites obeyed Jehovah implicitly. When He told them to build altars, they quickly built altars; when He told them to wear the robes of priests, they obeyed. In those days, Jehovah was like a shepherd tending a flock of sheep, with the sheep following the shepherd's guidance and eating grass in the pasture; Jehovah guided their lives, leading them in how they ate, dressed, dwelled, and traveled. That was not the time of making plain God's disposition, for the mankind of that time was newborn; there were few who were rebellious and antagonistic, there was not much filth among mankind, and so people could not act as a foil to God's disposition. It is through

people who come from the land of filth that God's holiness is shown; today, He uses the filth displayed in these people of the land of filth, and He judges, and thus is what He is revealed amidst judgment. Why does He judge? He is able to speak the words of judgment because He despises sin; how could He be so angry if He did not abhor the rebelliousness of mankind? If there were no disgust within Him, no revulsion, if He paid no heed to people's rebelliousness, then that would prove Him as filthy as man. That He can judge and chastise man is because He abhors filth, and what He abhors is absent in Him. If there were also opposition and rebelliousness in Him, He would not despise those who are antagonistic and rebellious. If the work of the last days were being carried out in Israel, there would be no meaning in it. Why is the work of the last days being done in China, the darkest and most backward place of all? It is in order to display His holiness and righteousness. In short, the darker the place, the more clearly the holiness of God can be shown. In fact, all of this is for the sake of God's work.

—The Word, Vol. 1. The Appearance and Work of God. How the Effects of the Second Step of the Work of Conquest Are Achieved

Chinese people have never believed in God; they have never served Jehovah, and have never served Jesus. They just kowtow, burn incense, burn joss paper, and worship Buddha. They just worship idols—they are all rebellious to the extreme. So, the lower people's position is, the more it shows that what God gains from you is glory all the more. Some may say, from their point of view: "God, what is the work that You do? Such a lofty God, such a holy God as You comes to a filthy land? Do You think so little of Yourself? We are so filthy, but You are willing to be with us? You are willing to live among us? We are of such low position, but You are willing to make us complete? And You would use us as models and specimens?" I

say: You do not understand My intentions. You do not understand the work that I want to do nor do you understand My disposition. The significance of the work I am going to do is beyond your capacity to attain. Can My work conform to your human notions? According to human notions, I would have to be born in a nice country to show that I am of high status, to show that I am of great worth, to show My honor, holiness, and greatness. If I had been born in a place that recognizes Me, in an elite family, and if I were of high position and status, then I would be treated very well. That would not benefit My work, and could such great salvation still be revealed then? All those who see Me would submit to Me, and they would not be polluted with filth. I should have been born in this kind of place. That is what you believe. But think about it: Did God come to the earth for enjoyment, or for work? If I worked in that kind of easy, comfortable place, could I gain My full glory? Would I be able to conquer all of the created beings? When God came to the earth, He was not of the world, and He did not become flesh in order to enjoy the world. The place where working would reveal His disposition and be most meaningful is the place where He was born. Whether it is a holy or a filthy land, and no matter where He works, He is holy. Everything in the world was created by Him, though it has all been corrupted by Satan. However, all things still belong to Him; they are all in His hands. He comes to a filthy land and works there in order to reveal His holiness; He only does this for the sake of His work, which means He endures great humiliation to do such work in order to save the people of this filthy land. This is done so as to bear witness, for the sake of all of mankind. What such work shows people is God's righteousness, and it is better able to display God's supremacy. His greatness and uprightness are manifested in the salvation of a group of lowly people whom others scorn. Being born in a filthy land does not at all prove that He is lowly; it simply

allows all of the created beings to see His greatness and His true love for mankind. The more He does so, the more it reveals His pure love, His flawless love for man. God is holy and righteous, even though He was born in a filthy land, and even though He lives with those people who are full of filthiness, just as Jesus lived with sinners in the Age of Grace. Is every bit of His work not done for the sake of all mankind's survival? Is it all not so that mankind can gain great salvation? Two thousand years ago, He lived with sinners for a number of years. That was for the sake of redemption. Today, He is living with a group of filthy, lowly people. This is for the sake of salvation. Is all His work not for the sake of you humans? If not to save mankind, why would He have lived and suffered with sinners for so many years after being born in a manger? And if not to save mankind, why would He return to the flesh a second time, born in this land where demons congregate, and live with these people who have been deeply corrupted by Satan? Is God not faithful? What part of His work has not been for mankind? What part has not been for your destiny? God is holy—this is immutable! He is unpolluted by filth, though He has come to a filthy land; all of this can only mean that God's love for mankind is extremely selfless and the suffering and humiliation He endures is extremely great! Do you not know how great the humiliation He suffers is, for all of you and for your destiny? Rather than saving great people or the sons of rich and powerful families, He makes a point of saving those who are lowly and looked down on. Is all of this not His holiness? Is all of this not His righteousness? For the sake of all mankind's survival, He would rather be born in a filthy land and suffer every humiliation. God is very real—He does no false work. Is not every stage of work done in such a practical way? Though people all malign Him and say He sits at the table with sinners, though people all mock Him and say He lives with the sons of filth, that He lives with the

lowliest of people, He still gives selflessly of Himself, and He is still thus rejected among mankind. Is the suffering He endures not greater than yours? Is the work He does not more than the price you have paid? You were born in a land of filth, yet you have gained God's holiness. You were born in a land where demons congregate, yet you have received great protection. What choice do you have? What complaints do you have? Is the suffering He has endured not greater than the suffering you have endured? He has come to the earth and never enjoyed the delights of the human world. He detests such things. God did not come to the earth to have man treat Him to material things, nor did He come to enjoy the food, clothes, and ornaments of man. He pays no mind to these things. He came to earth to suffer for man, not to enjoy earthly fortune. He came to suffer, to work, and to complete His management plan. He did not select a nice place, to live in an embassy or a fancy hotel, nor does He have a number of servants to wait on Him. Based on what you have seen, do you not know if He came to work or for enjoyment? Do your eyes not see? How much has He given you? If He had been born in a comfortable place, would He be able to gain glory? Would He be able to work? Would His doing so have any significance? Would He be able to conquer mankind completely? Would He be able to rescue people from the land of filth? People ask, according to their notions: "Since God is holy, why was He born in this filthy place of ours? You hate and detest us filthy humans; You detest our resistance and our rebelliousness, so why do You live with us? You are a supreme God. You could have been born anywhere, so why did You have to be born in this filthy land? You chastise and judge us every day, and You know clearly that we are the descendants of Moab, so why do You still live among us? Why were You born into a family of the descendants of Moab? Why did You do that?" Such thoughts of yours are entirely lacking in reason! Only such

work allows people to see His greatness, His humility and hiddenness. He is willing to sacrifice everything for the sake of His work, and He has endured all suffering for the sake of His work. He acts for the sake of mankind, and, more than that, to conquer Satan, that all of the created beings may submit under His dominion. Only this is meaningful, valuable work. If the descendants of Jacob had been born in China, on this piece of land, and they were all of you, then what would be the significance of work done in you? What would Satan say? Satan would say: "They feared You before, they have submitted to You from the beginning, and they have no history of betraying You. They are not the darkest, lowliest, or most backward of mankind." If the work were indeed done in this way, who would be convinced by it? In the entire universe, the Chinese are the most backward of people. They are born lowly, with low integrity; they are dull-witted and numb, and they are vulgar and decadent. They are soaked through with satanic dispositions, filthy and licentious. You possess all of these satanic dispositions. Once this work is completed, people will cast off these corrupt dispositions and be able to submit completely and be made complete. Only such fruits of work are testimony among the created beings!

—The Word, Vol. 1. The Appearance and Work of God. The Significance of Saving the Descendants of Moab

God has made this group of people the sole focus of His work throughout all the universe. He has sacrificed all His heart's blood for you; He has reclaimed and given to you all the work of the Spirit throughout the universe. That is why you are the fortunate ones. Moreover, He has shifted His glory from Israel, His chosen people, onto you, and He shall make the purpose of His plan fully manifest through this group. Therefore, you are the ones who will receive the inheritance of God, and even more than this, you are the heirs to God's glory. Perhaps you all remember these words:

“For our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory.” You have all heard these words before, yet none of you understood their true meaning. Today, you are profoundly aware of their true significance. These words shall be fulfilled by God during the last days, and they shall be fulfilled in those who have been brutally persecuted by the great red dragon in the land where it lies coiled. The great red dragon persecutes God and is the enemy of God, and so, in this land, those who believe in God are thus subjected to humiliation and oppression, and these words are fulfilled in you, this group of people, as a result. Because it is embarked upon in a land that opposes God, all of God’s work faces tremendous obstacles, and accomplishing many of His words takes time; thus, people are refined as a result of God’s words, which is also part of suffering. It is tremendously difficult for God to carry out His work in the land of the great red dragon—but it is through this difficulty that God does one stage of His work, making manifest His wisdom and His wondrous deeds, and using this opportunity to make this group of people complete. It is through people’s suffering, through their caliber, and through all the satanic dispositions of the people of this filthy land that God does His work of purification and conquest, so that, from this, He may gain glory, and so that He may gain those who will bear witness to His deeds. Such is the entire significance of all the sacrifices that God has made for this group of people. That is, it is through those who oppose Him that God does the work of conquest, and only thus can the great power of God be made manifest. In other words, only those in the unclean land are worthy of inheriting the glory of God, and only this can highlight the great power of God. That is why it is from the unclean land, and from those who live in the unclean land, that the glory of God is gained. Such is the intention of God. Jesus’ stage of work was the same: He could only gain glory among those

Pharisees who persecuted Him; if not for the persecution of the Pharisees and the betrayal of Judas, Jesus would not have been ridiculed or slandered, much less crucified, and thus could not have gained glory. Where God works in each age, and where He does His work in the flesh, is where He gains glory and where He gains those He intends to gain. This is the plan of God's work, and this is His management.

In God's plan of several thousand years, two parts of work are done in the flesh: First is the work of the crucifixion, for which He gains glory; the other is the work of conquest and perfection in the last days, for which He gains glory. This is the management of God. So do not regard God's work, or God's commission to you, as a simple matter. You are all heirs to God's far more exceeding and eternal weight of glory, and this was specially ordained by God. Of the two parts of His glory, one is manifest in you; the entirety of one part of God's glory has been bestowed upon you, that it may be your inheritance. This is God's exaltation of you, and it is also the plan that He predetermined long ago. Given the greatness of the work God has done in the land where the great red dragon resides, if this work were moved elsewhere, it would have long ago borne great fruit and been readily accepted by man. Moreover, this work would be far too easy to accept for those clergy of the West who believe in God, for the stage of work by Jesus serves as a precedent. This is why God is unable to achieve this stage of the work of gaining glory elsewhere; when the work is supported by the people and recognized by the nations, God's glory cannot take hold. This is precisely the extraordinary significance that this stage of work holds in this land.

—The Word, Vol. 1. The Appearance and Work of God. Is the Work of God As Simple As Man Imagines?

Today, there are those who still do not understand what new work God has begun. Among the Gentile nations, God has ushered in a new beginning. He has begun a new era, and initiated new work—and He performs this work upon the descendants of Moab. Is this not His newest work? No one throughout history has ever experienced this work before. No one has even heard of it, much less appreciated it. God's wisdom, God's wonder, God's unfathomability, God's greatness, and God's holiness are all made manifest through this stage of work, the work of the last days. Is this not new work, work that shatters human notions? There are those who think thusly: "Since God cursed Moab and said that He would abandon Moab's descendants, how could He save them now?" These are the Gentiles who were cursed by God and driven out of Israel; the Israelites called them "Gentile dogs." In everyone's view, they are not only Gentile dogs, but even worse, the sons of destruction; which is to say, they are not God's chosen people. They may have been born within the bounds of Israel, but they do not belong to the people of Israel, and were expelled to Gentile nations. They are the lowliest of all people. It is precisely because they are the lowliest among humanity that God carries out His work of launching a new age among them, for they are representative of corrupt humanity. God's work is selective and targeted; the work He does in these people today is also work that is performed upon the created beings. Noah was a created being, as are his descendants. Anyone in the world who are of flesh and blood are created beings. God's work is directed at all created beings; it is not dependent on whether someone is cursed after they were created. His management work is directed at all created beings, not those chosen people who have not been cursed. Since God wishes to carry out His work among His created beings, He will certainly carry it out to successful completion, and He will work among those people who are beneficial to His work.

Therefore, He shatters all conventions when He works among people; to Him, the words “cursed,” “chastised” and “blessed” are meaningless! The Jewish people are good, as are the chosen people of Israel; they are people of good caliber and humanity. In the beginning, it was among them that Jehovah launched His work, and performed His earliest work—but to perform the work of conquest on them today would be meaningless. They, too, may be part of the created beings, and there may be much that is positive about them, but to carry out this stage of work among them would be pointless; God would not be able to conquer people, nor would He be able to convince all created beings, which is precisely the point of switching His work to these people of the nation of the great red dragon. Of greatest significance here is His launching an era, His shattering of all rules and all human notions and His ending of the work of the entire Age of Grace. If His current work were carried out among the Israelites, by the time His six-thousand-year management plan comes to a close, everyone would believe that God is only the God of the Israelites, that only the Israelites are God’s chosen people, that only the Israelites deserve to inherit God’s blessing and promise. God’s incarnation during the last days in the Gentile nation of the country of the great red dragon accomplishes the work of God as the God of all created beings; He completes the whole of His management work, and He ends the central part of His work in the nation of the great red dragon. The core of these three stages of work is the salvation of man—namely, making all created beings worship the Creator. Thus, there is great meaning to each stage of work; God does nothing that is without meaning or value. On one hand, this stage of work ushers in a new era and ends the previous two eras; on the other hand, it shatters all human notions and all the old ways of human belief and knowledge. The work of the previous two ages was carried out according to different human notions; this stage, however,

completely eliminates human notions, thereby utterly conquering humanity. Through conquering the descendants of Moab, through the work carried out among the descendants of Moab, God shall conquer all people throughout the universe. This is the deepest significance of this stage of His work, and it is the most valuable aspect of this stage of His work. Even if you now know that your own status is lowly and that you are of low worth, you will still feel that you have met with the most joyous thing: You have inherited a great blessing, received a great promise, and you can help accomplish this great work of God. You have beheld God's true countenance, you know God's inherent disposition, and you follow God's will. The previous two stages of God's work were carried out in Israel. If this stage of His work during the last days were also carried out among the Israelites, not only would all created beings believe that only the Israelites were God's chosen people, but God's entire management plan would fail to attain its desired effect. During the period in which the two stages of His work were carried out in Israel, no new work—nor any work of launching a new era—was carried out among the Gentile nations. Today's stage of work—the work of launching a new era—is first carried out among the Gentile nations, and is, furthermore, initially carried out among the descendants of Moab, thus launching the entire era. God has shattered any knowledge contained within human notions, permitting none of it to remain. In His work of conquest, He has shattered human notions, those old, earlier human ways of knowledge. He lets people see that with God there are no rules, that there is nothing old about God, that the work He does is entirely liberated, entirely free, and that He is right in all He does. You must fully submit to any work that He does among the created beings. All of the work He does has meaning, and is carried out according to His own intentions and wisdom, and not according to human choices and notions. If something is beneficial

to His work, He does it; and if something is not beneficial to His work, He does not, no matter how good it is! He works and selects the recipients and location of His work in accordance with the meaning and purpose of His work. He does not adhere to past rules when He works, nor does He follow old formulas. Instead, He plans His work according to the work's significance. Ultimately, He will attain a genuine effect and the anticipated goal. If you do not understand these things today, this work will have no effect in you.

—The Word, Vol. 1. The Appearance and Work of God. God Is the Lord of All Created Beings

One stage of the work of the two previous ages was carried out in Israel, and one was carried out in Judea. Generally speaking, neither stage of this work left Israel, and each was performed upon the first chosen people. As a result, the Israelites believe that Jehovah God is only the God of the Israelites. Because Jesus worked in Judea, where He carried out the work of the crucifixion, the Jews view Him as the Redeemer of the Jewish people. They think that He is solely the King of the Jews, not of any other people; that He is not the Lord who redeems the English, nor the Lord who redeems the Americans, but the Lord who redeems the Israelites; and that it was the Jews whom He redeemed in Israel. In actuality, God is the Sovereign of all things. He is the God of all created beings. He is not only the God of the Israelites, nor of the Jews; He is the God of all created beings. The previous two stages of His work took place in Israel, which has created certain notions in people. They believe that Jehovah did His work in Israel, that Jesus Himself carried out His work in Judea, and, furthermore, that He became flesh to work—and whatever the case, this work did not extend beyond Israel. God did not work in Egyptians or Indians; He only worked in the Israelites. Thus do people form various notions, and delineate God's work within a certain scope. They say that when God works, He must

do so among the chosen people, and in Israel; save for the Israelites, God works upon no others, nor is there any greater scope to His work. They are especially strict when it comes to keeping God incarnate in line, and do not permit Him to move beyond the bounds of Israel. Are these not all just human notions? God made all of the heavens and earth and all things, He made all created beings, so how could He restrict His work to only Israel? If that were the case, what would be the point of Him making all created beings? He created the whole world, and He has carried out His six-thousand-year management plan not only in Israel, but upon every person in the universe. Regardless of whether they live in China, the United States, the United Kingdom or Russia, every person is a descendant of Adam; they are all made by God. Not one of them can escape the bounds of created beings, and not one of them can separate themselves from the label of "descendant of Adam." They are all created beings, they are all the offspring of Adam, and they are also all the corrupted descendants of Adam and Eve. It is not only the Israelites who are created beings, but all people; it is just that some have been cursed, and some have been blessed. There are many agreeable things about the Israelites; God worked upon them in the beginning because they were the least corrupt. The Chinese do not bear comparison to them; they are far inferior. So, God initially worked among the people of Israel, and the second stage of His work was only carried out in Judea—which has led to a lot of notions and rules among man. In fact, if God were to act according to human notions, He would only be the God of the Israelites, and would thus be incapable of extending His work to the Gentile nations, for He would only be the God of the Israelites, and not the God of all created beings. The prophecies said that Jehovah's name would be great among the Gentile nations, that it would spread to the Gentile nations. Why was this prophesied? If God were only the God of the

Israelites, then He would only work in Israel. Moreover, He would not spread this work, and He would not make such a prophecy. Since He did make this prophecy, He will surely extend His work among the Gentile nations, among every nation and all lands. Since He said this, He must do it; this is His plan, for He is the Lord who created the heavens and earth and all things, and the God of all created beings. Regardless of whether He works among the Israelites, or throughout the whole of Judea, the work He does is the work of the entire universe, and the work of all humanity. The work He does today in the nation of the great red dragon—in a Gentile nation—is still the work of all humanity. Israel could be the base for His work on earth; likewise, China can also be the base for His work among the Gentile nations. Has He not now fulfilled the prophecy that "the name of Jehovah shall be great among the Gentile nations"? The first step of His work among the Gentile nations is this work, the work He does in the nation of the great red dragon. That God incarnate should work in this land, and work among these cursed people, is particularly at odds with human notions; these are the lowliest people of all, they have no worth, and they were initially forsaken by Jehovah. People can be abandoned by other people, but if they are abandoned by God, then no one is more devoid of status, no one is of lower worth. For a created being, being possessed by Satan or being abandoned by people is something that feels very painful—but for a created being to be forsaken by the Creator means that they could have no lower status. The descendants of Moab were cursed, and they were born in this backward country; without a doubt, of all the people under the influence of darkness, the descendants of Moab have the lowest status. Because these people have heretofore been of the lowest status, the work done upon them is best able to shatter human notions, and is also most beneficial to the whole of God's six-thousand-year management plan.

Doing such work among these people is the best way of shattering human notions, and with this God launches an era; with this He shatters all human notions; with this He ends the work of the entire Age of Grace. His first work was carried out in Judea, within the bounds of Israel; among the Gentile nations, He did not do any work to launch the new era. The final stage of work is not only carried out among the Gentiles, but even more so among those who have been cursed. This one point is the evidence most capable of humiliating Satan, and thus, God "becomes" the God of all created beings in the universe, the Lord of all things, the object of worship for everything with life.

—The Word, Vol. 1. The Appearance and Work of God. God Is the Lord of All Created Beings

Related Experiential Testimonies

God Appearing and Working in China Is So Significant

Related Hymns

The Meaning of God's Work of Conquest in China During the Last Days

God Has Made a Group of Overcomers in China

2. Truths Pertaining to the Three Stages of Work

a. The purpose of the three stages of work of God's management of mankind

Words of Almighty God of the Last Days

My entire management plan, the six-thousand-year management plan, consists of three stages, or three ages: the Age of Law of the beginning; the Age of Grace (which is also the Age of Redemption); and the Age of Kingdom of the last days. My work in these three ages differs in content according to the nature of each age, but at each stage this work befits the needs of man—or, to be more precise, is done according to the tricks that Satan employs in the war that I wage against it. The purpose of My work is to defeat Satan, to make manifest My wisdom and omnipotence, to expose all of Satan's tricks, and thereby to save the entire human race, which lives under Satan's power. It is to show My wisdom and omnipotence, and to reveal the unbearable hideousness of Satan; even more than that, it is to allow created beings to discriminate between good and evil, to know that I am the Sovereign of all things, to see clearly that Satan is the enemy of humanity, a degenerate, the evil one, and to allow them to tell, with absolute certainty, the difference between good and evil, truth and falsehood, holiness and filth, and what is great and what is ignoble. Thus will ignorant humanity become able to bear witness to Me that it is not I who corrupt humanity, and only I—the Creator—can save humanity, can bestow upon people the things that they can enjoy; and they will come to know that I am the Sovereign of all things and Satan is merely one of the beings that I created and that later betrayed Me. My six-thousand-year management plan is divided into three stages, and I work thus to achieve the effect of enabling created beings to bear witness to Me, and understand My intentions, and know that I am the truth.

—The Word, Vol. 1. The Appearance and Work of God. The True Story Behind the Work of the Age of Redemption

The 6,000 years of work of God's management are divided into three stages: the Age of Law, the Age of Grace, and the Age of Kingdom. These three stages of work are all for the sake of mankind's salvation, which is to say, they are for the salvation of mankind that has been severely corrupted by Satan. At the same time, however, they are also so that God may do battle with Satan. Thus, just as the work of salvation is divided into three stages, so the battle with Satan is also divided into three stages, and these two aspects of God's work are conducted simultaneously. The battle with Satan is actually for the sake of mankind's salvation, and because the work of mankind's salvation is not something that can be successfully completed in a single stage, the battle with Satan is also divided into phases and periods, and war is waged upon Satan in accordance with the needs of man and the extent of Satan's corruption of him. Perhaps, in man's imagination, he believes that in this battle God will take up arms against Satan, in the same way that two armies would fight each other. This is just what man's intellect is capable of imagining; it is a supremely vague and unrealistic idea, yet it is what man believes. And because I say here that the means of man's salvation is through battle with Satan, man imagines that this is how the battle is conducted. There are three stages to the work of man's salvation, which is to say that the battle with Satan has been split into three stages in order to defeat Satan once and for all. Yet the inner truth of the entire work of the battle with Satan is that its effects are achieved through several steps of work: bestowing grace upon man, becoming man's sin offering, forgiving the sins of man, conquering man, and making man perfect. As a matter of fact, the battle with Satan is not the taking up of arms against Satan, rather it is the bearing of testimony to God through

saving man, working the life of man, and changing man's disposition, and thereby defeating Satan. Satan is defeated through changing the corrupt disposition of man. When Satan has been defeated, that is, when man has been completely saved, then the humiliated Satan will be completely bound, and in this way, man will have been completely saved. Thus, the essence of man's salvation is the war against Satan, and this war is primarily reflected in the salvation of man. The stage of the last days, in which man is to be conquered, is the last stage in the battle with Satan, and it is also the work of man's complete salvation from the power of Satan. The inner meaning of man's conquest is the return of the embodiment of Satan—man who has been corrupted by Satan—to the Creator following his conquest, through which he will rebel against Satan and completely return to God. In this way, man will have been completely saved. And so, the work of conquest is the last work in the battle against Satan and the final stage in God's management for the sake of Satan's defeat. Without this work, the full salvation of man would ultimately be impossible, the utter defeat of Satan would also be impossible, and mankind would never be able to enter the wonderful destination, or get free from Satan's influence. Consequently, the work of salvation of man cannot be concluded before the battle with Satan is concluded, for the core of the work of God's management is for the sake of mankind's salvation. Earliest mankind was in the hands of God, but because of Satan's temptation and corruption, man was bound up by Satan and fell into the hands of the evil one. Thus, Satan became the object to be defeated in the work of God's management. Because Satan took possession of man, and because man is the capital which God uses to carry out all management, if man is to be saved, then he must be snatched back from the hands of Satan, which is to say that man must be taken back after having been held captive by Satan. Thus, Satan must be defeated through changes

in man's old disposition, changes which restore man's original sense of reason. In this way, man, who has been taken captive, can be snatched back from the hands of Satan. If man is freed from the influence and bondage of Satan, then Satan will be shamed, man will ultimately be taken back, and Satan will be defeated. And because man has been freed from the dark influence of Satan, man will become the spoils of this entire battle, and Satan will become the object to be punished once the battle has finished, after which the entire work of mankind's salvation will have been completed.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

You must know that regardless of what work He does, the aim of God's work does not change, the heart of His work does not change, and His intentions toward man do not change. No matter how severe His words, no matter how adverse the environment, the principles of His work will not change, and His intention of saving man will not change. Provided that it is not the work of the revelation of the end of man or the destination of man, and is not the work of the final phase, or the work of bringing God's entire plan of management to an end, and provided that it is during the time He works man, then the heart of His work will not change. It will always be the salvation of mankind. This should be the foundation of your belief in God. The aim of the three stages of work is the salvation of all mankind—this means the complete salvation of man from the power of Satan. Though each of the three stages of work has a different objective and significance, each is part of the work of saving mankind, and each is different work of salvation carried out according to the requirements of mankind. Once you are aware of the aim of these three stages of work, then you will be aware of how to appreciate the significance of each stage of work, and will recognize how to

act in order to satisfy the intentions of God. If you can reach this point, then this, the greatest of all visions, will become the foundation of your belief in God.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

All people need to understand the aims of My work on earth, that is, what I ultimately wish to gain, and what level I must achieve in this work before it can be complete. If, after walking with Me to this day, people do not understand what My work is all about, then have they not walked with Me in vain? If people follow Me, they should know My intentions. I have been working on earth for thousands of years, and to this day, I continue to carry out My work thus. Although My work contains many projects, its purpose remains unchanged; though I am filled with judgment and chastisement toward man, for example, what I do is still for the sake of saving him, and for the sake of better spreading My gospel and further expanding My work among all the Gentile nations once man has been made complete. So today, at a time when many people have long since sunk deep into dismay, I still continue with My work, I continue the work I must do to judge and chastise man. Despite the fact that man is fed up with what I say, and he has no desire to concern himself with My work, I am still carrying out My duty, for the purpose of My work remains unchanged, and My original plan will not be broken. The function of My judgment is to enable man to better submit to Me, and the function of My chastisement is to allow man to more effectively be changed. Though what I do is for the sake of My management, I have never done anything that was without benefit to man, for I wish to make all the nations beyond Israel as submissive as the Israelites, to make them into real human beings, that I might have a foothold in the lands outside Israel. This is My management; it is the work I

am accomplishing among the Gentile nations. Even now, many people still do not understand My management, because they have no interest in such things, and care only for their own futures and destinations. No matter what I say, they remain indifferent to the work that I do, instead focusing exclusively on their destinations of tomorrow. If things go on in this way, how can My work expand? How can My gospel be spread throughout the world? Know that when My work spreads, I will scatter you, and smite you just as Jehovah smote each of the tribes of Israel. All this will be done so that My gospel may spread across the earth, so that My work may expand to the Gentile nations, so that My name may be great among adults and children alike, and My holy name exalted in the mouths of people from all tribes and nations. It is so that, in this final era, My name may be great among the Gentile nations, so that My deeds may be seen by the Gentiles and they will call Me the Almighty on account of My deeds, and so that My words may soon come to pass. I will make all people know that I am not only the God of the Israelites, but also the God of all the nations of the Gentiles, even those that I have cursed. I will let all people see that I am the God of all created beings. This is My greatest work, the purpose of My work plan for the last days, and the only work to be fulfilled in the last days.

—The Word, Vol. 1. The Appearance and Work of God. The Work of Spreading the Gospel Is Also the Work of Saving Man

Perhaps, when the riddle of the three stages of work is made known to mankind, there will appear in succession a group of talented people who know God. Of course, I hope that is the case, and, furthermore, I am in the process of carrying out this work, and hope to see the appearance of more such talented people in the near future. They will become those who bear testimony to the fact of these three stages of work, and, of course, they will

also be the first to bear testimony to these three stages of work. But nothing would be more distressing and regrettable than if such talented people do not emerge on the day that God's work comes to an end, or if there are only one or two such people who have personally accepted being made perfect by God incarnate. However, this is only the worst case scenario. Whatever the case may be, I still hope that those who truly pursue can gain this blessing. Since the beginning of time, there has never before been work such as this; such an undertaking has never occurred in the history of human development. If you can truly become one of the first of those who know God, would this not be the highest honor among all created beings? Would any created being among mankind be more commended by God? Such work is not easy to achieve, but will ultimately still reap rewards. Regardless of their gender or nationality, all those who are capable of achieving the knowledge of God will, in the end, receive God's greatest honor, and will be the only ones that possess the authority of God. This is the work of today, and it is also the work of the future; it is the last and highest work to be accomplished in 6,000 years of work, and it is a way of working that reveals each category of man. Through the work of causing man to know God, the different ranks of man are revealed: Those who know God are qualified to receive God's blessings and accept His promises, while those who do not know God are unqualified to receive God's blessings and accept His promises. Those who know God are the intimates of God, and those who do not know God cannot be called the intimates of God; the intimates of God can receive any of God's blessings, but those who are not His intimates are not worthy of any of His work. Whether it be tribulations, refinement, or judgment, all these things are for the sake of allowing man to ultimately achieve a knowledge of God, and so that man may submit to God. This is the only effect that will ultimately be achieved.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

When the entire management of God is nearing its end, God will class all things according to kind. Man was made by the hands of the Creator, and in the end He must completely return man under His dominion; this is the conclusion of the three stages of work. The stage of work of the last days, and the previous two stages in Israel and Judea, are God's plan of management in the entire universe. No one can deny this, and it is the fact of God's work. Although people have not experienced or witnessed much of this work, the facts are still the facts, and this is undeniable by any man. People who believe in God in every land of the universe will all accept the three stages of work. If you only know one particular stage of work, and do not understand the other two stages of work, do not understand the work of God in times past, then you are unable to speak the whole truth of God's entire plan of management, and your knowledge of God is one-sided, for in your belief in God you do not know or understand Him, and so you are not fit to bear testimony to God. Regardless of whether your current knowledge of these things is profound or superficial, in the end, you must have knowledge, and must be thoroughly convinced, and all people will see the entirety of God's work and submit under the dominion of God. At the end of this work, all religions will become one, all created beings will return under the dominion of the Creator, all created beings will worship the one true God, and all evil religions will come to nothing, never to appear again.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

God created humans and placed them upon earth, and He has led them ever since. He then saved them and served as a sin offering for humanity. At the end, He still must conquer humanity, save humans entirely, and restore them to their original likeness. This is the work that He has been engaged in

ever since the beginning—restoring humanity to their original image and likeness. God will establish His kingdom and restore the original likeness of human beings, which means that God will restore His authority upon earth and among all created beings. Humanity lost their God-fearing heart as well as the function incumbent upon created beings after being corrupted by Satan, thereby becoming an enemy rebellious against God. Humanity then lived under Satan's power and followed Satan's orders; thus, God had no way to work among His created beings, and became all the more unable to gain their fear. Humans were created by God, and ought to worship God, but they actually turned their backs on Him and worshiped Satan instead. Satan became the idol in their hearts. Thus, God lost His standing in their hearts, which is to say that He lost the meaning behind His creation of humanity. Therefore, to restore the meaning behind His creation of humanity, He must restore their original likeness and rid humanity of their corrupt dispositions. To reclaim humans from Satan, He must save them from sin. Only in this way can God gradually restore their original likeness and function, and finally, restore His kingdom. The ultimate destruction of those sons of rebellion will also be carried out in order to allow humans to better worship God and better live upon the earth. Because God created humans, He will make them worship Him; because He wishes to restore humanity's original function, He will restore it completely and without any adulteration. Restoring His authority means making humans worship Him and submit to Him; it means that God will make humans live because of Him and cause His enemies to perish as a result of His authority. It means that God will cause everything about Him to persist among humans without resistance from anybody. The kingdom God wishes to establish is His own kingdom. The humanity He desires is one that will worship Him, one that will submit to Him completely and manifest His glory. If God does not save

corrupt humanity, then the meaning behind His creation of humanity will be lost; He will have no more authority among humans, and His kingdom will no longer be able to exist upon the earth. If God does not destroy those enemies who are rebellious against Him, He will be unable to obtain His complete glory, nor will He be able to establish His kingdom upon the earth. These will be marks of the completion of His work and of His great accomplishment: to utterly destroy those among humanity who are rebellious against Him, and to bring into rest those who have been made complete. When humans have been restored to their original likeness, and when they can fulfill their respective duties, keep to their own proper places and submit to all of God's arrangements, God will have obtained a group of people upon the earth who worship Him, and He will also have established a kingdom upon the earth that worships Him. He will have eternal victory upon the earth, and all those who are opposed to Him will perish for all eternity. This will restore His original intention in creating humanity; it will restore His intention in creating all things, and it will also restore His authority upon earth, among all things, and among His enemies. These will be the symbols of His total victory. Thenceforth, humanity will enter into rest and begin a life that is on the right track. God will also enter into eternal rest with humanity, and commence an eternal life shared by both Himself and humans. The filth and rebelliousness upon the earth will have disappeared, and all the wailing will have dissipated, and everything in this world that opposes God will have ceased to exist. Only God and those people to whom He has brought salvation will remain; only His creation will remain.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

After having carried out His six thousand years of work through the present day, God has already revealed many of His acts, the primary purpose of which has been to defeat Satan and bring salvation to all of humanity. He is using this opportunity to allow everything in heaven, everything upon the earth, everything within the seas, and every last object of God's creation on earth to see His almightiness and to witness all of His acts. He is seizing the opportunity provided by His defeat of Satan to reveal all of His deeds to humans, and to enable them to praise Him and exalt His wisdom in defeating Satan. Everything on earth, in heaven, and within the seas brings God glory, praises His almightiness, praises every one of His deeds, and shouts His holy name. This is proof of His defeat of Satan; it is proof of His vanquishing of Satan. More importantly, it is proof of His salvation of humanity. The whole of God's creation brings Him glory, praises Him for defeating His enemy and returning victoriously, and extols Him as the great victorious King. His purpose is not merely to defeat Satan, which is why His work has continued for six thousand years. He uses Satan's defeat to save humanity; He uses Satan's defeat to reveal all His acts and all of His glory. He will obtain glory, and all the multitude of angels will see all His glory. The messengers in heaven, the humans upon earth, and all of His creation upon earth will see the glory of the Creator. This is the work that He does. His creation in heaven and on earth will all witness His glory, and He will return triumphantly after utterly defeating Satan, and allow humanity to praise Him, thus achieving a double victory in His work. In the end, all of humanity will be conquered by Him, and He will wipe out anyone who resists or rebels; in other words, He will wipe out all those who belong to Satan.

—The Word, Vol. 1. The Appearance and Work of God. You Should Know How the Whole of Humanity Has Developed to the Present Day

Such is the management of God: to hand mankind over to Satan—a mankind that does not know what God is, what the Creator is, how to worship God, or why it is necessary to submit to God—and allow Satan to corrupt him. Step by step, God then recovers man from the hands of Satan, until man fully worships God and rejects Satan. This is God's management. This may sound like a mythical tale, and it may seem perplexing. People feel like this is a mythical story because they have no inkling of how much has happened to man over the past several thousand years, much less do they know how many stories have occurred in the cosmos and the firmament. And furthermore, that is because they cannot appreciate the more astonishing, more fear-inducing world that exists beyond the material world, but which their mortal eyes prevent them from seeing. It feels incomprehensible to man because man has no understanding of the significance of God's salvation of mankind or the significance of the work of His management, and does not comprehend how God ultimately wishes mankind to be. Is it to be utterly uncorrupted by Satan, like Adam and Eve were? No! The purpose of God's management is to gain a group of people who worship God and submit to Him. Although these people have been corrupted by Satan, they no longer see Satan as their father; they recognize the repulsive face of Satan and reject it, and they come before God to accept God's judgment and chastisement. They come to know the contrast between the ugly and the holy, and to recognize the greatness of God and the evil of Satan. A mankind such as this will no longer serve Satan, or worship Satan, or enshrine Satan. This is because they are a group of people who have truly been gained by God. This is the significance of God's work of managing mankind. During the work of God's management of this time, mankind is the object both of Satan's corruption and God's salvation, and man is the product that God and Satan are fighting over. As God performs His work,

He is gradually recovering man from the hands of Satan, and so man comes ever closer to God …

……

The love and compassion of God permeates each and every detail of the work of His management, and regardless of whether people are able to understand God's good intentions, He is still tirelessly doing the work He set out to accomplish. Irrespective of how much people understand about God's management, the help and the benefits brought to man by God's work can be appreciated by everyone. Perhaps, on this day, you have not felt any of the love or life provided by God, but as long as you do not abandon God and do not give up on your determination to pursue the truth, there will come a day when God's smile will be revealed to you. For the aim of the work of God's management is to recover the people who are under the power of Satan, not to abandon the people who have been corrupted by Satan and oppose God.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 3: Man Can Only Be Saved Amidst God's Management

Related Hymns

The Work to Manage Man Is the Work to Defeat Satan

God Will Restore the Meaning of His Creation of Man

b. The significance of each of the three stages of God's work

Words of Almighty God of the Last Days

During the Age of Law, the work of guiding mankind was done under the name of Jehovah, and the first stage of work was initiated on earth. At this stage, the work consisted of building the temple and the altar, and using the law to guide the people of Israel and to work in their midst. By guiding the people of Israel, He launched a base for His work on earth. From this base, He expanded His work beyond Israel, which is to say that, starting from Israel, He extended His work outward, so that later generations gradually came to know that Jehovah was God, and that it was Jehovah who created the heavens and earth and all things, and that it was Jehovah who made all created beings. He spread His work through the people of Israel outward beyond them. The land of Israel was the first holy place of Jehovah's work on earth, and it was in the land of Israel that God first went to work on earth. That was the work of the Age of Law.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

The work that Jehovah did upon the Israelites established among humanity God's earthly place of origin, which was also the sacred place where He was present. He confined His work to the people of Israel. At first, He did not work outside of Israel, but instead, He chose people He found suitable in order to restrict the scope of His work. Israel is the place where God created Adam and Eve, and out of the dust of that place Jehovah made man; this place became the base of His work on earth. The Israelites, who were the descendants of Noah and also the descendants of Adam, were the human foundation of Jehovah's work on earth.

At this time, the significance, purpose, and steps of Jehovah's work in Israel were to initiate His work on the whole earth, which, taking Israel as its center, gradually spread into the Gentile nations. This is the principle according to which He works throughout the universe—to establish a model and then broaden it until all people in the universe shall have received His gospel. The first Israelites were the descendants of Noah. These people were endowed only with the breath of Jehovah, and understood enough to take care of the basic necessities of life, but they did not know what kind of God Jehovah was, or His intentions for man, much less how they should fear the Lord of all creation. As for whether there were rules and laws to be obeyed,[a] or whether there was a duty that created beings should perform for the Creator, Adam's descendants knew nothing of these things. All they knew was that the husband should sweat and labor to provide for his family, and that the wife should submit to her husband and perpetuate the race of humans that Jehovah had created. In other words, such people, who had only Jehovah's breath and His life, knew nothing of how to follow God's laws or how to satisfy the Lord of all creation. They understood far too little. So even though there was nothing crooked or deceitful in their hearts and jealousy and contention seldom arose among them, nevertheless they had no knowledge or understanding of Jehovah, the Lord of all creation. These ancestors of man knew only to eat the things of Jehovah, and to enjoy the things of Jehovah, but they did not know to fear Jehovah; they did not know that Jehovah was the One they should worship on bended knees. So how could they be called His created beings? If this were so, would not the words, "Jehovah is the Lord of all creation" and "He created man in order that man might manifest Him, glorify Him, and represent Him" have been spoken in vain? How could people who lacked hearts of fear for Jehovah become a testimony to His glory? How could they become manifestations

of His glory? Would not Jehovah's words "I created man in My image" then become a weapon in the hands of Satan, the evil one? Would these words not then become a mark of humiliation to Jehovah's creation of man? In order to complete that stage of work, Jehovah, after creating mankind, did not instruct or guide them from Adam to Noah. Rather, it was not until after the flood destroyed the world that He formally began to guide the Israelites, who were the descendants of Noah and also of Adam. His work and utterances in Israel gave guidance to all the people of Israel as they lived their lives throughout the land of Israel, thereby showing humanity that Jehovah was not only able to blow breath into man, so that he might have life from Him and rise up from the dust into a created human being, but that He could also incinerate mankind, and curse mankind, and use His rod to govern mankind. So, too, did they see that Jehovah could guide man's life on earth, and speak and work among humanity according to the hours of the day and of the night. The work He did was only so that His created beings might know that man came from dust picked up by Him, and moreover that man had been made by Him. Not only this, but He first did His work in Israel so that other peoples and nations (who in fact were not separate from Israel, but rather had branched off from the Israelites, yet were still descended from Adam and Eve) might receive the gospel of Jehovah from Israel, so that all created beings in the universe might be able to fear Jehovah and honor Him as great. Had Jehovah not begun His work in Israel, but instead, having created mankind, let them live carefree lives on the earth, then in that case, owing to man's physical nature (nature means that man can never know the things he cannot see, which is to say that he would not know that it was Jehovah who created mankind, and even less why He did so), he would never know that it was Jehovah who created mankind or that He is the Lord of all creation. If Jehovah had created man and placed

him on the earth, and simply dusted off His hands and left, rather than remaining among mankind to give them guidance for a period of time, then all humanity would have returned to nothingness; even heaven and earth and all the myriad things of His making, and all of humanity, would have returned to nothingness and moreover would have been trampled upon by Satan. In this way Jehovah's wish that "On the earth, that is, in the midst of His creation, He should have a place to stand, a holy place" would have been shattered. And so, after creating mankind, that He was able to remain in their midst to guide them in their lives, and speak to them from within their midst—all of this was in order to realize His desire, and to achieve His plan. The work He did in Israel was meant only to execute the plan He had made before His creation of all things, and therefore His working first among the Israelites and His creation of all things were not at odds with each other, but were done both for the sake of His management, His work, and His glory, and were done in order to deepen the meaning of His creation of mankind. He guided the life of mankind on earth for two thousand years after Noah, during which He taught humanity to understand how to fear Jehovah, the Lord of all creation, how to conduct their lives, and how to go on living, and most of all, how to act as a witness for Jehovah, submit to Him, and fear Him, even praising Him with music as did David and his priests.

—The Word, Vol. 1. The Appearance and Work of God. The Work in the Age of Law

Footnotes:

a. The original text does not contain the phrase "to be obeyed."

In the beginning, guiding man during the Old Testament Age of Law was like guiding the life of a child. Earliest mankind was newly born of Jehovah; they were the Israelites. They had no understanding of how to fear God or how to live on earth. Which is to say, Jehovah created mankind, that

is, He created Adam and Eve, but He did not give them the faculties to understand how to fear Jehovah or follow the laws of Jehovah on earth. Without the direct guidance of Jehovah, no one could know this directly, for in the beginning man did not possess such faculties. Man only knew that Jehovah was God, but as for how to fear Him, what kind of conduct could be called fearing Him, with what kind of mind one was to fear Him, or what to offer up in fear of Him, man had absolutely no idea. Man only knew how to enjoy that which could be enjoyed among all the things created by Jehovah, but as for what kind of life on earth was worthy of a created being, man had no inkling whatsoever. Without someone to instruct them, without someone to guide them personally, this mankind would never have led a life properly befitting humanity, but would only have been furtively held captive by Satan. Jehovah created mankind, that is to say, He created the ancestors of mankind, Eve and Adam, but He did not bestow upon them any further intellect or wisdom. Although they were already living on earth, they understood almost nothing. And so, Jehovah's work in creating mankind was only half finished, and was far from complete. He had only formed a model of man from clay and given it His breath, but without bestowing unto man sufficient willingness to fear Him. In the beginning, man did not possess a heart of fear or fright for Him. Man only knew how to listen to His words but was ignorant of the basic knowledge for life on earth and of the normal rules of human life. And so, although Jehovah created man and woman and finished the project of seven days, He by no means completed the creation of man, for man was but a husk, and lacked the reality of being human. Man only knew that it was Jehovah who had created mankind, but he had no inkling of how to abide by the words or the laws of Jehovah. And so, after mankind came into being, the work of Jehovah was far from over. He still had to fully guide mankind to come

before Him, so that they might be able to live together on earth and fear Him, and so that they might be able, with His guidance, to enter upon the right track of a normal human life on earth. Only in this way was the work that had been principally conducted under the name of Jehovah fully completed; that is, only in this way was Jehovah's work of creating the world fully concluded. And so, having created mankind, He had to guide mankind's life on earth for several thousand years, in order that mankind might be able to abide by His decrees and laws, and partake in all the activities of a normal human life on earth. Only then was Jehovah's work fully complete.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

During the Age of Law, Jehovah laid down many commandments for Moses to pass on to the Israelites who followed him out of Egypt. These commandments were given by Jehovah to the Israelites and bore no relation to the Egyptians; they were meant to restrain the Israelites, and He used the commandments to make demands of them. Whether they observed the Sabbath, whether they respected their parents, whether they worshiped idols, and so forth—these were the principles by which they were judged sinful or righteous. Among them, there were some who were struck by Jehovah's fire, some who were stoned to death, and some who received Jehovah's blessing, and this was determined according to whether or not they obeyed these commandments. Those who did not observe the Sabbath were stoned to death. Those priests who did not observe the Sabbath were struck by Jehovah's fire. Those who did not show respect to their parents were also stoned to death. This was all commended by Jehovah. Jehovah established His commandments and laws so that, as He led them in their lives, the people would listen to and submit to His word and not rebel against Him. He used these laws to keep the newborn human race under

control, the better to lay the foundation for His future work. And so, based on the work that Jehovah did, the first age was called the Age of Law. Though Jehovah made many utterances and did much work, He only guided the people positively, teaching these ignorant people how to be human, how to live, how to understand Jehovah's way. For the most part, the work He did was to cause the people to observe His way and follow His laws. The work was done on people who were shallowly corrupted; it did not extend as far as transforming their disposition or progress in life. He was only concerned with using laws to restrict and control the people. For the Israelites at that time, Jehovah was merely a God in the temple, a God in the heavens. He was a pillar of cloud, a pillar of fire. All Jehovah required them to do was obey what people today know as His laws and commandments—one could even say rules—because what Jehovah did was not meant to transform them, but to give them more things that man ought to have and to instruct them from His own mouth because, after being created, man had nothing that he ought to possess. And so, Jehovah gave to the people the things they ought to possess for their lives on earth, making the people that He had led surpass their ancestors, Adam and Eve, because what Jehovah gave them surpassed what He had given Adam and Eve in the beginning. Regardless, the work Jehovah did in Israel was only to guide humanity and make humanity recognize their Creator. He did not conquer them or transform them, but merely guided them. This is the sum of Jehovah's work in the Age of Law. It is the background, the true story, the essence of His work in the whole land of Israel, and the beginning of His six thousand years of work—to keep mankind under the control of Jehovah's hand. Out of this was born more work in His six-thousand-year management plan.

—The Word, Vol. 1. The Appearance and Work of God. The Work in the Age of Law

Jesus represents all the work of the Age of Grace; He was incarnated in the flesh, and nailed to the cross, and He also began the Age of Grace. He was crucified in order to complete the work of redemption, to end the Age of Law and begin the Age of Grace, and so He was called the "Supreme Commander," the "Sin Offering," and the "Redeemer." As a result, the work of Jesus differed in content from the work of Jehovah, although they were the same in principle. Jehovah began the Age of Law, establishing the base—the point of origin—for God's work on earth, and issuing the laws and commandments. These are the two pieces of work He carried out, and they represent the Age of Law. The work Jesus did in the Age of Grace was not to issue laws, but to fulfill them, thereby ushering in the Age of Grace and concluding the Age of Law that had lasted two thousand years. He was the trailblazer, who came in order to begin the Age of Grace, yet the main part of His work lay in redemption. And so His work was also twofold: opening up a new age, and completing the work of redemption through His crucifixion, after which He departed. And henceforth was the Age of Law ended and the Age of Grace begun.

The work Jesus did was in accordance with the needs of man in that age. His task was to redeem humanity, to forgive them their sins, and so His disposition was wholly one of humility, patience, love, piety, forbearance, mercy, and lovingkindness. He brought to humanity abundant grace and blessings, and all the things that people could possibly enjoy, He gave to them for their enjoyment: peace and happiness, His tolerance and love, His mercy and lovingkindness. At the time, the abundance of things to enjoy that people were faced with—the sense of peace and security within their hearts, the feeling of reassurance within their spirits, and their dependence on Jesus the Savior—was all down to the age in which they lived. In the Age of Grace, man had already been corrupted by Satan, and so to achieve

the work of redeeming all humanity required an abundance of grace, infinite forbearance and patience, and even more than that, an offering sufficient to atone for humanity's sins, in order to have an effect. What humanity saw in the Age of Grace was merely My offering of atonement for the sins of humanity: Jesus. All they knew was that God could be merciful and forbearing, and all they saw was the mercy and lovingkindness of Jesus. This was entirely because they were born in the Age of Grace. And so, before they could be redeemed, they had to enjoy the many kinds of grace that Jesus bestowed on them in order to benefit from it. This way, they could be forgiven of their sins through their enjoyment of grace, and could also have the chance to be redeemed through enjoying Jesus' forbearance and patience. Only through Jesus' forbearance and patience did they win the right to receive forgiveness and enjoy the abundance of grace bestowed by Jesus. Just as Jesus said: I have come to redeem not the righteous but sinners, to allow sinners to be forgiven of their sins. If, when He became flesh, Jesus had brought the disposition of judgment, curse, and intolerance of man's offenses, then man would never have had the chance to be redeemed, and would have remained forever sinful. Had this been so, the six-thousand-year management plan would have come to a stop in the Age of Law, and the Age of Law would have been prolonged for six thousand years. Man's sins would only have grown more numerous and more grievous, and the creation of humanity would have been for naught. Men would only have been able to serve Jehovah under the law, but their sins would have exceeded those of the first created humans. The more Jesus loved mankind, forgiving them their sins and bringing unto them sufficient mercy and lovingkindness, the more mankind was entitled to be saved by Jesus, to be called the lost lambs that Jesus bought back at a great price. Satan could not meddle in this work, for Jesus treated His followers as a

loving mother treats the infant at her bosom. He did not grow angry or disdainful toward them, but was full of comfort; He never flew into a rage among them, but forbore with their sins and turned a blind eye to their foolishness and ignorance, to the point of saying, "Forgive others seventy times seven times." Thus were the hearts of others transformed by His heart, and only thus did people receive forgiveness of their sins through His forbearance.

—The Word, Vol. 1. The Appearance and Work of God. The True Story Behind the Work of the Age of Redemption

When the Lord Jesus began His work, He had already left behind the "shackles" of the Age of Law, and had broken through the regulations and principles of that age. In Him, there was no trace of anything related to the law; He had cast it off entirely and no longer observed it, and He no longer required mankind to observe it. So here you see the Lord Jesus went through the corn fields on the Sabbath, and that the Lord did not rest; He was outside working, and not resting. This action of His was a shock to people's notions and it communicated to them that He no longer lived under the law, and that He had left the confines of the Sabbath and appeared before mankind and in their midst in a new image, with a new way of working. This action of His told people that He had brought with Him new work, work that began with emerging from being under the law, and departing from the Sabbath. When God carried out His new work, He no longer clung to the past, and He was no longer concerned about the regulations of the Age of Law. Neither was He affected by His work in the previous age, but instead worked on the Sabbath just as He did on every other day, and when His disciples were hungry on the Sabbath, they could pick ears of corn to eat. This was all very normal in God's eyes. For God, it is permissible to have a new beginning for much of the new work He wants

to do and the new words He wants to say. When He begins something new, He neither mentions His previous work nor continues to carry it out. Because God has His principles in His work, when He wants to begin new work, it is when He wants to bring mankind into a new stage of His work, and when His work will enter a higher phase. If people continue to act according to the old sayings or regulations or continue to hold fast to them, He will not remember or approve that. This is because He has already brought new work, and has entered a new phase of His work. When He initiates new work, He appears to mankind with a completely new image, from a completely new angle, and in a completely new way so that people can see different aspects of His disposition and what He has and is. This is one of His goals in His new work.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

Without Jesus' redemption, mankind would forever have lived in sin and become the progeny of sin, the descendants of demons. Continuing thus, the whole world would have become the land where Satan dwells, the place of its habitation. The work of redemption, however, required showing mercy and lovingkindness toward mankind; only by such means could mankind receive forgiveness and ultimately win the right to be made complete and fully gained by God. Without this stage of work, the six-thousand-year management plan would not have been able to progress. If Jesus had not been crucified, if He had only healed the sick and exorcised demons, then people could not have been completely forgiven of their sins. In the three and a half years that Jesus spent doing His work on earth, He completed only half of His work of redemption; then, by being nailed to the cross and becoming the likeness of sinful flesh, by being handed over to the evil one, He completed the work of crucifixion and mastered the destiny of mankind. Only after He was delivered into Satan's hands did He redeem

mankind. For thirty-three and a half years He suffered on earth, being ridiculed, slandered, and forsaken, even to the point where He had no place to lay His head, no place of rest, and He was later crucified, with His whole being—a holy and innocent body—nailed to the cross. He endured every kind of suffering there is. Those in power mocked and whipped Him, and the soldiers even spat in His face; yet He remained silent and endured until the end, submitting unconditionally to the point of death, whereupon He redeemed all of humanity. Only then was He permitted to rest. The work that Jesus did represents only the Age of Grace; it does not represent the Age of Law, nor is it a substitute for the work of the last days. This is the essence of Jesus' work in the Age of Grace, the second age that mankind has passed through—the Age of Redemption.

—The Word, Vol. 1. The Appearance and Work of God. The True Story Behind the Work of the Age of Redemption

When Jesus came into the world of man, He ushered in the Age of Grace and ended the Age of Law. During the last days, God once more became flesh, and with this incarnation He ended the Age of Grace and ushered in the Age of Kingdom. All those who are able to accept the second incarnation of God will be led into the Age of Kingdom, and will moreover become able to personally accept the guidance of God. Though Jesus did much work among man, He only completed the redemption of all mankind and became man's sin offering; He did not rid man of all his corrupt disposition. Fully saving man from the influence of Satan not only required Jesus to become the sin offering and bear the sins of man, but it also required God to do even greater work to rid man completely of his satanically corrupted disposition. And so, now that man has been forgiven of his sins, God has returned to the flesh to lead man into the new age, and begun the work of chastisement and judgment. This work has brought man

into a higher realm. All those who submit under His dominion shall enjoy higher truth and receive greater blessings. They shall truly live in the light, and they shall gain the truth, the way, and the life.

—The Word, Vol. 1. The Appearance and Work of God. Preface

Before man was redeemed, many of Satan's poisons had already been planted within him and, after thousands of years of being corrupted by Satan, he has within him an established nature that resists God. Therefore, when man has been redeemed, it is nothing more than a case of redemption in which man is bought at a high price, but the poisonous nature within him has not been eliminated. Man that is so defiled must undergo a change before becoming worthy to serve God. By means of this work of judgment and chastisement, man will fully come to know the filthy and corrupt essence within his own self, and he will be able to change completely and become clean. Only in this way can man become worthy to return before the throne of God. All the work done this day is so that man can be made clean and be changed; through judgment and chastisement by the word, as well as through refinement, man can purge away his corruption and be made pure. Rather than deeming this stage of work to be that of salvation, it would be more apt to say it is the work of purification. In truth, this stage is that of conquest as well as the second stage in the work of salvation. It is through judgment and chastisement by the word that man arrives at being gained by God, and it is through the use of the word to refine, judge, and disclose that all of the impurities, notions, motives, and individual aspirations within man's heart are completely revealed. For all that man may have been redeemed and forgiven of his sins, it can only be considered as God not remembering the transgressions of man and not treating man in accordance with his transgressions. However, when man, who lives in a body of flesh, has not been set free from sin, he can only continue to sin,

endlessly revealing his corrupt satanic disposition. This is the life that man leads, an endless cycle of sinning and being forgiven. The majority of mankind sin in the day only to confess in the evening. This way, even though the sin offering is forever effective for man, it will not be able to save man from sin. Only half the work of salvation has been completed, for man still has a corrupt disposition. For instance, when people realized that they were descended from Moab, they brought forth words of complaint, ceased to pursue life, and became utterly negative. Does this not show that humanity is still unable to fully submit under the dominion of God? Is this not precisely their corrupt satanic disposition? When you were not being subjected to chastisement, your hands were raised higher than all others, even that of Jesus. And you cried out in a loud voice: "Be a beloved son of God! Be an intimate of God! We would rather die than bow down to Satan! Rebel against the old Satan! Rebel against the great red dragon! May the great red dragon fall abjectly from power! May God make us complete!" Your cries were louder than all others. But then came the time of chastisement and, once again, the corrupt disposition of humanity was revealed. Then, their cries ceased, and their resolution failed. This is the corruption of man; running deeper than sin, it is something planted by Satan and deeply rooted within man. It is not easy for man to become aware of his sins; he has no way of recognizing his own deeply rooted nature, and he must rely on judgment by the word in order to achieve this result. Only thus can man gradually be changed from this point onward.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

Christ of the last days uses a variety of truths to teach man, to expose the substance of man, and to dissect the words and deeds of man. These words comprise various truths, such as man's duty, how man should submit to God, how man should be loyal to God, how man ought to live out normal

humanity, as well as the wisdom and the disposition of God, and so on. These words are all directed at the substance of man and his corrupt disposition. In particular, the words that expose how man spurns God are spoken in regard to how man is an embodiment of Satan, and an enemy force against God. In undertaking His work of judgment, God does not simply make clear the nature of man with a few words; He exposes and prunes over the long term. All these different methods of exposure and pruning cannot be substituted with ordinary words, but with the truth of which man is utterly bereft. Only methods such as these can be called judgment; only through judgment of this kind can man be subdued and thoroughly convinced about God, and moreover gain true knowledge of God. What the work of judgment brings about is man's understanding of the true face of God and the truth about his own rebelliousness. The work of judgment allows man to gain much understanding of the intentions of God, of the purpose of God's work, and of the mysteries that are incomprehensible to him. It also allows man to recognize and know his corrupt essence and the roots of his corruption, as well as to discover the ugliness of man. These effects are all brought about by the work of judgment, for the essence of this work is actually the work of opening up the truth, the way, and the life of God to all those who have faith in Him. This work is the work of judgment done by God.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

God does the work of judgment and chastisement so that man may gain knowledge of Him, and for the sake of His testimony. Without His judgment of man's corrupt disposition, man could not possibly know His righteous disposition, which brooks no offense, and nor would man be able to turn his old knowledge of God into a new one. For the sake of His

testimony, and for the sake of His management, He makes His entirety public, thus enabling man, through His public appearance, to arrive at knowledge of God, to be transformed in his disposition, and to bear resounding testimony to God. The transformation of the disposition of man is achieved through many different kinds of God's work; without such changes in his disposition, man would be unable to bear testimony to God and to accord with God's intentions. The transformation of man's disposition signifies that man has freed himself from Satan's bondage and from the influence of darkness, and has truly become a model and specimen of God's work, a witness of God, and one who accords with God's intentions. Today, God incarnate has come to do His work on earth, and He requires that man achieve knowledge of Him, submission to Him, and testimony to Him—they are to know His practical and normal work, they are to submit to all of His words and work which do not accord with the notions of man, and they are to bear testimony to all the work He does to save man, as well as all the deeds He accomplishes to conquer man. Those who bear testimony to God must have knowledge of God; only this kind of testimony is accurate and practical, and only this kind of testimony can shame Satan. God uses those who have come to know Him through undergoing His judgment, chastisement, and pruning, to bear testimony to Him. He uses those who have been corrupted by Satan to bear testimony to Him, and so too does He use those whose disposition has changed, and who have thus gained His blessings, to bear testimony to Him. He does not need man to praise Him with his mouth, nor does He need the praise and testimony of the ilk of Satan, who have not been saved by Him. Only those who know God are qualified to bear testimony to Him, and only those who have been transformed in their disposition are qualified to bear testimony to Him. God will not allow man intentionally to bring shame upon His name.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God Can Bear Testimony to God

The words I speak today are to judge man's sins, to judge man's unrighteousness, to curse man's rebelliousness. Man's crookedness and deceitfulness, man's words and deeds—all that is at odds with God's intentions must be subjected to judgment, and all of man's rebelliousness denounced as sin. His words revolve around the principles of judgment; He uses judgment of man's unrighteousness, the curse of man's rebelliousness, and exposure of man's ugly faces to make manifest His own righteous disposition. Holiness is a representation of His righteous disposition, and in fact God's holiness actually is His righteous disposition. Your corrupt dispositions are the context of today's words—I use them to speak and to judge, and to carry out the work of conquest. This alone is the practical work, and this alone fully makes God's holiness shine. If there is no trace of a corrupt disposition in you, then God will not judge you, nor will He show you His righteous disposition. Since you have a corrupt disposition, God will not let you off, and it is through this that His holiness is shown. If God were to see that man's filthiness and rebelliousness were too great but He did not speak or judge you, nor chastise you for your unrighteousness, then this would prove that He is not God, for He would have no hatred of sin; He would be just as filthy as man. Today, it is because of your filth that I judge you, and it is because of your corruption and rebelliousness that I chastise you. I am not flaunting My power to you or deliberately oppressing you; I do these things because you, who have been born in this land of filth, have been so severely contaminated by filth. You have simply lost your integrity and humanity, like swine that live in dirty places. It is because of your filth and corruption that you are judged and that I unleash My wrath upon you. It is precisely because of the judgment of these words that you have been able

to see that God is the righteous God, and that God is the holy God; it is precisely because of His holiness and His righteousness that He judges you and unleashes His wrath upon you; it is precisely because He sees the rebelliousness of mankind that He reveals His righteous disposition. Mankind's filth and corruption makes manifest His holiness. This is enough to show that He is God Himself, who is holy and pristine, and yet lives in the land of filth.

—The Word, Vol. 1. The Appearance and Work of God. How the Effects of the Second Step of the Work of Conquest Are Achieved

In truth, the work being done now is to cause people to rebel against Satan, their old ancestor. All judgments by the word aim to expose humanity's corrupt disposition and to enable people to understand the essence of life. These repeated judgments pierce people's hearts. Each judgment directly relates to their fate and is meant to wound their hearts so that they can let go of all those things and thereby come to know life, know this filthy world, know God's wisdom and almightiness, and also know mankind, which is corrupted by Satan. The more chastisement and judgment is like this, the more man's heart can be wounded and the more his spirit can be awakened. Awakening the spirits of these extremely corrupted and most deeply deceived of people is the goal of this kind of judgment. Man has no spirit, that is, his spirit died long ago and he knows not that there is Heaven, knows not that there is a God, and certainly knows not that he is struggling in the abyss of death; how could he possibly know that he is living in this evil hell on earth? How could he possibly know that this putrid corpse of his has, through Satan's corruption, fallen into Hades of death? How could he possibly know that everything on earth has long been ruined beyond repair by mankind? And how could he possibly know that the Creator has come to the earth today and is searching for a group of

corrupt people whom He can save? Even after man experiences every possible refinement and judgment, his dull consciousness still barely stirs and indeed is virtually unresponsive. How degenerate is humanity! And though this kind of judgment is like the cruel hail that falls from the sky, it is of the greatest benefit to man. If not for judging people like this, there would be no result and it would be absolutely impossible to save people from the abyss of misery. If not for this work, it would be very difficult for people to emerge from Hades, because their hearts long ago died and their spirits long ago were trampled by Satan. Saving you who have sunk to the deepest depths of degeneration requires calling out to you strenuously, judging you strenuously; only then will it be possible to awaken your frozen hearts.

—The Word, Vol. 1. The Appearance and Work of God. Only the Perfected Can Live a Meaningful Life

In the Age of Kingdom, God uses words to usher in the new age, to change the means by which He works, and to do the work of the entire age. This is the principle by which God works in the Age of Word. He became flesh to speak from different perspectives, so that man could truly see God, who is the Word appearing in the flesh, and could behold His wisdom and wondrousness. Such work is done in order better to achieve the goals of conquering man, perfecting man, and eliminating man, which is the true meaning of the use of words to work in the Age of Word. Through these words, people come to know the work of God, the disposition of God, the substance of man, and what man ought to enter into. Through words, the work God wishes to do in the Age of Word is brought to fruition in its entirety. Through these words, people are exposed, eliminated, and tried. People have seen God's words, heard these words, and recognized the existence of these words. As a result, they have come to believe in the

existence of God, in the omnipotence and wisdom of God, as well as in God's love for man and His desire to save man. The word "words" may be simple and ordinary, but the words spoken from the mouth of the incarnate God shake the universe, they transform people's hearts, transform their notions and old dispositions, and transform the way the whole world used to appear. Through the ages, only the God of today has worked in this way, and only He speaks thus and comes to save man thus. From this time forward, man lives under the guidance of God's words, shepherded and supplied by His words. People live in the world of God's words, amid the curses and the blessings of God's words, and there are even more people who have come to live under the judgment and chastisement of His words. These words and this work are all for the sake of man's salvation, for the sake of fulfilling God's will, and for the sake of changing the original appearance of the world of old creation. God created the world using words, He leads people throughout the universe using words, and He conquers and saves them using words. Ultimately, He shall use words to bring the entire world of old to an end, thus completing the entirety of His management plan.

—The Word, Vol. 1. The Appearance and Work of God. The Age of Kingdom Is the Age of Word

In the last days, God principally uses the word to make man perfect. He does not use signs and wonders to oppress man, or convince man; this cannot make plain the power of God. If God only showed signs and wonders, then it would be impossible to make plain the practicality of God, and thus impossible to make man perfect. God does not make man perfect by signs and wonders, but uses the word to water and shepherd man, after which is achieved the complete submission of man and man's knowledge of God. This is the aim of the work He does and the words He speaks. God

does not use the method of showing signs and wonders to make man perfect—He uses words, and uses many different methods of work to make man perfect. Whether it be the refinement, pruning, or provision of words, God speaks from many different perspectives to make man perfect, and to give man a greater knowledge of the work, wisdom and wondrousness of God. … I have previously said that a group of overcomers are gained from the East, overcomers who come from amid the great tribulation. What is meant by these words? They mean that these people who have been gained are only truly submissive after undergoing judgment, chastisement, pruning, and all kinds of refinement. The belief of these people is not vague and abstract, but real. They have not seen any signs and wonders, or any miracles; they do not speak of abstruse words and doctrines, or profound insights; instead they have reality, and the words of God, and a true knowledge of the practicality of God. Is such a group not more capable of making plain the power of God?

—The Word, Vol. 1. The Appearance and Work of God. All Is Achieved by the Word of God

In His final work of concluding the age, God's disposition is one of chastisement and judgment, in which He reveals all that is unrighteous, in order to publicly judge all peoples, and to perfect those who love Him with a sincere heart. Only a disposition such as this can bring the age to an end. The last days have already arrived. All things in creation will be separated according to their kind, and divided into different categories based on their nature. This is the moment when God reveals humanity's outcome and their destination. If people do not undergo chastisement and judgment, then there will be no way of exposing their rebelliousness and unrighteousness. Only through chastisement and judgment can the outcome of all creation be revealed. Man only shows his true colors when he is chastised and judged. Evil shall be put with evil, good with good, and all humanity shall be

separated according to their kind. Through chastisement and judgment, the outcome of all creation will be revealed, so that the evil may be punished and the good rewarded, and all people surrender to the dominion of God. All this work must be achieved through righteous chastisement and judgment. Because man's corruption has reached its peak and his rebelliousness become exceedingly severe, only God's righteous disposition, one that is principally compounded of chastisement and judgment and is revealed during the last days, can fully transform and complete man. Only this disposition can expose evil and thus severely punish all the unrighteous. Therefore, a disposition such as this is imbued with the significance of the age, and the revelation and exhibition of His disposition is made manifest for the sake of the work of each new age. It is not that God reveals His disposition arbitrarily and without significance. Supposing that, in revealing the outcome of man during the last days, God were still to bestow upon man infinite compassion and love and continue to be loving toward him, not subjecting man to righteous judgment but rather showing him tolerance, patience, and forgiveness, and pardoning man no matter how grave his sins, without any jot of righteous judgment: when then would all of God's management ever be brought to a close? When would a disposition such as this be able to lead people into mankind's appropriate destination? Take, for example, a judge who is always loving, a judge with a kindly face and a gentle heart. He loves people irrespective of the crimes they may have committed, and he is loving to and forbearing with them whoever they may be. In that case, when will he ever be able to reach a just verdict? During the last days, only righteous judgment can separate man according to their kind and bring man into a new realm. In this way, the entire age is brought to an end through God's righteous disposition of judgment and chastisement.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

Those who are able to stand firm during God's work of judgment and chastisement during the last days—that is, during the final work of purification—will be the ones who will enter into the final rest alongside God; as such, all those who enter into rest will have broken free of Satan's influence and been obtained by God after having undergone His final work of purification. These humans, who will have been finally obtained by God, will enter into the final rest. The purpose of God's work of chastisement and judgment is in essence meant to purify humanity, for the sake of the ultimate rest; otherwise none of humanity could be classified into different categories according to kind, or enter into rest. This work is humanity's only path to enter into rest. Only God's work of purification will cleanse humans of their unrighteousness, and only His work of chastisement and judgment will bring to light those rebellious elements of humanity, thereby separating those who can be saved from those who cannot, and those who will remain from those who will not. When this work ends, those people who are allowed to remain will all be cleansed and enter a higher state of humanity in which they will enjoy a more wonderful second human life upon the earth; in other words, they will commence their human day of rest, and coexist with God. After those who are not allowed to remain have been chastised and judged, their true colors will be entirely exposed, after which they will all be destroyed and, like Satan, will no longer be permitted to survive upon the earth. The humanity of the future will no longer include any of this type of people; such people are not fit to enter the land of the ultimate rest, nor are they fit to join in the day of rest that God and humanity will share, for they are the targets of punishment and are evil, unrighteous people. They were redeemed once, and they have also been judged and chastised; they also once labored for God. However, when the

final day comes, they will still be eliminated and destroyed due to their evil and as a result of their rebelliousness and inability to be redeemed; they will never again come into being in the world of the future, and will no longer live among the human race of the future. Whether they are spirits of the dead or people still living in the flesh, all evildoers and all those who have not been saved will be destroyed once the holy among humanity enter into rest. As for these evildoing spirits and humans, or the spirits of righteous people and those who do righteousness, regardless of what era they are in, all those who are evil will ultimately be destroyed, and all those who are righteous will survive. Whether a person or spirit will receive salvation is not entirely decided on the basis of the work of the final age; rather, it is determined by whether or not they have resisted or rebelled against God. People in the previous era who committed evil and could not attain salvation will, undoubtedly, be targets for punishment, and those in the current era who commit evil and cannot be saved will surely be targets for punishment, too. Humans are categorized on the basis of good and evil, not by which epoch they live in. Once thus categorized, they will not be punished or rewarded immediately; rather, God will only carry out His work of punishing evil and rewarding good after He has finished carrying out His work of conquest in the last days. Actually, He has been separating humans into good and evil ever since He started doing His work of mankind's salvation. It is just that He will reward the righteous and punish the evil only after His work has come to an end; it is not that He will separate them into categories upon the completion of His work and then immediately set about the task of punishing evil and rewarding good. Rather, this task will be done only when His work is wholly finished. The entire purpose behind God's ultimate work of punishing evil and rewarding good is to thoroughly purify all humans so that He may bring a purely holy

humanity into eternal rest. This stage of His work is the most crucial; it is the final stage of the whole of His work of management. If God did not destroy the evil, but instead allowed them to remain, then every human would still be unable to enter into rest, and God would not be able to bring all of humanity into a better realm. Such work would not be complete. When His work is finished, the whole of humanity will be entirely holy; only in this way will God be able to live in rest peacefully.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

Related Movie Extracts

God Issuing the Law

God's Promise to the Israelites

God Coming to Earth and Becoming a Sin Offering

Why Does the Lord Come Back to Do the Judgment Work in the Last Days?

Related Experiential Testimonies

I Finally Found the Path to Purification

Related Sermons

The Lord Jesus Has Redeemed Mankind, So Why Would He Do Judgment Work When He Returns in the Last Days?

Related Hymns

God Brings New Work in the New Age

Christ of the Last Days Has Brought the Age of Kingdom

God's Righteous Judgment in the Last Days Classifies Mankind

The Purpose of God's Judgment Work

c. The relationship between the three stages of God's work

Words of Almighty God of the Last Days

The 6,000 years of work of God's management are divided into three stages: the Age of Law, the Age of Grace, and the Age of Kingdom. These three stages of work are all for the sake of mankind's salvation, which is to say, they are for the salvation of mankind that has been severely corrupted by Satan. At the same time, however, they are also so that God may do battle with Satan. Thus, just as the work of salvation is divided into three stages, so the battle with Satan is also divided into three stages, and these two aspects of God's work are conducted simultaneously. The battle with Satan is actually for the sake of mankind's salvation, and because the work of mankind's salvation is not something that can be successfully completed in a single stage, the battle with Satan is also divided into phases and periods, and war is waged upon Satan in accordance with the needs of man and the extent of Satan's corruption of him. Perhaps, in man's imagination, he believes that in this battle God will take up arms against Satan, in the same way that two armies would fight each other. This is just what man's intellect is capable of imagining; it is a supremely vague and unrealistic idea, yet it is what man believes. And because I say here that the means of man's salvation is through battle with Satan, man imagines that this is how the battle is conducted. There are three stages to the work of man's salvation, which is to say that the battle with Satan has been split into three stages in order to defeat Satan once and for all. Yet the inner truth of the entire work of the battle with Satan is that its effects are achieved through several steps of work: bestowing grace upon man, becoming man's sin offering, forgiving the sins of man, conquering man, and making man

perfect. As a matter of fact, the battle with Satan is not the taking up of arms against Satan, rather it is the bearing of testimony to God through saving man, working the life of man, and changing man's disposition, and thereby defeating Satan. Satan is defeated through changing the corrupt disposition of man. When Satan has been defeated, that is, when man has been completely saved, then the humiliated Satan will be completely bound, and in this way, man will have been completely saved.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

From the work of Jehovah to that of Jesus, and from the work of Jesus to that of this current stage, these three stages cover in a continuous thread the entire gamut of God's management, and they are all the work of one Spirit. Since the creation of the world, God has always been at work managing mankind. He is the Beginning and the End, He is the First and the Last, and He is the One who begins an age and the One who brings the age to an end. The three stages of work, in different ages and different locations, are unmistakably the work of one Spirit. All those who separate these three stages stand in opposition to God. Now, it behooves you to understand that all the work from the first stage until today is the work of one God, the work of one Spirit. Of this there can be no doubt.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

After the work of Jehovah, Jesus became flesh to do His work amongst man. His work was not carried out in isolation, but was built upon the work of Jehovah. It was work for a new age that God did after He had concluded the Age of Law. Similarly, after the work of Jesus ended, God went on with His work for the next age, because the entire management of God is always progressing forward. When the old age passes, it will be replaced by a new age, and once the old work has been completed, there will be new work to

continue God's management. This incarnation is God's second incarnation, which follows upon Jesus' work. Of course, this incarnation does not occur independently; it is the third stage of work after the Age of Law and the Age of Grace. Every time God initiates a new stage of work, there must always be a new beginning and it must always bring a new age. So too are there corresponding changes in the disposition of God, in the manner of His working, in the location of His work, and in His name. No wonder, then, that it is difficult for man to accept the work of God in the new age. But regardless of how He is opposed by man, God is always doing His work, and is always leading the whole of mankind forward. When Jesus came into the world of man, He ushered in the Age of Grace and ended the Age of Law. During the last days, God once more became flesh, and with this incarnation He ended the Age of Grace and ushered in the Age of Kingdom. All those who are able to accept the second incarnation of God will be led into the Age of Kingdom, and will moreover become able to personally accept the guidance of God. Though Jesus did much work among man, He only completed the redemption of all mankind and became man's sin offering; He did not rid man of all his corrupt disposition. Fully saving man from the influence of Satan not only required Jesus to become the sin offering and bear the sins of man, but it also required God to do even greater work to rid man completely of his satanically corrupted disposition. And so, now that man has been forgiven of his sins, God has returned to the flesh to lead man into the new age, and begun the work of chastisement and judgment. This work has brought man into a higher realm. All those who submit under His dominion shall enjoy higher truth and receive greater blessings. They shall truly live in the light, and they shall gain the truth, the way, and the life.

—The Word, Vol. 1. The Appearance and Work of God. Preface

The work in the last days is the final stage of the three. It is the work of another new age and does not represent the entirety of the work of management. The six-thousand-year management plan is divided into three stages of work. No one stage alone can represent the work of the three ages, but only one part of a whole. The name Jehovah cannot represent the whole of God's disposition. The fact that He carried out His work in the Age of Law does not prove that God can only be God under the law. Jehovah set forth laws for man and handed down commandments to him, asking man to build the temple and the altars; the work He did represents only the Age of Law. This work that He did does not prove that God is only a God who asks man to keep the law, or that He is the God in the temple, or that He is the God before the altar. To say this would be untrue. The work done under the law can only represent one age. Therefore, if God only did the work in the Age of Law, then man would confine God within the following definition, saying, "God is the God in the temple, and, in order to serve God we must put on priestly robes and enter the temple." If the work in the Age of Grace had never been carried out and the Age of Law had continued until the present, man would not know that God is also merciful and loving. If the work in the Age of Law had not been done, and instead only the work in the Age of Grace, then all man would know is that God can only redeem man and forgive man's sins. Man would know only that He is holy and innocent, and that for man's sake He is able to sacrifice Himself and be crucified. Man would know only these things but have no understanding of anything else. Each age therefore represents one part of God's disposition. As for which aspects of God's disposition are represented in the Age of Law, which in the Age of Grace, and which in this present stage: only when all three stages have been integrated into one whole can they reveal the entirety of God's disposition. Only when man has come to know all three stages can

he understand it fully. None of the three stages can be omitted. You will only see the disposition of God in its entirety after coming to know these three stages of work. The fact that God completed His work in the Age of Law does not prove that He is only the God under the law, and the fact that He completed His work of redemption does not mean that God will forever redeem mankind. These are all conclusions drawn by man. The Age of Grace having come to an end, you cannot then say that God belongs only to the cross and that the cross alone represents the salvation of God. To do so would be to define God. In the present stage, God is mainly doing the work of the word, but you cannot say then that God has never been merciful to man and that all He has brought is chastisement and judgment. The work in the last days lays bare the work of Jehovah and Jesus and all mysteries not understood by man, so as to reveal the destination and the end of mankind and end all the work of salvation among mankind. This stage of work in the last days brings everything to a close. All mysteries not understood by man need to be unraveled to allow man to plumb them to their depths and have a completely clear understanding in his heart. Only then can the human race be classed according to kind. Only after the six-thousand-year management plan is completed will man come to understand the disposition of God in its entirety, for His management will then have come to an end.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

The work of today has pushed forward the work of the Age of Grace; that is, the work under the entire six-thousand-year management plan has moved forward. Though the Age of Grace has ended, there has been progress in God's work. Why do I say time and again that this stage of work builds upon the Age of Grace and the Age of Law? Because the work of this day is a continuation of the work done in the Age of Grace, and an advance over that done in the Age of Law. The three stages are tightly

interconnected, with each link in the chain closely tied to the next. Why do I also say that this stage of work builds on that done by Jesus? Supposing that this stage did not build on the work done by Jesus, another crucifixion would have to take place in this stage, and the redemptive work of the previous stage would have to be done all over again. This would be meaningless. And so it is not that the work is completely finished, but that the age has moved forward and the level of the work has been raised higher than before. It can be said that this stage of work is built on the foundation of the Age of Law and upon the rock of Jesus' work. God's work is built stage by stage, and this stage is not a new beginning. Only the combination of the three stages of work may be deemed the six-thousand-year management plan. The work of this stage is done on the foundation of the work of the Age of Grace. If these two stages of work were unrelated, then why is the crucifixion not repeated in this stage? Why do I not bear the sins of man, but instead come to judge and chastise man directly? If My work to judge and chastise man did not follow the crucifixion, with My coming now not conceived of the Holy Spirit, then I would not be qualified to judge and chastise man. It is precisely because I am one with Jesus that I come directly to chastise and judge man. The work at this stage is built entirely on the work in the preceding stage. That is why only work of this kind can bring man, step by step, into salvation.

—The Word, Vol. 1. The Appearance and Work of God. The Two Incarnations Complete the Significance of the Incarnation

The final stage of work does not stand alone, but is part of the whole formed together with the two previous stages, which is to say that it is impossible to complete the entire work of salvation by only doing one of the three stages of work. Even though the final stage of work is able to fully save man, this does not mean that it is only necessary to carry out this

single stage on its own, and that the two previous stages of work are not required to save man from the influence of Satan. No single stage of the three stages can be held up as the only vision that must be known by all mankind, for the entirety of the work of salvation is the three stages of work, not a single stage among them. As long as the work of salvation has not been accomplished, the management of God will be unable to come to a complete end. God's being, His disposition, and His wisdom are expressed in the entirety of the work of salvation; they are not revealed to man at the very beginning, but have been gradually expressed in the work of salvation. Each stage of the work of salvation expresses part of the disposition of God, and part of His being; no one stage of work can directly and completely express the entirety of God's being. As such, the work of salvation can only be fully concluded once the three stages of work have been completed, and so man's knowledge of the entirety of God is inseparable from the three stages of God's work. What man gains from one stage of work is merely the disposition of God that is expressed in a single part of His work. It cannot represent the disposition and being that is expressed in the stages before or after. That is because the work of saving mankind cannot be finished straight away during one period, or in one location, but gradually becomes deeper according to man's level of development at different times and places. It is work that is carried out in stages, and it is not completed in a single stage. So, God's entire wisdom is crystallized in the three stages, rather than in one individual stage. His entire being and His entire wisdom are laid forth in these three stages, and each stage contains His being, and each stage is a record of the wisdom of His work. Man should know the entire disposition of God expressed in these three stages. All this of God's being is of the utmost importance to all mankind, and if people do not have this knowledge when they worship God, then they are no different from

those who worship Buddha. God's work among man is not hidden from man, and should be known by all of those who worship God. Since God has carried out the three stages of the work of salvation among man, man should know the expression of what He has and is during these three stages of work. This is what must be done by man. What God hides from man is that which man is incapable of achieving, and that which man should not know, whereas that which God shows to man is that which man should know, and that which man should possess. Each of the three stages of work is carried out upon the foundation of the previous stage; it is not carried out independently, separate from the work of salvation. Though there are great differences in the age and the work that is carried out, at its core is still the salvation of mankind, and each stage of the work of salvation is deeper than the last.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

The entire management of God is divided into three stages, and in each stage, fitting requirements are made of man. Furthermore, as the ages pass and progress, God's requirements of all mankind become ever higher. Thus, step-by-step, this work of God's management reaches its climax, until man beholds the fact of the "appearance of the Word in the flesh," and in this way the requirements of man become even higher, as does the testimony that man is required to bear. The more man is capable of truly cooperating with God, the more God gains glory. Man's cooperation is the testimony that he is required to bear, and the testimony that he bears is the practice of man. Therefore, whether or not God's work can have the due effect, and whether or not there can be true testimony, are inextricably linked to the cooperation and testimony of man. When the work is finished, which is to say, when all of God's management has reached its end, man will be

required to bear higher testimony, and when the work of God reaches its end, the practice and entry of man will reach their zenith. In the past, man was required to comply with the law and the commandments, and he was required to be patient and humble. Today, man is required to submit to all of God's arrangements and possess a supreme love of God, and he is ultimately required to still love God amid tribulation. These three stages are requirements that God makes of man, step-by-step, throughout His entire management. Each stage of God's work goes deeper than the last, and in each stage the requirements of man are more profound than the last, and in this way, God's entire management gradually takes shape. It is precisely because the requirements of man are ever higher that man's disposition comes ever closer to the standards required by God, and only then does the whole of mankind begin to gradually depart from the influence of Satan until, when God's work comes to a complete end, the whole of mankind will have been saved from the influence of Satan.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

Related Experiential Testimonies

A Priest's Road Home

Related Sermons

Recognizing How the Three Stages of Work Are Done by One God

Related Hymns

The Three Stages of Work Are Done by One God

God's Work of the Last Days Is More Profound

d. Why God must complete three stages of work to save mankind

Words of Almighty God of the Last Days

My entire management plan, the six-thousand-year management plan, consists of three stages, or three ages: the Age of Law of the beginning; the Age of Grace (which is also the Age of Redemption); and the Age of Kingdom of the last days. My work in these three ages differs in content according to the nature of each age, but at each stage this work befits the needs of man—or, to be more precise, is done according to the tricks that Satan employs in the war that I wage against it. The purpose of My work is to defeat Satan, to make manifest My wisdom and omnipotence, to expose all of Satan's tricks, and thereby to save the entire human race, which lives under Satan's power. It is to show My wisdom and omnipotence, and to reveal the unbearable hideousness of Satan; even more than that, it is to allow created beings to discriminate between good and evil, to know that I am the Sovereign of all things, to see clearly that Satan is the enemy of humanity, a degenerate, the evil one, and to allow them to tell, with absolute certainty, the difference between good and evil, truth and falsehood, holiness and filth, and what is great and what is ignoble. Thus will ignorant humanity become able to bear witness to Me that it is not I who corrupt humanity, and only I—the Creator—can save humanity, can bestow upon people the things that they can enjoy; and they will come to know that I am the Sovereign of all things and Satan is merely one of the beings that I created and that later betrayed Me. My six-thousand-year management plan is divided into three stages, and I work thus to achieve the effect of enabling created beings to bear witness to Me, and understand My intentions, and know that I am the truth.

—The Word, Vol. 1. The Appearance and Work of God. The True Story Behind the Work of the Age of Redemption

The 6,000 years of work of God's management are divided into three stages: the Age of Law, the Age of Grace, and the Age of Kingdom. These three stages of work are all for the sake of mankind's salvation, which is to say, they are for the salvation of mankind that has been severely corrupted by Satan. At the same time, however, they are also so that God may do battle with Satan. Thus, just as the work of salvation is divided into three stages, so the battle with Satan is also divided into three stages, and these two aspects of God's work are conducted simultaneously. The battle with Satan is actually for the sake of mankind's salvation, and because the work of mankind's salvation is not something that can be successfully completed in a single stage, the battle with Satan is also divided into phases and periods, and war is waged upon Satan in accordance with the needs of man and the extent of Satan's corruption of him. Perhaps, in man's imagination, he believes that in this battle God will take up arms against Satan, in the same way that two armies would fight each other. This is just what man's intellect is capable of imagining; it is a supremely vague and unrealistic idea, yet it is what man believes. And because I say here that the means of man's salvation is through battle with Satan, man imagines that this is how the battle is conducted. There are three stages to the work of man's salvation, which is to say that the battle with Satan has been split into three stages in order to defeat Satan once and for all. Yet the inner truth of the entire work of the battle with Satan is that its effects are achieved through several steps of work: bestowing grace upon man, becoming man's sin offering, forgiving the sins of man, conquering man, and making man perfect. As a matter of fact, the battle with Satan is not the taking up of arms against Satan, rather it is the bearing of testimony to God through

saving man, working the life of man, and changing man's disposition, and thereby defeating Satan. Satan is defeated through changing the corrupt disposition of man. When Satan has been defeated, that is, when man has been completely saved, then the humiliated Satan will be completely bound, and in this way, man will have been completely saved. Thus, the essence of man's salvation is the war against Satan, and this war is primarily reflected in the salvation of man. The stage of the last days, in which man is to be conquered, is the last stage in the battle with Satan, and it is also the work of man's complete salvation from the power of Satan. The inner meaning of man's conquest is the return of the embodiment of Satan—man who has been corrupted by Satan—to the Creator following his conquest, through which he will rebel against Satan and completely return to God. In this way, man will have been completely saved. And so, the work of conquest is the last work in the battle against Satan and the final stage in God's management for the sake of Satan's defeat. Without this work, the full salvation of man would ultimately be impossible, the utter defeat of Satan would also be impossible, and mankind would never be able to enter the wonderful destination, or get free from Satan's influence. Consequently, the work of salvation of man cannot be concluded before the battle with Satan is concluded, for the core of the work of God's management is for the sake of mankind's salvation. Earliest mankind was in the hands of God, but because of Satan's temptation and corruption, man was bound up by Satan and fell into the hands of the evil one. Thus, Satan became the object to be defeated in the work of God's management. Because Satan took possession of man, and because man is the capital which God uses to carry out all management, if man is to be saved, then he must be snatched back from the hands of Satan, which is to say that man must be taken back after having been held captive by Satan. Thus, Satan must be defeated through changes

in man's old disposition, changes which restore man's original sense of reason. In this way, man, who has been taken captive, can be snatched back from the hands of Satan. If man is freed from the influence and bondage of Satan, then Satan will be shamed, man will ultimately be taken back, and Satan will be defeated. And because man has been freed from the dark influence of Satan, man will become the spoils of this entire battle, and Satan will become the object to be punished once the battle has finished, after which the entire work of mankind's salvation will have been completed.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

In the beginning, guiding man during the Old Testament Age of Law was like guiding the life of a child. Earliest mankind was newly born of Jehovah; they were the Israelites. They had no understanding of how to fear God or how to live on earth. Which is to say, Jehovah created mankind, that is, He created Adam and Eve, but He did not give them the faculties to understand how to fear Jehovah or follow the laws of Jehovah on earth. Without the direct guidance of Jehovah, no one could know this directly, for in the beginning man did not possess such faculties. Man only knew that Jehovah was God, but as for how to fear Him, what kind of conduct could be called fearing Him, with what kind of mind one was to fear Him, or what to offer up in fear of Him, man had absolutely no idea. Man only knew how to enjoy that which could be enjoyed among all the things created by Jehovah, but as for what kind of life on earth was worthy of a created being, man had no inkling whatsoever. Without someone to instruct them, without someone to guide them personally, this mankind would never have led a life properly befitting humanity, but would only have been furtively held captive by Satan. Jehovah created mankind, that is to say, He created the

ancestors of mankind, Eve and Adam, but He did not bestow upon them any further intellect or wisdom. Although they were already living on earth, they understood almost nothing. And so, Jehovah's work in creating mankind was only half finished, and was far from complete. He had only formed a model of man from clay and given it His breath, but without bestowing unto man sufficient willingness to fear Him. In the beginning, man did not possess a heart of fear or fright for Him. Man only knew how to listen to His words but was ignorant of the basic knowledge for life on earth and of the normal rules of human life. And so, although Jehovah created man and woman and finished the project of seven days, He by no means completed the creation of man, for man was but a husk, and lacked the reality of being human. Man only knew that it was Jehovah who had created mankind, but he had no inkling of how to abide by the words or the laws of Jehovah. And so, after mankind came into being, the work of Jehovah was far from over. He still had to fully guide mankind to come before Him, so that they might be able to live together on earth and fear Him, and so that they might be able, with His guidance, to enter upon the right track of a normal human life on earth. Only in this way was the work that had been principally conducted under the name of Jehovah fully completed; that is, only in this way was Jehovah's work of creating the world fully concluded. And so, having created mankind, He had to guide mankind's life on earth for several thousand years, in order that mankind might be able to abide by His decrees and laws, and partake in all the activities of a normal human life on earth. Only then was Jehovah's work fully complete.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

In the Age of Grace, man had already been corrupted by Satan, and so to achieve the work of redeeming all humanity required an abundance of

grace, infinite forbearance and patience, and even more than that, an offering sufficient to atone for humanity's sins, in order to have an effect. What humanity saw in the Age of Grace was merely My offering of atonement for the sins of humanity: Jesus. All they knew was that God could be merciful and forbearing, and all they saw was the mercy and lovingkindness of Jesus. This was entirely because they were born in the Age of Grace. And so, before they could be redeemed, they had to enjoy the many kinds of grace that Jesus bestowed on them in order to benefit from it. This way, they could be forgiven of their sins through their enjoyment of grace, and could also have the chance to be redeemed through enjoying Jesus' forbearance and patience. Only through Jesus' forbearance and patience did they win the right to receive forgiveness and enjoy the abundance of grace bestowed by Jesus. Just as Jesus said: I have come to redeem not the righteous but sinners, to allow sinners to be forgiven of their sins. If, when He became flesh, Jesus had brought the disposition of judgment, curse, and intolerance of man's offenses, then man would never have had the chance to be redeemed, and would have remained forever sinful. Had this been so, the six-thousand-year management plan would have come to a stop in the Age of Law, and the Age of Law would have been prolonged for six thousand years. Man's sins would only have grown more numerous and more grievous, and the creation of humanity would have been for naught. Men would only have been able to serve Jehovah under the law, but their sins would have exceeded those of the first created humans. The more Jesus loved mankind, forgiving them their sins and bringing unto them sufficient mercy and lovingkindness, the more mankind was entitled to be saved by Jesus, to be called the lost lambs that Jesus bought back at a great price. Satan could not meddle in this work, for Jesus treated His followers as a loving mother treats the infant at her bosom. He

did not grow angry or disdainful toward them, but was full of comfort; He never flew into a rage among them, but forbore with their sins and turned a blind eye to their foolishness and ignorance, to the point of saying, “Forgive others seventy times seven times.” Thus were the hearts of others transformed by His heart, and only thus did people receive forgiveness of their sins through His forbearance.

……

Without Jesus’ redemption, mankind would forever have lived in sin and become the progeny of sin, the descendants of demons. Continuing thus, the whole world would have become the land where Satan dwells, the place of its habitation. The work of redemption, however, required showing mercy and lovingkindness toward mankind; only by such means could mankind receive forgiveness and ultimately win the right to be made complete and fully gained by God. Without this stage of work, the six-thousand-year management plan would not have been able to progress. If Jesus had not been crucified, if He had only healed the sick and exorcised demons, then people could not have been completely forgiven of their sins. In the three and a half years that Jesus spent doing His work on earth, He completed only half of His work of redemption; then, by being nailed to the cross and becoming the likeness of sinful flesh, by being handed over to the evil one, He completed the work of crucifixion and mastered the destiny of mankind. Only after He was delivered into Satan’s hands did He redeem mankind. For thirty-three and a half years He suffered on earth, being ridiculed, slandered, and forsaken, even to the point where He had no place to lay His head, no place of rest, and He was later crucified, with His whole being—a holy and innocent body—nailed to the cross. He endured every kind of suffering there is. Those in power mocked and whipped Him, and the soldiers even spat in His face; yet He remained silent and endured until

the end, submitting unconditionally to the point of death, whereupon He redeemed all of humanity. Only then was He permitted to rest. The work that Jesus did represents only the Age of Grace; it does not represent the Age of Law, nor is it a substitute for the work of the last days. This is the essence of Jesus' work in the Age of Grace, the second age that mankind has passed through—the Age of Redemption.

—The Word, Vol. 1. The Appearance and Work of God. The True Story Behind the Work of the Age of Redemption

Though Jesus did much work among man, He only completed the redemption of all mankind and became man's sin offering; He did not rid man of all his corrupt disposition. Fully saving man from the influence of Satan not only required Jesus to become the sin offering and bear the sins of man, but it also required God to do even greater work to rid man completely of his satanically corrupted disposition. And so, now that man has been forgiven of his sins, God has returned to the flesh to lead man into the new age, and begun the work of chastisement and judgment. This work has brought man into a higher realm. All those who submit under His dominion shall enjoy higher truth and receive greater blessings. They shall truly live in the light, and they shall gain the truth, the way, and the life.

—The Word, Vol. 1. The Appearance and Work of God. Preface

The work of the last days is to speak words. Great changes can be effected in man by means of words. The changes now effected in these people upon their accepting these words are much greater than those effected in people upon their accepting the signs and wonders of the Age of Grace. For, in the Age of Grace, the demons were cast out from man with the laying on of hands and prayer, but the corrupt dispositions within man still remained. Man was healed of his sickness and forgiven his sins, but as for just how man was to be purged of the corrupt satanic dispositions within

him, this work had yet to be done. Man was only saved and forgiven his sins for his faith, but the sinful nature of man was not extirpated and still remained within him. The sins of man were forgiven through the agency of the incarnate God, but this did not mean that man no longer had sin within him. The sins of man could be forgiven through the sin offering, but as for just how man can be made to sin no more, and how his sinful nature may be extirpated completely and transformed, he has no way of solving this problem. The sins of man were forgiven, and this is because of the work of God's crucifixion, but man continued to live within his corrupt satanic disposition of old. This being so, man must be completely saved from his corrupt satanic disposition, so that his sinful nature may be completely extirpated, never to develop again, thus enabling the disposition of man to be transformed. This would require man to grasp the path of growth in life, to grasp the way of life, and to grasp the way to change his disposition. Furthermore, it would require man to act in accordance with this path, so that his disposition may gradually be changed and he may live under the shining of the light, so that all that he does may be in accord with the intentions of God, so that he may cast away his corrupt satanic disposition, and so that he may break free from Satan's influence of darkness, thereby emerging fully from sin. Only then will man receive complete salvation. At the time that Jesus was doing His work, man's knowledge of Him was still vague and unclear. Man always believed Him to be the son of David, and proclaimed Him to be a great prophet, the benevolent Lord who redeemed man's sins. Some, on the strength of their faith, were healed just from touching the edge of His garment; the blind could see and even the dead could be restored to life. However, man was unable to discover the corrupt satanic disposition deeply rooted within himself, neither did he know how to cast it away. Man received much grace, such as the peace and happiness

of the flesh, the faith of one member bringing blessing on an entire family, the healing of sickness, and so on. The rest were the good deeds of man and his godly appearance; if someone could live on the basis of these, they were considered an acceptable believer. Only believers of this kind could enter heaven after death, which meant that they were saved. But, in their lifetime, these people did not understand at all the way of life. All they did was to commit sins and then confess their sins in a constant cycle without any path to change their disposition: Such was the condition of man in the Age of Grace. Has man received complete salvation? No! Therefore, after that stage of work was finished, there still remained the work of judgment and chastisement. This stage is to make man pure by means of the word, and thereby give him a path to follow. This stage would not be fruitful or meaningful if it continued with the casting out of demons, for it would fail to extirpate man's sinful nature, and man would come to a standstill at the forgiveness of his sins. Through the sin offering, man has been forgiven his sins, for the work of the crucifixion has already come to an end and God has prevailed over Satan. But the corrupt disposition of man still remaining within him, man can still sin and resist God, and God has not gained mankind. That is why in this stage of work God uses the word to expose the corrupt disposition of man, causing him to practice in accordance with the right path. This stage is more meaningful than the previous one, as well as more fruitful, for now it is the word that directly supplies man's life and enables the disposition of man to be completely renewed; it is a much more thorough stage of work. Therefore, the incarnation in the last days has completed the significance of God's incarnation and completely finished God's management plan for man's salvation.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

The three stages of work are at the heart of God's entire management, and in them are expressed the disposition of God and what He is. Those who do not know of the three stages of God's work are incapable of realizing how God expresses His disposition, nor do they know the wisdom of God's work. They also remain ignorant of the many ways in which He saves mankind, and of His intentions for the whole of mankind. The three stages of work are the full expression of the work of saving mankind. Those who do not know the three stages of work will be ignorant of the various methods and principles of the Holy Spirit's work, and those who only rigidly stick to doctrine that is left over from a certain stage of work are people who limit God to doctrine, and whose belief in God is vague and uncertain. Such people will never receive God's salvation. Only the three stages of God's work can fully express the entirety of God's disposition and completely express God's intention of saving the whole of mankind, and the entire process of mankind's salvation. This is proof that He has defeated Satan and gained mankind; it is proof of God's victory, and is the expression of God's entire disposition. Those who understand only one stage of the three stages of God's work know only part of God's disposition. In the notions of man, it is easy for this single stage of work to become doctrine, and it becomes likely that man will establish fixed rules about God and use this single part of God's disposition as a representation of God's entire disposition. Furthermore, much of man's imagination is mixed within, such that man rigidly constrains the disposition, being, and wisdom of God, as well as the principles of God's work, within limited parameters, believing that if God was like this once, then He will remain the same for all time and never change. Only those who know and appreciate the three stages of work can fully and accurately know God. At the very least, they will not define God as the God of the Israelites, or the Jews, and will not

see Him as a God who will be forever nailed to the cross for the sake of man. If one only comes to know God from one stage of His work, then their knowledge is far too small, and amounts to no more than a drop in the ocean. If not, why would many of the religious old guard nail God to the cross alive? Is it not because man confines God within certain parameters?

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

The final stage of work does not stand alone, but is part of the whole formed together with the two previous stages, which is to say that it is impossible to complete the entire work of salvation by only doing one of the three stages of work. Even though the final stage of work is able to fully save man, this does not mean that it is only necessary to carry out this single stage on its own, and that the two previous stages of work are not required to save man from the influence of Satan. No single stage of the three stages can be held up as the only vision that must be known by all mankind, for the entirety of the work of salvation is the three stages of work, not a single stage among them. As long as the work of salvation has not been accomplished, the management of God will be unable to come to a complete end. God's being, His disposition, and His wisdom are expressed in the entirety of the work of salvation; they are not revealed to man at the very beginning, but have been gradually expressed in the work of salvation. Each stage of the work of salvation expresses part of the disposition of God, and part of His being; no one stage of work can directly and completely express the entirety of God's being. As such, the work of salvation can only be fully concluded once the three stages of work have been completed, and so man's knowledge of the entirety of God is inseparable from the three stages of God's work. What man gains from one stage of work is merely the disposition of God that is expressed in a single part of His work. It cannot

represent the disposition and being that is expressed in the stages before or after. That is because the work of saving mankind cannot be finished straight away during one period, or in one location, but gradually becomes deeper according to man's level of development at different times and places. It is work that is carried out in stages, and it is not completed in a single stage. So, God's entire wisdom is crystallized in the three stages, rather than in one individual stage. His entire being and His entire wisdom are laid forth in these three stages, and each stage contains His being, and each stage is a record of the wisdom of His work. Man should know the entire disposition of God expressed in these three stages. All this of God's being is of the utmost importance to all mankind, and if people do not have this knowledge when they worship God, then they are no different from those who worship Buddha. God's work among man is not hidden from man, and should be known by all of those who worship God. Since God has carried out the three stages of the work of salvation among man, man should know the expression of what He has and is during these three stages of work. This is what must be done by man. What God hides from man is that which man is incapable of achieving, and that which man should not know, whereas that which God shows to man is that which man should know, and that which man should possess. Each of the three stages of work is carried out upon the foundation of the previous stage; it is not carried out independently, separate from the work of salvation. Though there are great differences in the age and the work that is carried out, at its core is still the salvation of mankind, and each stage of the work of salvation is deeper than the last.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

The six-thousand-year management plan is divided into three stages of work. No one stage alone can represent the work of the three ages, but only one part of a whole. The name Jehovah cannot represent the whole of God's disposition. The fact that He carried out His work in the Age of Law does not prove that God can only be God under the law. Jehovah set forth laws for man and handed down commandments to him, asking man to build the temple and the altars; the work He did represents only the Age of Law. This work that He did does not prove that God is only a God who asks man to keep the law, or that He is the God in the temple, or that He is the God before the altar. To say this would be untrue. The work done under the law can only represent one age. Therefore, if God only did the work in the Age of Law, then man would confine God within the following definition, saying, "God is the God in the temple, and, in order to serve God we must put on priestly robes and enter the temple." If the work in the Age of Grace had never been carried out and the Age of Law had continued until the present, man would not know that God is also merciful and loving. If the work in the Age of Law had not been done, and instead only the work in the Age of Grace, then all man would know is that God can only redeem man and forgive man's sins. Man would know only that He is holy and innocent, and that for man's sake He is able to sacrifice Himself and be crucified. Man would know only these things but have no understanding of anything else. Each age therefore represents one part of God's disposition. As for which aspects of God's disposition are represented in the Age of Law, which in the Age of Grace, and which in this present stage: only when all three stages have been integrated into one whole can they reveal the entirety of God's disposition. Only when man has come to know all three stages can he understand it fully. None of the three stages can be omitted. You will only see the disposition of God in its entirety after coming to know these

three stages of work. The fact that God completed His work in the Age of Law does not prove that He is only the God under the law, and the fact that He completed His work of redemption does not mean that God will forever redeem mankind. These are all conclusions drawn by man. The Age of Grace having come to an end, you cannot then say that God belongs only to the cross and that the cross alone represents the salvation of God. To do so would be to define God. In the present stage, God is mainly doing the work of the word, but you cannot say then that God has never been merciful to man and that all He has brought is chastisement and judgment. The work in the last days lays bare the work of Jehovah and Jesus and all mysteries not understood by man, so as to reveal the destination and the end of mankind and end all the work of salvation among mankind. This stage of work in the last days brings everything to a close. All mysteries not understood by man need to be unraveled to allow man to plumb them to their depths and have a completely clear understanding in his heart. Only then can the human race be classed according to kind. Only after the six-thousand-year management plan is completed will man come to understand the disposition of God in its entirety, for His management will then have come to an end.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

Related Sermons

Why Does God Need Three Stages of Work to Save Mankind?

Related Hymns

Only by Knowing the Three Stages of Work Can You See the Whole of God's Disposition

The Three Stages of Work Fully Express God's Salvation of Mankind

3. Truths Pertaining to the Work of Judgment in the Last Days

a. Why God still needs to do the work of judgment in the last days, though the Lord Jesus redeemed mankind

Words From the Bible

"And He shall judge among the nations, and shall rebuke many people" (Isaiah 2:4).

"For He comes, for He comes to judge the earth: He shall judge the world with righteousness, and the people with His truth" (Psalm 96:13).

"And if any man hears My words, and believes not, I judge him not: for I came not to judge the world, but to save the world. He that rejects Me, and accepts not My words, has one that judges him: the word that I have spoken, the same shall judge him in the last day" (John 12:47–48).

"I have yet many things to say to you, but you cannot bear them now. However, when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatever He shall hear, that shall He speak: and He will show you things to come" (John 16:12–13).

"For the time is come that judgment must begin at the house of God" (1 Peter 4:17).

"Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come" (Revelation 14:7).

Words of Almighty God of the Last Days

Though Jesus did much work among man, He only completed the redemption of all mankind and became man's sin offering; He did not rid man of all his corrupt disposition. Fully saving man from the influence of Satan not only required Jesus to become the sin offering and bear the sins of

man, but it also required God to do even greater work to rid man completely of his satanically corrupted disposition. And so, now that man has been forgiven of his sins, God has returned to the flesh to lead man into the new age, and begun the work of chastisement and judgment. This work has brought man into a higher realm. All those who submit under His dominion shall enjoy higher truth and receive greater blessings. They shall truly live in the light, and they shall gain the truth, the way, and the life.

—The Word, Vol. 1. The Appearance and Work of God. Preface

You only know that Jesus shall descend during the last days, but how exactly will He descend? A sinner such as you, who has just been redeemed, and has not been changed, or been perfected by God, can you be in line with God's intentions? For you, you who are still of your old self, it is true that you were saved by Jesus, and that you are not counted as a sinner because of the salvation of God, but this does not prove that you are not sinful, and are not impure. How can you be saintly if you have not been changed? Within, you are beset by impurity, selfish and mean, yet you still wish to descend with Jesus—you should be so lucky! You have missed a step in your belief in God: You have merely been redeemed, but you have not been changed. For you to be in line with God's intentions, God must personally do the work of changing and cleansing you; if you are only redeemed, you will be incapable of attaining sanctity. In this way you will be unqualified to share in the good blessings of God, for you have missed out a step in God's work of managing man, which is the key step of changing and perfecting. You, a sinner who has just been redeemed, are therefore incapable of directly inheriting God's inheritance.

—The Word, Vol. 1. The Appearance and Work of God. Concerning Appellations and Identity

Before man was redeemed, many of Satan's poisons had already been planted within him and, after thousands of years of being corrupted by

Satan, he has within him an established nature that resists God. Therefore, when man has been redeemed, it is nothing more than a case of redemption in which man is bought at a high price, but the poisonous nature within him has not been eliminated. Man that is so defiled must undergo a change before becoming worthy to serve God. By means of this work of judgment and chastisement, man will fully come to know the filthy and corrupt essence within his own self, and he will be able to change completely and become clean. Only in this way can man become worthy to return before the throne of God. All the work done this day is so that man can be made clean and be changed; through judgment and chastisement by the word, as well as through refinement, man can purge away his corruption and be made pure. Rather than deeming this stage of work to be that of salvation, it would be more apt to say it is the work of purification. In truth, this stage is that of conquest as well as the second stage in the work of salvation. It is through judgment and chastisement by the word that man arrives at being gained by God, and it is through the use of the word to refine, judge, and disclose that all of the impurities, notions, motives, and individual aspirations within man's heart are completely revealed. For all that man may have been redeemed and forgiven of his sins, it can only be considered as God not remembering the transgressions of man and not treating man in accordance with his transgressions. However, when man, who lives in a body of flesh, has not been set free from sin, he can only continue to sin, endlessly revealing his corrupt satanic disposition. This is the life that man leads, an endless cycle of sinning and being forgiven. The majority of mankind sin in the day only to confess in the evening. This way, even though the sin offering is forever effective for man, it will not be able to save man from sin. Only half the work of salvation has been completed, for man still has a corrupt disposition. For instance, when people realized that

they were descended from Moab, they brought forth words of complaint, ceased to pursue life, and became utterly negative. Does this not show that humanity is still unable to fully submit under the dominion of God? Is this not precisely their corrupt satanic disposition? When you were not being subjected to chastisement, your hands were raised higher than all others, even that of Jesus. And you cried out in a loud voice: "Be a beloved son of God! Be an intimate of God! We would rather die than bow down to Satan! Rebel against the old Satan! Rebel against the great red dragon! May the great red dragon fall abjectly from power! May God make us complete!" Your cries were louder than all others. But then came the time of chastisement and, once again, the corrupt disposition of humanity was revealed. Then, their cries ceased, and their resolution failed. This is the corruption of man; running deeper than sin, it is something planted by Satan and deeply rooted within man. It is not easy for man to become aware of his sins; he has no way of recognizing his own deeply rooted nature, and he must rely on judgment by the word in order to achieve this result. Only thus can man gradually be changed from this point onward.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

The work of the last days is to speak words. Great changes can be effected in man by means of words. The changes now effected in these people upon their accepting these words are much greater than those effected in people upon their accepting the signs and wonders of the Age of Grace. For, in the Age of Grace, the demons were cast out from man with the laying on of hands and prayer, but the corrupt dispositions within man still remained. Man was healed of his sickness and forgiven his sins, but as for just how man was to be purged of the corrupt satanic dispositions within him, this work had yet to be done. Man was only saved and forgiven his sins for his faith, but the sinful nature of man was not extirpated and still

remained within him. The sins of man were forgiven through the agency of the incarnate God, but this did not mean that man no longer had sin within him. The sins of man could be forgiven through the sin offering, but as for just how man can be made to sin no more, and how his sinful nature may be extirpated completely and transformed, he has no way of solving this problem. The sins of man were forgiven, and this is because of the work of God's crucifixion, but man continued to live within his corrupt satanic disposition of old. This being so, man must be completely saved from his corrupt satanic disposition, so that his sinful nature may be completely extirpated, never to develop again, thus enabling the disposition of man to be transformed. This would require man to grasp the path of growth in life, to grasp the way of life, and to grasp the way to change his disposition. Furthermore, it would require man to act in accordance with this path, so that his disposition may gradually be changed and he may live under the shining of the light, so that all that he does may be in accord with the intentions of God, so that he may cast away his corrupt satanic disposition, and so that he may break free from Satan's influence of darkness, thereby emerging fully from sin. Only then will man receive complete salvation. At the time that Jesus was doing His work, man's knowledge of Him was still vague and unclear. Man always believed Him to be the son of David, and proclaimed Him to be a great prophet, the benevolent Lord who redeemed man's sins. Some, on the strength of their faith, were healed just from touching the edge of His garment; the blind could see and even the dead could be restored to life. However, man was unable to discover the corrupt satanic disposition deeply rooted within himself, neither did he know how to cast it away. Man received much grace, such as the peace and happiness of the flesh, the faith of one member bringing blessing on an entire family, the healing of sickness, and so on. The rest were the good deeds of man and

his godly appearance; if someone could live on the basis of these, they were considered an acceptable believer. Only believers of this kind could enter heaven after death, which meant that they were saved. But, in their lifetime, these people did not understand at all the way of life. All they did was to commit sins and then confess their sins in a constant cycle without any path to change their disposition: Such was the condition of man in the Age of Grace. Has man received complete salvation? No! Therefore, after that stage of work was finished, there still remained the work of judgment and chastisement. This stage is to make man pure by means of the word, and thereby give him a path to follow. This stage would not be fruitful or meaningful if it continued with the casting out of demons, for it would fail to extirpate man's sinful nature, and man would come to a standstill at the forgiveness of his sins. Through the sin offering, man has been forgiven his sins, for the work of the crucifixion has already come to an end and God has prevailed over Satan. But the corrupt disposition of man still remaining within him, man can still sin and resist God, and God has not gained mankind. That is why in this stage of work God uses the word to expose the corrupt disposition of man, causing him to practice in accordance with the right path. This stage is more meaningful than the previous one, as well as more fruitful, for now it is the word that directly supplies man's life and enables the disposition of man to be completely renewed; it is a much more thorough stage of work. Therefore, the incarnation in the last days has completed the significance of God's incarnation and completely finished God's management plan for man's salvation.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

In His final work of concluding the age, God's disposition is one of chastisement and judgment, in which He reveals all that is unrighteous, in order to publicly judge all peoples, and to perfect those who love Him with

a sincere heart. Only a disposition such as this can bring the age to an end. The last days have already arrived. All things in creation will be separated according to their kind, and divided into different categories based on their nature. This is the moment when God reveals humanity's outcome and their destination. If people do not undergo chastisement and judgment, then there will be no way of exposing their rebelliousness and unrighteousness. Only through chastisement and judgment can the outcome of all creation be revealed. Man only shows his true colors when he is chastised and judged. Evil shall be put with evil, good with good, and all humanity shall be separated according to their kind. Through chastisement and judgment, the outcome of all creation will be revealed, so that the evil may be punished and the good rewarded, and all people surrender to the dominion of God. All this work must be achieved through righteous chastisement and judgment. Because man's corruption has reached its peak and his rebelliousness become exceedingly severe, only God's righteous disposition, one that is principally compounded of chastisement and judgment and is revealed during the last days, can fully transform and complete man. Only this disposition can expose evil and thus severely punish all the unrighteous. Therefore, a disposition such as this is imbued with the significance of the age, and the revelation and exhibition of His disposition is made manifest for the sake of the work of each new age. It is not that God reveals His disposition arbitrarily and without significance. Supposing that, in revealing the outcome of man during the last days, God were still to bestow upon man infinite compassion and love and continue to be loving toward him, not subjecting man to righteous judgment but rather showing him tolerance, patience, and forgiveness, and pardoning man no matter how grave his sins, without any jot of righteous judgment: when then would all of God's management ever be brought to a close? When would a

disposition such as this be able to lead people into mankind's appropriate destination? Take, for example, a judge who is always loving, a judge with a kindly face and a gentle heart. He loves people irrespective of the crimes they may have committed, and he is loving to and forbearing with them whoever they may be. In that case, when will he ever be able to reach a just verdict? During the last days, only righteous judgment can separate man according to their kind and bring man into a new realm. In this way, the entire age is brought to an end through God's righteous disposition of judgment and chastisement.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

Those who are able to stand firm during God's work of judgment and chastisement during the last days—that is, during the final work of purification—will be the ones who will enter into the final rest alongside God; as such, all those who enter into rest will have broken free of Satan's influence and been obtained by God after having undergone His final work of purification. These humans, who will have been finally obtained by God, will enter into the final rest. The purpose of God's work of chastisement and judgment is in essence meant to purify humanity, for the sake of the ultimate rest; otherwise none of humanity could be classified into different categories according to kind, or enter into rest. This work is humanity's only path to enter into rest. Only God's work of purification will cleanse humans of their unrighteousness, and only His work of chastisement and judgment will bring to light those rebellious elements of humanity, thereby separating those who can be saved from those who cannot, and those who will remain from those who will not. When this work ends, those people who are allowed to remain will all be cleansed and enter a higher state of humanity in which they will enjoy a more wonderful second human life upon the earth; in other words, they will commence their human day of rest,

and coexist with God. After those who are not allowed to remain have been chastised and judged, their true colors will be entirely exposed, after which they will all be destroyed and, like Satan, will no longer be permitted to survive upon the earth. The humanity of the future will no longer include any of this type of people; such people are not fit to enter the land of the ultimate rest, nor are they fit to join in the day of rest that God and humanity will share, for they are the targets of punishment and are evil, unrighteous people. They were redeemed once, and they have also been judged and chastised; they also once labored for God. However, when the final day comes, they will still be eliminated and destroyed due to their evil and as a result of their rebelliousness and inability to be redeemed; they will never again come into being in the world of the future, and will no longer live among the human race of the future. Whether they are spirits of the dead or people still living in the flesh, all evildoers and all those who have not been saved will be destroyed once the holy among humanity enter into rest. As for these evildoing spirits and humans, or the spirits of righteous people and those who do righteousness, regardless of what era they are in, all those who are evil will ultimately be destroyed, and all those who are righteous will survive. Whether a person or spirit will receive salvation is not entirely decided on the basis of the work of the final age; rather, it is determined by whether or not they have resisted or rebelled against God. People in the previous era who committed evil and could not attain salvation will, undoubtedly, be targets for punishment, and those in the current era who commit evil and cannot be saved will surely be targets for punishment, too. Humans are categorized on the basis of good and evil, not by which epoch they live in. Once thus categorized, they will not be punished or rewarded immediately; rather, God will only carry out His work of punishing evil and rewarding good after He has finished carrying

out His work of conquest in the last days. Actually, He has been separating humans into good and evil ever since He started doing His work of mankind's salvation. It is just that He will reward the righteous and punish the evil only after His work has come to an end; it is not that He will separate them into categories upon the completion of His work and then immediately set about the task of punishing evil and rewarding good. Rather, this task will be done only when His work is wholly finished. The entire purpose behind God's ultimate work of punishing evil and rewarding good is to thoroughly purify all humans so that He may bring a purely holy humanity into eternal rest. This stage of His work is the most crucial; it is the final stage of the whole of His work of management. If God did not destroy the evil, but instead allowed them to remain, then every human would still be unable to enter into rest, and God would not be able to bring all of humanity into a better realm. Such work would not be complete. When His work is finished, the whole of humanity will be entirely holy; only in this way will God be able to live in rest peacefully.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

Related Movie Extracts

Is the Pardoning of Our Sins Really a Ticket to the Kingdom of Heaven?

Why Does God Carry Out the Work of Judgment in the Last Days?

Related Experiential Testimonies

I Finally Found the Path to Purification

The Path to the Kingdom of Heaven

Related Sermons

The Lord Jesus Has Redeemed Mankind, So Why Would He Do Judgment Work When He Returns in the Last Days?

Our Sins Are Forgiven—Will the Lord Take Us Straight Into His Kingdom When He Returns?

Related Hymns

Those Who Are Not Made Perfect Cannot Receive God's Inheritance

The Work of Judgment and Chastisement Goes Deeper Than That of Redemption

b. How God does the work of judgment, and what results this work can achieve

Words of Almighty God of the Last Days

Christ of the last days uses a variety of truths to teach man, to expose the substance of man, and to dissect the words and deeds of man. These words comprise various truths, such as man's duty, how man should submit to God, how man should be loyal to God, how man ought to live out normal humanity, as well as the wisdom and the disposition of God, and so on. These words are all directed at the substance of man and his corrupt disposition. In particular, the words that expose how man spurns God are spoken in regard to how man is an embodiment of Satan, and an enemy force against God. In undertaking His work of judgment, God does not simply make clear the nature of man with a few words; He exposes and prunes over the long term. All these different methods of exposure and pruning cannot be substituted with ordinary words, but with the truth of which man is utterly bereft. Only methods such as these can be called judgment; only through judgment of this kind can man be subdued and thoroughly convinced about God, and moreover gain true knowledge of God. What the work of judgment brings about is man's understanding of the true face of God and the truth about his own rebelliousness. The work of judgment allows man to gain much understanding of the intentions of God, of the purpose of God's work, and of the mysteries that are incomprehensible to him. It also allows man to recognize and know his corrupt essence and the roots of his corruption, as well as to discover the ugliness of man. These effects are all brought about by the work of judgment, for the essence of this work is actually the work of opening up

the truth, the way, and the life of God to all those who have faith in Him. This work is the work of judgment done by God.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

In the Age of Kingdom, God uses words to usher in the new age, to change the means by which He works, and to do the work of the entire age. This is the principle by which God works in the Age of Word. He became flesh to speak from different perspectives, so that man could truly see God, who is the Word appearing in the flesh, and could behold His wisdom and wondrousness. Such work is done in order better to achieve the goals of conquering man, perfecting man, and eliminating man, which is the true meaning of the use of words to work in the Age of Word. Through these words, people come to know the work of God, the disposition of God, the substance of man, and what man ought to enter into. Through words, the work God wishes to do in the Age of Word is brought to fruition in its entirety. Through these words, people are exposed, eliminated, and tried. People have seen God's words, heard these words, and recognized the existence of these words. As a result, they have come to believe in the existence of God, in the omnipotence and wisdom of God, as well as in God's love for man and His desire to save man. The word "words" may be simple and ordinary, but the words spoken from the mouth of the incarnate God shake the universe, they transform people's hearts, transform their notions and old dispositions, and transform the way the whole world used to appear. Through the ages, only the God of today has worked in this way, and only He speaks thus and comes to save man thus. From this time forward, man lives under the guidance of God's words, shepherded and supplied by His words. People live in the world of God's words, amid the curses and the blessings of God's words, and there are even more people

who have come to live under the judgment and chastisement of His words. These words and this work are all for the sake of man's salvation, for the sake of fulfilling God's will, and for the sake of changing the original appearance of the world of old creation. God created the world using words, He leads people throughout the universe using words, and He conquers and saves them using words. Ultimately, He shall use words to bring the entire world of old to an end, thus completing the entirety of His management plan. Throughout the Age of Kingdom, God uses words to do His work, and to achieve the results of His work. He does not work wonders or perform miracles, but merely does His work through words. Because of these words, man is nourished and supplied, and gains knowledge and true experience. In the Age of Word, man has been exceptionally blessed. He suffers no physical pain and simply enjoys the bountiful supply of the words of God; without needing to go blindly seeking or journeying forth blindly, from amid his ease, he sees the appearance of God, hears Him speak with His own mouth, receives that which He supplies, and watches Him personally doing His work. These are things that the people of ages past were unable to enjoy, and they are blessings that they could never receive.

—The Word, Vol. 1. The Appearance and Work of God. The Age of Kingdom Is the Age of Word

During the last days, God has come chiefly in order to speak His words. He speaks from the perspective of the Spirit, from the perspective of man, and from a third person perspective; He speaks in different ways, using one way for a period of time, and He uses the method of speaking to change the notions of man and remove the image of the vague God from man's heart. This is the main work done by God. Because man believes that God has come to heal the sick, to cast out demons, to perform miracles, and to bestow material blessings upon man, God carries out this stage of work

—the work of chastisement and judgment—in order to remove such things from the notions of man, so that man may know the practicality and normality of God, and so that the image of Jesus may be removed from his heart and replaced by a new image of God. As soon as the image of God within man becomes old, then it becomes an idol. When Jesus came and carried out that stage of work, He did not represent the entirety of God. He performed some signs and wonders, spoke some words, and was ultimately crucified. He represented one part of God. He could not represent all that is of God, but rather He represented God in doing one part of God's work. That is because God is so great, and so wondrous, and He is unfathomable, and because God only does one part of His work in every age. The work done by God during this age is chiefly the provision of the words for the life of man, the exposure of man's nature essence and his corrupt disposition, and the elimination of religious notions, feudal thinking, and outdated thinking; the knowledge and culture of man must be cleansed through being exposed by God's words. In the last days, God uses words, not signs and wonders, to make man perfect. He uses His words to expose man, to judge man, to chastise man, and to make man perfect, so that in the words of God, man comes to see the wisdom and loveliness of God, and comes to understand the disposition of God, and so that through the words of God, man beholds the deeds of God.

—The Word, Vol. 1. The Appearance and Work of God. Knowing God's Work Today

In truth, the work being done now is to cause people to rebel against Satan, their old ancestor. All judgments by the word aim to expose humanity's corrupt disposition and to enable people to understand the essence of life. These repeated judgments pierce people's hearts. Each judgment directly relates to their fate and is meant to wound their hearts so that they can let go of all those things and thereby come to know life, know

this filthy world, know God's wisdom and almightiness, and also know mankind, which is corrupted by Satan. The more chastisement and judgment is like this, the more man's heart can be wounded and the more his spirit can be awakened. Awakening the spirits of these extremely corrupted and most deeply deceived of people is the goal of this kind of judgment. Man has no spirit, that is, his spirit died long ago and he knows not that there is Heaven, knows not that there is a God, and certainly knows not that he is struggling in the abyss of death; how could he possibly know that he is living in this evil hell on earth? How could he possibly know that this putrid corpse of his has, through Satan's corruption, fallen into Hades of death? How could he possibly know that everything on earth has long been ruined beyond repair by mankind? And how could he possibly know that the Creator has come to the earth today and is searching for a group of corrupt people whom He can save? Even after man experiences every possible refinement and judgment, his dull consciousness still barely stirs and indeed is virtually unresponsive. How degenerate is humanity! And though this kind of judgment is like the cruel hail that falls from the sky, it is of the greatest benefit to man. If not for judging people like this, there would be no result and it would be absolutely impossible to save people from the abyss of misery. If not for this work, it would be very difficult for people to emerge from Hades, because their hearts long ago died and their spirits long ago were trampled by Satan. Saving you who have sunk to the deepest depths of degeneration requires calling out to you strenuously, judging you strenuously; only then will it be possible to awaken your frozen hearts.

—The Word, Vol. 1. The Appearance and Work of God. Only the Perfected Can Live a Meaningful Life

Today God judges you, chastises you, and condemns you, but you must know that the point of your condemnation is for you to know yourself. He condemns, curses, judges, and chastises so that you might know yourself, so that your disposition might change, and, moreover, so that you might know your worth, and see that all of God's actions are righteous and in accordance with His disposition and the requirements of His work, that He works in accordance with His plan for man's salvation, and that He is the righteous God who loves, saves, judges, and chastises man. If you only know that you are of lowly status, that you are corrupt and rebellious, but do not know that God wishes to make plain His salvation through the judgment and chastisement that He does in you today, then you have no way of gaining experience, much less are you capable of continuing forward. God has not come to kill or destroy, but to judge, curse, chastise, and save. Until His 6,000-year management plan comes to a close—before He reveals the outcome of each category of man—God's work on earth will be for the sake of salvation; its purpose is purely to make those who love Him complete—thoroughly so—and to bring them to surrender under His dominion. No matter how God saves people, it is all done by making them break away from their old satanic nature; that is, He saves them by having them seek life. If they do not do so, then they will have no way to accept God's salvation. Salvation is the work of God Himself, and the seeking for life is something that man must take on in order to accept salvation. In the eyes of man, salvation is the love of God, and the love of God cannot be chastisement, judgment, and curses; salvation must contain love, compassion, and, moreover, words of solace, as well as boundless blessings bestowed by God. People believe that when God saves man, He does so by moving them with His blessings and grace, so that they can give their hearts to God. That is to say, His touching man is His saving them. This sort of

salvation is done by striking a deal. Only when God grants them a hundredfold will man come to surrender before God's name and strive to do well for Him and bring Him glory. This is not what God intends for mankind. God has come to work on earth in order to save corrupt mankind; there is no falsehood in this. If there were, He would certainly not have come to do His work in person. In the past, His means of salvation involved showing the utmost love and compassion, such that He gave His all to Satan in exchange for the whole of mankind. The present is nothing like the past: The salvation bestowed upon you today occurs at the time of the last days, during the classification of each according to kind; the means of your salvation is not love or compassion, but chastisement and judgment, in order that man may be more thoroughly saved. Thus, all that you receive is chastisement, judgment, and merciless smiting, but know this: In this heartless smiting there is not the slightest punishment. Regardless of how harsh My words might be, what befall you are but a few words that might appear utterly heartless to you, and no matter how angry I might be, what rain upon you are still words of reproach, and I do not mean to harm you or put you to death. Is this not all fact? Know that nowadays, whether it be righteous judgment or heartless refinement and chastisement, everything is for the sake of salvation. Regardless of whether today each is classified according to kind or the categories of man are laid bare, the purpose of all of God's words and work is to save those who truly love God. Righteous judgment is brought to purify man, and heartless refinement is done to cleanse them; harsh words or chastening are both done to purify and are for the sake of salvation.

—The Word, Vol. 1. The Appearance and Work of God. You Should Put Aside the Blessings of Status and Understand God's Intention to Bring Salvation to Man

God does the work of judgment and chastisement so that man may gain knowledge of Him, and for the sake of His testimony. Without His judgment of man's corrupt disposition, man could not possibly know His righteous disposition, which brooks no offense, and nor would man be able to turn his old knowledge of God into a new one. For the sake of His testimony, and for the sake of His management, He makes His entirety public, thus enabling man, through His public appearance, to arrive at knowledge of God, to be transformed in his disposition, and to bear resounding testimony to God. The transformation of the disposition of man is achieved through many different kinds of God's work; without such changes in his disposition, man would be unable to bear testimony to God and to accord with God's intentions. The transformation of man's disposition signifies that man has freed himself from Satan's bondage and from the influence of darkness, and has truly become a model and specimen of God's work, a witness of God, and one who accords with God's intentions. Today, God incarnate has come to do His work on earth, and He requires that man achieve knowledge of Him, submission to Him, and testimony to Him—they are to know His practical and normal work, they are to submit to all of His words and work which do not accord with the notions of man, and they are to bear testimony to all the work He does to save man, as well as all the deeds He accomplishes to conquer man. Those who bear testimony to God must have knowledge of God; only this kind of testimony is accurate and practical, and only this kind of testimony can shame Satan. God uses those who have come to know Him through undergoing His judgment, chastisement, and pruning, to bear testimony to Him. He uses those who have been corrupted by Satan to bear testimony to Him, and so too does He use those whose disposition has changed, and who have thus gained His blessings, to bear testimony to Him. He does not need

man to praise Him with his mouth, nor does He need the praise and testimony of the ilk of Satan, who have not been saved by Him. Only those who know God are qualified to bear testimony to Him, and only those who have been transformed in their disposition are qualified to bear testimony to Him. God will not allow man intentionally to bring shame upon His name.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God Can Bear Testimony to God

In His final work of concluding the age, God's disposition is one of chastisement and judgment, in which He reveals all that is unrighteous, in order to publicly judge all peoples, and to perfect those who love Him with a sincere heart. Only a disposition such as this can bring the age to an end. The last days have already arrived. All things in creation will be separated according to their kind, and divided into different categories based on their nature. This is the moment when God reveals humanity's outcome and their destination. If people do not undergo chastisement and judgment, then there will be no way of exposing their rebelliousness and unrighteousness. Only through chastisement and judgment can the outcome of all creation be revealed. Man only shows his true colors when he is chastised and judged. Evil shall be put with evil, good with good, and all humanity shall be separated according to their kind. Through chastisement and judgment, the outcome of all creation will be revealed, so that the evil may be punished and the good rewarded, and all people surrender to the dominion of God. All this work must be achieved through righteous chastisement and judgment. Because man's corruption has reached its peak and his rebelliousness become exceedingly severe, only God's righteous disposition, one that is principally compounded of chastisement and judgment and is revealed during the last days, can fully transform and complete man. Only this disposition can expose evil and thus severely

punish all the unrighteous. Therefore, a disposition such as this is imbued with the significance of the age, and the revelation and exhibition of His disposition is made manifest for the sake of the work of each new age. It is not that God reveals His disposition arbitrarily and without significance. Supposing that, in revealing the outcome of man during the last days, God were still to bestow upon man infinite compassion and love and continue to be loving toward him, not subjecting man to righteous judgment but rather showing him tolerance, patience, and forgiveness, and pardoning man no matter how grave his sins, without any jot of righteous judgment: when then would all of God's management ever be brought to a close? When would a disposition such as this be able to lead people into mankind's appropriate destination? Take, for example, a judge who is always loving, a judge with a kindly face and a gentle heart. He loves people irrespective of the crimes they may have committed, and he is loving to and forbearing with them whoever they may be. In that case, when will he ever be able to reach a just verdict? During the last days, only righteous judgment can separate man according to their kind and bring man into a new realm. In this way, the entire age is brought to an end through God's righteous disposition of judgment and chastisement.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

Those who are able to stand firm during God's work of judgment and chastisement during the last days—that is, during the final work of purification—will be the ones who will enter into the final rest alongside God; as such, all those who enter into rest will have broken free of Satan's influence and been obtained by God after having undergone His final work of purification. These humans, who will have been finally obtained by God, will enter into the final rest. The purpose of God's work of chastisement and judgment is in essence meant to purify humanity, for the sake of the

ultimate rest; otherwise none of humanity could be classified into different categories according to kind, or enter into rest. This work is humanity's only path to enter into rest. Only God's work of purification will cleanse humans of their unrighteousness, and only His work of chastisement and judgment will bring to light those rebellious elements of humanity, thereby separating those who can be saved from those who cannot, and those who will remain from those who will not. When this work ends, those people who are allowed to remain will all be cleansed and enter a higher state of humanity in which they will enjoy a more wonderful second human life upon the earth; in other words, they will commence their human day of rest, and coexist with God. After those who are not allowed to remain have been chastised and judged, their true colors will be entirely exposed, after which they will all be destroyed and, like Satan, will no longer be permitted to survive upon the earth. The humanity of the future will no longer include any of this type of people; such people are not fit to enter the land of the ultimate rest, nor are they fit to join in the day of rest that God and humanity will share, for they are the targets of punishment and are evil, unrighteous people. They were redeemed once, and they have also been judged and chastised; they also once labored for God. However, when the final day comes, they will still be eliminated and destroyed due to their evil and as a result of their rebelliousness and inability to be redeemed; they will never again come into being in the world of the future, and will no longer live among the human race of the future. Whether they are spirits of the dead or people still living in the flesh, all evildoers and all those who have not been saved will be destroyed once the holy among humanity enter into rest. As for these evildoing spirits and humans, or the spirits of righteous people and those who do righteousness, regardless of what era they are in, all those who are evil will ultimately be destroyed, and all those who are

righteous will survive. Whether a person or spirit will receive salvation is not entirely decided on the basis of the work of the final age; rather, it is determined by whether or not they have resisted or rebelled against God. People in the previous era who committed evil and could not attain salvation will, undoubtedly, be targets for punishment, and those in the current era who commit evil and cannot be saved will surely be targets for punishment, too. Humans are categorized on the basis of good and evil, not by which epoch they live in. Once thus categorized, they will not be punished or rewarded immediately; rather, God will only carry out His work of punishing evil and rewarding good after He has finished carrying out His work of conquest in the last days. Actually, He has been separating humans into good and evil ever since He started doing His work of mankind's salvation. It is just that He will reward the righteous and punish the evil only after His work has come to an end; it is not that He will separate them into categories upon the completion of His work and then immediately set about the task of punishing evil and rewarding good. Rather, this task will be done only when His work is wholly finished. The entire purpose behind God's ultimate work of punishing evil and rewarding good is to thoroughly purify all humans so that He may bring a purely holy humanity into eternal rest. This stage of His work is the most crucial; it is the final stage of the whole of His work of management.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

Related Movie Extracts

How Does God Do Judgment Work to Cleanse and Save Man in the Last Days?

Related Experiential Testimonies

I Know the Way to Resolve Corrupt Disposition

Related Sermons

How Does God's Judgment Work of the Last Days Purify and Save Mankind?

Related Hymns

The Meaning of God's Work of Judgment in the Last Days

Judgment and Chastisement Reveal God's Salvation

Humanity's Only Path to Enter Into Rest

c. God's work of judgment in the last days is the work of judgment from the great white throne

Words of Almighty God of the Last Days

In the judgment beginning at the house of God spoken of in times past, the "judgment" of these words refers to the judgment that God today passes on those who come before His throne in the last days. There are, perhaps, those who believe in such supernatural imaginings as that, when the last days have arrived, God will erect a big table in the heavens, upon which a white tablecloth will be spread, and then, sitting upon a great throne with all men kneeling on the ground, He will reveal the sins of each man and thereby determine whether they are to ascend to heaven or be sent down to the lake of fire and brimstone. No matter what man imagines, it cannot alter the essence of God's work. The imaginings of man are nothing but the constructs of man's thoughts; they come from the brain of man, summed up and pieced together from what man has seen and heard. Therefore I say, however brilliant the images conceived, they are but cartoon drawings, and are incapable of substituting the plan of God's work. Man, after all, has been corrupted by Satan, so how could he fathom the thoughts of God? Man conceives God's work of judgment as something fantastic. He believes that since it is God Himself who does the work of judgment, then this work must be of the most tremendous scale, and incomprehensible to mortals, and must resound throughout the heavens and shake the earth; if not, how could it be the work of judgment by God? He believes that, as this is the work of judgment, then God must be particularly imposing and majestic as He works, and those being judged must be howling with tears and on their knees begging for mercy. Such scenes would surely be spectacular, and deeply affecting…. Everyone imagines God's work of judgment to be

miraculous. Do you know, however, that, at the time when God has long since begun His work of judgment among man, you remain nestled in lethargic slumber? That at the time when you think God's work of judgment has formally begun, God will have already made heaven and earth anew? At that time, perhaps, you will have only just come to understand the meaning of life, but God's merciless work of punishment shall bring you, still deep in sleep, into hell. Only then will you suddenly realize that God's work of judgment has already concluded.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

At the mention of the word "judgment," you are likely to think of the words that Jehovah spoke to instruct the people in every region and the words that Jesus spoke to rebuke the Pharisees. For all their severity, these words were not God's judgment of man; they were but words spoken by God within different environments, that is, in different contexts. These words are unlike the words spoken by Christ of the last days as He judges man. Christ of the last days uses a variety of truths to teach man, to expose the substance of man, and to dissect the words and deeds of man. These words comprise various truths, such as man's duty, how man should submit to God, how man should be loyal to God, how man ought to live out normal humanity, as well as the wisdom and the disposition of God, and so on. These words are all directed at the substance of man and his corrupt disposition. In particular, the words that expose how man spurns God are spoken in regard to how man is an embodiment of Satan, and an enemy force against God. In undertaking His work of judgment, God does not simply make clear the nature of man with a few words; He exposes and prunes over the long term. All these different methods of exposure and pruning cannot be substituted with ordinary words, but with the truth of

which man is utterly bereft. Only methods such as these can be called judgment; only through judgment of this kind can man be subdued and thoroughly convinced about God, and moreover gain true knowledge of God. What the work of judgment brings about is man's understanding of the true face of God and the truth about his own rebelliousness. The work of judgment allows man to gain much understanding of the intentions of God, of the purpose of God's work, and of the mysteries that are incomprehensible to him. It also allows man to recognize and know his corrupt essence and the roots of his corruption, as well as to discover the ugliness of man. These effects are all brought about by the work of judgment, for the essence of this work is actually the work of opening up the truth, the way, and the life of God to all those who have faith in Him. This work is the work of judgment done by God.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

Some believe that God may at some unknown time come to earth and appear to man, whereupon He shall personally judge the whole of mankind, testing them one by one without anyone being left out. Those who think in this way do not know this stage of work of the incarnation. God does not judge man one by one, and He does not test man one by one; to do thus would not be the work of judgment. Is not the corruption of all mankind the same? Is not the essence of all mankind the same? What is judged is mankind's corrupt essence, man's essence corrupted by Satan, and all the sins of man. God does not judge the trifling and insignificant faults of man. The work of judgment is representative, and it is not carried out especially for a certain person. Rather, it is work in which a group of people are judged in order to represent the judgment of all of mankind. By personally carrying out His work on a group of people, God in the flesh uses His work

to represent the work of the whole of mankind, after which it is gradually spread. This is also how the work of judgment is. God does not judge a certain kind of person or a certain group of people, but instead judges the unrighteousness of the whole of mankind—man's opposition to God, for example, or man's lack of fear for Him, or man's disturbance of the work of God, and so on. What is judged is mankind's essence of opposition to God, and this work is the work of conquest of the last days. The work and word of the incarnate God witnessed by man are the work of judgment before the great white throne during the last days, which was conceived by man during times past. The work that is currently being done by the incarnate God is exactly the judgment before the great white throne. The incarnate God of today is the God who judges the whole of mankind during the last days. This flesh and His work, His word, and His entire disposition are the entirety of Him. Although the scope of His work is limited, and does not directly involve the entire universe, the essence of the work of judgment is the direct judgment of all mankind—not only for the sake of the chosen people of China, nor for the sake of a small number of people. During the work of God in the flesh, although the scope of this work does not involve the entire universe, it represents the work of the entire universe, and after He concludes the work within the work scope of His flesh, He will immediately expand this work to the entire universe, in the same way that the gospel of Jesus spread throughout the universe following His resurrection and ascension. Regardless of whether it is the work of the Spirit or the work of the flesh, it is work that is carried out within a limited scope, but which represents the work of the entire universe. During the last days, God performs His work by appearing in His incarnate identity, and God in the flesh is the God who judges man before the great white throne. Regardless of whether He is the Spirit or the flesh, He who does the work

of judgment is the God who judges mankind during the last days. This is defined based on His work, and it is not defined according to His external appearance or several other factors.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

Today's work of conquest is intended to make it obvious what man's end will be. Why is it said that today's chastisement and judgment are judgment before the great white throne of the last days? Do you not see this? Why is the work of conquest the final stage? Is it not precisely to make manifest what kind of ending each class of man will meet? Is it not to allow everyone, in the course of the work of conquest of chastisement and judgment, to show their true colors and then afterward to be classified according to their kind? Rather than saying this is conquering mankind, it might be better to say that this is showing what kind of ending there will be for each class of person. This is about judging people's sins and then revealing the various classes of person, thereby deciding whether they are evil or righteous. After the work of conquest, then comes the work of rewarding good and punishing evil. People who submit completely—meaning the thoroughly conquered—will be placed in the next step of spreading God's work to the entire universe; the unconquered will be placed in darkness and will meet with calamity. Thus will man be classified according to kind, the evil grouped with evil, to be without the light of the sun ever again, and the righteous grouped with good, to receive light and live forever in the light. The end is near for all things; man's end has been clearly shown to his eyes, and all things will be classified according to kind. How, then, can people escape the anguish of each being classed according to kind? The end of every kind of person is revealed when the end is near for all things, and this is done during the work of conquering the entire

universe (including all the work of conquest, starting with the current work). The revelation of the end of all mankind is done before the seat of judgment, in the course of the chastisement, and in the course of the work of conquest of the last days. … The final stage of conquest is meant to save people, and also to reveal their endings. It is to disclose people's degeneration through judgment, thereby causing them to repent, to rise up, and to pursue life and the right path of human life. It is to wake up the hearts of the numb and obtuse people and to show, through judgment, their inner rebelliousness. However, if people are still unable to repent, still unable to pursue the right path of human life and unable to cast off these corruptions, then they are beyond salvation, and will be devoured by Satan. Such is the significance of God's conquest: to save people, and also to show their endings. Good endings, bad endings—they are all revealed by the work of conquest. Whether people will be saved or cursed is all revealed during the work of conquest.

The last days are when all things will be classified according to kind through conquering. Conquering is the work of the last days; in other words, judging each person's sins is the work of the last days. Otherwise, how could people be classified? The work of classification that is done among you is the start of such work in the entire universe. After this, those of all lands and all peoples will also be subjected to the work of conquest. This means every person in creation will be classified according to kind, surrendering before the seat of judgment to be judged. No person and no thing can escape suffering this chastisement and judgment, nor is any person or thing not classified by kind; every person will be classed, for the end of all things draws near, and all heaven and earth has reached its conclusion. How could man escape the final days of human existence?

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (1)

Related Movie Extracts

The Judgment Before the Great White Throne Has Begun

Related Hymns

God Becomes Flesh in the Last Days to Judge All Mankind

People Are Classed by the Work of Conquest

d. The consequences and outcome of not accepting God's work of judgment in the last days

Words of Almighty God of the Last Days

The work of judgment is God's own work, so it must naturally be carried out by God Himself; it cannot be done by man in His stead. Because judgment is the use of the truth to conquer humankind, there is no question that God would still appear in the incarnate image to perform this work among man. That is to say, Christ of the last days shall use the truth to teach people across the world and make all truths known to them. This is God's work of judgment. Many have a bad feeling about the second incarnation of God, for people find it difficult to believe that God would become flesh to do the work of judgment. Nevertheless, I must tell you that the work of God often goes far beyond the expectations of man, and is difficult for human minds to accept. For people are but maggots upon the earth, while God is the supreme One who fills the universe; the mind of man is like a pit of foul water that breeds only maggots, whereas each stage of the work directed by the thoughts of God is the distillation of God's wisdom. People are always trying to contend with God, to which I say it is self-evident who will lose out in the end. I exhort you all not to think yourselves more valuable than gold. If others can accept the judgment of God, why can't you? How much higher do you stand above others? If others can bow their heads before the truth, why can't you, too? God's work has an unstoppable momentum. He will not repeat the work of judgment again just because of the "contribution" you have made, and you will be overcome with regret at letting such a good opportunity slip by. If you do not believe My words, then just wait for that great white throne in the sky to pass judgment upon you! You must know that all of the Israelites rejected and denied Jesus, and

yet the fact of Jesus' redemption of mankind still extended throughout the universe and to the ends of the earth. Isn't this a reality that God made long ago? If you are still waiting for Jesus to take you up to heaven, then I say that you are an obstinate piece of deadwood.[a] Jesus will not acknowledge a false believer such as you, who is disloyal to the truth and seeks only blessings. On the contrary, He will show no mercy in casting you into the lake of fire to burn for tens of thousands of years.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

Footnotes:

a. A piece of deadwood: a Chinese idiom, meaning "beyond help."

Do you understand now what is judgment and what is truth? If you do, then I exhort you to submit obediently to being judged, otherwise you shall never have the opportunity to be commended by God or to be brought by Him into His kingdom. Those who only accept judgment but can never be purified, that is, those who flee amidst the work of judgment, shall forever be spurned by God. Their sins are more numerous, and more grievous, than those of the Pharisees, for they have betrayed God and are rebels against God. Such people who are not worthy even to labor shall receive more severe punishment, a punishment that is, moreover, everlasting. God shall not spare any traitor who once evinced loyalty with words but then betrayed Him. People such as these shall receive retribution through punishment of the spirit, soul, and body. Is this not precisely a revelation of the righteous disposition of God? Is this not God's purpose in judging man, and revealing him? God consigns all who perform all kinds of evil deeds during the time of judgment to a place infested with evil spirits, and lets these evil spirits destroy their fleshly bodies as they wish, and those people's bodies emit the stench of corpses. Such is their fitting retribution. God writes down in their

record books each and every one of the sins of those disloyal false believers, false apostles, and false workers; then, when the time is right, He casts them amidst the unclean spirits, letting these unclean spirits defile their entire bodies at will, so that they may never be reincarnated and never again see the light. Those hypocrites who do service for a time but are incapable of remaining loyal to the end are numbered by God among the evil, so that they fall into cahoots with the evil and become part of their disorderly rabble; in the end, God shall annihilate them. God casts aside and takes no notice of those who have never been loyal to Christ or have never contributed anything of their strength, and at the changing of the age He shall annihilate them all. They shall no longer exist on earth, much less gain passage into the kingdom of God. Those who have never been sincere to God, but are forced by circumstance into dealing with Him perfunctorily, are numbered among those who do service for His people. Only a small number of such people will survive, while the majority shall perish along with those whose labor is not up to standard. Ultimately, God shall bring into His kingdom all those who are of the same mind as God, the people and the sons of God, and those predestined by God to be priests. They will be the distillation of God's work. As for those who cannot be classed in any of the categories set by God, they shall be numbered among the nonbelievers—and you can surely imagine what their outcome shall be. I have already said to you all that I should say; the road that you select is your choice alone. What you should understand is this: The work of God never waits for any that cannot keep pace with Him, and the righteous disposition of God shows no mercy to any man.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

Those who wish to gain life without relying on the truth spoken by Christ are the most ridiculous people on earth, and those who do not accept the way of life brought by Christ are lost in fantasy. And so I say that those who do not accept Christ of the last days shall forever be loathed by God. Christ is man's gateway to the kingdom during the last days, and there are none who can go around Him. None may be perfected by God except through Christ. You believe in God, and so you must accept His words and submit to His way. You cannot only think of gaining blessings while being incapable of accepting the truth and incapable of accepting the provision of life. Christ comes during the last days so that all those who truly believe in Him may be provided with life. His work is for the sake of concluding the old age and entering the new one, and His work is the path that must be taken by all those who would enter the new age. If you are incapable of acknowledging Him, and instead condemn, blaspheme, or even persecute Him, then you are bound to burn for eternity and shall never enter the kingdom of God. For this Christ is Himself the expression of the Holy Spirit, the expression of God, the One whom God has entrusted to do His work on earth. And so I say that if you cannot accept all that is done by Christ of the last days, then you blaspheme the Holy Spirit. The retribution to be had by those who blaspheme the Holy Spirit is self-evident to all. I also tell you that if you resist Christ of the last days, if you spurn Christ of the last days, there will be no one else to bear the consequences on your behalf. Furthermore, from this day onward you will not have another chance to gain the approval of God; even if you try to redeem yourself, you will never again behold the face of God. For what you resist is not a man, what you spurn is not some puny being, but Christ. Do you know what the consequences of this will be? You will not have made a small mistake, but committed a heinous crime. And so I advise everyone not to bare your

fangs before the truth, or make careless criticisms, for only the truth can bring you life, and nothing except the truth can allow you to be reborn and behold the face of God again.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

Related Movie Extracts

Can One Enter God's Kingdom Without Accepting the Judgment of the Last Days?

Can People Get Into God's Kingdom Without Accepting His Last-Days Judgment and Cleansing?

Related Hymns

The Work of Judgment Must Be Done by God Himself

The Consequences of Evading Judgment

4. Words Pertaining to the Relationship Between God's Three Stages of Work and His Names

a. Why God has different names in different ages and the significance of His names

Words From the Bible

"And God said moreover to Moses, Thus shall you say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you: this is My name for ever, and this is My memorial to all generations" (Exodus 3:15).

"The angel of the LORD appeared to him in a dream, saying, Joseph, you son of David, fear not to take to you Mary your wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son, and you shall call His name JESUS: for He shall save His people from their sins" (Matthew 1:20–21).

"I am Alpha and Omega, the Beginning and the Ending, said the Lord, which is, and which was, and which is to come, the Almighty" (Revelation 1:8).

"We give You thanks, O LORD God Almighty, which are, and were, and are to come; because You have taken to You Your great power, and have reigned" (Revelation 11:17).

Words of Almighty God of the Last Days

The work of God throughout all of His management is perfectly clear: The Age of Grace is the Age of Grace, and the last days are the last days. There are distinct differences between each age, for in each age God does work which is representative of that age. For the work of the last days to be done, there must be burning, judgment, chastisement, wrath, and destruction to bring the age to an end. The last days refer to the final age. During the final age, will God not bring the age to an end? To end the age, God must bring chastisement and judgment with Him. Only in this way can

He bring the age to an end. Jesus' purpose was so that man might continue to survive, to live on, and that he might exist in a better way. He saved man from sin so that he might cease his descent into depravity and no longer live in Hades and hell, and by saving man from Hades and hell, Jesus allowed him to go on living. Now, the last days have arrived. God shall annihilate man and completely destroy the human race, that is, He shall transform mankind's rebellion. For this reason, it would be impossible, with the compassionate and loving disposition of the past, for God to end the age or to bring His six-thousand-year management plan to fruition. Every age features a special representation of God's disposition, and every age contains work that should be done by God. So, the work done by God Himself in each age contains the expression of His true disposition, and both His name and the work that He does change along with the age—they are all new. During the Age of Law, the work of guiding mankind was done under the name of Jehovah, and the first stage of work was initiated on earth. At this stage, the work consisted of building the temple and the altar, and using the law to guide the people of Israel and to work in their midst. By guiding the people of Israel, He launched a base for His work on earth. From this base, He expanded His work beyond Israel, which is to say that, starting from Israel, He extended His work outward, so that later generations gradually came to know that Jehovah was God, and that it was Jehovah who created the heavens and earth and all things, and that it was Jehovah who made all created beings. He spread His work through the people of Israel outward beyond them. The land of Israel was the first holy place of Jehovah's work on earth, and it was in the land of Israel that God first went to work on earth. That was the work of the Age of Law. During the Age of Grace, Jesus was the God who saved man. What He had and was was grace, love, compassion, forbearance, patience, humility, care, and

tolerance, and so much of the work that He did was for the sake of the redemption of man. His disposition was one of compassion and love, and because He was compassionate and loving, He had to be nailed to the cross for man, in order to show that God loved man as Himself, so much so that He offered up Himself in His entirety. During the Age of Grace, the name of God was Jesus, that is to say, God was a God who saved man, and He was a compassionate and loving God. God was with man. His love, His compassion, and His salvation accompanied each and every person. Only by accepting the name of Jesus and His presence was man able to gain peace and joy, to receive His blessing, His vast and numerous graces, and His salvation. Through the crucifixion of Jesus, all those who followed Him received salvation and were forgiven their sins. During the Age of Grace, Jesus was the name of God. In other words, the work of the Age of Grace was done principally under the name of Jesus. During the Age of Grace, God was called Jesus. He undertook a stage of new work beyond the Old Testament, and His work ended with the crucifixion. This was the entirety of His work. Therefore, during the Age of Law Jehovah was the name of God, and in the Age of Grace the name of Jesus represented God. During the last days, His name is Almighty God—the Almighty, who uses His power to guide man, conquer man, and gain man, and in the end, bring the age to its close. In every age, at every stage of His work, God's disposition is evident.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

"Jehovah" is the name that I took during My work in Israel, and it means the God of the Israelites (God's chosen people) who can take pity on man, curse man, and guide the life of man; the God who possesses great power and is full of wisdom. "Jesus" is Emmanuel, which means the sin offering that is full of love, full of compassion, and which redeems man. He

did the work of the Age of Grace, and He represents the Age of Grace, and can only represent one part of the work of the management plan. That is to say, only Jehovah is the God of the chosen people of Israel, the God of Abraham, the God of Isaac, the God of Jacob, the God of Moses, and the God of all the people of Israel. And so, in the current age, all the Israelites, apart from the Jewish people, worship Jehovah. They make sacrifices to Him on the altar and serve Him in the temple wearing priests' robes. What they hope for is the reappearance of Jehovah. Only Jesus is the Redeemer of mankind, and He is the sin offering that redeemed mankind from sin. Which is to say, the name of Jesus came from the Age of Grace and came into existence because of the work of redemption in the Age of Grace. The name of Jesus came into existence to allow the people of the Age of Grace to be reborn and saved, and is a particular name for the redemption of the whole of mankind. Thus, the name Jesus represents the work of redemption, and denotes the Age of Grace. The name Jehovah is a particular name for the people of Israel who lived under the law. In each age and each stage of work, My name is not baseless, but holds representative significance: Each name represents one age.

—The Word, Vol. 1. The Appearance and Work of God. The Savior Has Already Returned Upon a "White Cloud"

The Age of Grace began with Jesus' name. When Jesus began to perform His ministry, the Holy Spirit began to testify to the name of Jesus, and the name of Jehovah was no longer spoken of; instead, the Holy Spirit undertook the new work principally under the name of Jesus. The testimony of those who believed in Him was borne for Jesus Christ, and the work they did was also for Jesus Christ. The conclusion of the Old Testament Age of Law meant that the work principally conducted under the name of Jehovah had come to an end. Henceforth, the name of God was no longer Jehovah;

instead He was called Jesus, and from here on the Holy Spirit began the work principally under the name of Jesus. So, people who still today eat and drink the words of Jehovah, and still do everything according to the work of the Age of Law—are you not blindly conforming to rules? Are you not stuck in the past? You know now that the last days have arrived. Can it be that, when Jesus comes, He will still be called Jesus? Jehovah told the people of Israel that a Messiah would be coming, and yet when He did come, He was not called Messiah but Jesus. Jesus said that He would come again, and that He would arrive as He had departed. These were the words of Jesus, but did you see the way in which Jesus departed? Jesus left riding on a white cloud, but can it be that He will personally return among men on a white cloud? If that were so, would He not still be called Jesus? When Jesus comes again, the age will have already changed, so could He still be called Jesus? Is it that God can only be known by the name of Jesus? May He not be called by a new name in a new age? Can the image of one person and one particular name represent God in His entirety? In each age, God does new work and is called by a new name; how could He do the same work in different ages? How could He cling to the old? The name of Jesus was taken for the sake of the work of redemption, so would He still be called by the same name when He returns in the last days? Would He still be doing the work of redemption? Why is it that Jehovah and Jesus are one, yet They are called by different names in different ages? Is it not because the ages of Their work are different? Could a single name represent God in His entirety? This being so, God must be called by a different name in a different age, and He must use the name to change the age and to represent the age. For no one name can fully represent God Himself, and each name is able only to represent the temporal aspect of God's disposition in a given

age; all it needs to do is to represent His work. Therefore, God can choose whatever name befits His disposition to represent the entire age.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

When Jesus came to do His work, it was under the direction of the Holy Spirit; He did as the Holy Spirit wanted, and not according to the Old Testament Age of Law or according to the work of Jehovah. Although the work that Jesus came to do was not to abide by the laws of Jehovah or the commandments of Jehovah, Their source was one and the same. The work that Jesus did represented the name of Jesus, and it represented the Age of Grace; as for the work done by Jehovah, it represented Jehovah, and it represented the Age of Law. Their work was the work of one Spirit in two different ages. … Although They were called by two different names, it was the same Spirit that accomplished both stages of work, and the work that was done was continuous. As the name was different, and the content of the work was different, the age was different. When Jehovah came, that was the age of Jehovah, and when Jesus came, that was the age of Jesus. And so, with each coming, God is called by one name, He represents one age, and He launches a new path; and on each new path, He assumes a new name, which shows that God is always new and never old, and that His work never ceases to progress in a forward direction. History is always moving forward, and the work of God is always moving forward. For His six-thousand-year management plan to reach its end, it must keep progressing in a forward direction. Each day He must do new work, each year He must do new work; He must launch new paths, launch new eras, begin new and greater work, and along with these, bring new names and new work.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

Supposing that the work of God in every age is always the same, and He is always called by the same name, how would man know Him? God

must be called Jehovah, and apart from a God called Jehovah, anyone called by any other name is not God. Or else God can only be Jesus, and apart from the name of Jesus He may not be called by any other name; apart from Jesus, Jehovah is not God, and Almighty God is not God either. Man believes it is true that God is almighty, but God is a God who is with man, and He must be called Jesus, for God is with man. To do this is to conform to doctrine, and to confine God to a certain scope. So, in every age, the work that God does, the name by which He is called, and the image that He assumes—the work He does in every stage all the way down to today—these do not follow a single regulation, and are not subject to any limitations whatsoever. He is Jehovah, but He is also Jesus, as well as Messiah, and Almighty God. His work can undergo gradual transformation, with corresponding changes in His name. No single name can fully represent Him, but all the names by which He is called are able to represent Him, and the work that He does in every age represents His disposition.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

Could the name of Jesus—"God with us"—represent God's disposition in its entirety? Could it fully articulate God? If man says that God can only be called Jesus and may not have any other name because God cannot change His disposition, these words are blasphemy indeed! Do you believe that the name Jesus, God with us, alone can represent God in His entirety? God may be called by many names, but among these many names, there is not one that is able to encapsulate all of God, not one that can fully represent God. And so, God has many names, but these many names cannot fully articulate God's disposition, for God's disposition is so rich that it simply exceeds man's capacity to know Him. There is no way for man, using the language of mankind, to encapsulate God fully. Mankind has but a limited vocabulary with which to encapsulate all that they know of God's

disposition: great, honored, wondrous, unfathomable, supreme, holy, righteous, wise, and so on. So many words! This limited vocabulary is incapable of describing the little that man has witnessed of God's disposition. Over time, many others added words that they thought better able to describe the fervor in their hearts: God is so great! God is so holy! God is so lovely! Today, human sayings such as these have reached their peak, yet man is still incapable of clearly expressing himself. And so, for man, God has many names, yet He has no one name, and this is because God's being is so bountiful, and the language of man so impoverished. One particular word or name does not have the capacity to represent God in His entirety, so do you think His name can be fixed? God is so great and so holy, yet you will not permit Him to change His name in each new age? Therefore, in every age in which God personally does His own work, He uses a name that befits the age in order to encapsulate the work that He intends to do. He uses this particular name, one that possesses temporal significance, to represent His disposition in that age. This is God using the language of mankind to express His own disposition. Even so, many people who have had spiritual experiences and have personally seen God nevertheless feel that this one particular name is incapable of representing God in His entirety—alas, this cannot be helped—so man no longer addresses God by any name, but simply calls Him "God." It is as though the heart of man is full of love and yet also beset with contradictions, for man does not know how to explain God. What God is is so bountiful that there is simply no way to describe it. There is no single name that can summarize God's disposition, and there is no single name that can describe all that God has and is. If someone asks Me, "Exactly what name do You use?" I will tell them, "God is God!" Is that not the best name for God? Is it not the best encapsulation of God's disposition? This being so, why do you spend so

much effort seeking after the name of God? Why should you cudgel your brains, going without food and sleep, all for the sake of a name? The day will arrive when God is not called Jehovah, Jesus, or Messiah—He will simply be the Creator. At that time, all the names that He has taken on earth shall come to an end, for His work on earth will have come to an end, after which His names shall be no more. When all things come under the dominion of the Creator, what need has He of a highly appropriate yet incomplete name? Are you still seeking after God's name now? Do you still dare to say that God is only called Jehovah? Do you still dare to say that God can only be called Jesus? Are you able to bear the sin of blasphemy against God? You should know that God originally had no name. He only took on one, or two, or many names because He had work to do and had to manage mankind. Whatever name He is called by—did He not freely choose it Himself? Would He need you—a created being—to decide it? The name by which God is called is a name that accords with what man is capable of apprehending, with the language of mankind, but this name is not something that man can encompass. You can only say that there is a God in heaven, that He is called God, that He is God Himself with great power, who is so wise, so exalted, so wondrous, so mysterious, and so almighty, and then you can say no more; this little bit is all you can know. This being so, can the mere name of Jesus represent God Himself? When the last days come, even though it is still God who does His work, His name has to change, for it is a different age.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

"Jehovah" represents the Age of Law and is the honorific by which the people of Israel called the God whom they worshiped. "Jesus" represents the Age of Grace, and is the name of the God of all those who were redeemed during the Age of Grace. If man still longs for the arrival of Jesus

the Savior during the last days, and still expects Him to arrive in the image He bore in Judea, then the entire six-thousand-year management plan would have stopped in the Age of Redemption, and could not have progressed any further. The last days, furthermore, would never arrive, and the age would never be brought to an end. This is because Jesus the Savior is only for the redemption and salvation of mankind. I took the name of Jesus only for the sake of all the sinners in the Age of Grace, but it is not the name by which I shall bring the whole of mankind to an end. Although Jehovah, Jesus, and the Messiah all represent My Spirit, these names only denote the different ages of My management plan, and do not represent Me in My entirety. The names by which people on earth call Me cannot articulate My entire disposition and all that I am. They are merely different names by which I am called during different ages. And so, when the final age—the age of the last days—arrives, My name shall change again. I shall not be called Jehovah, or Jesus, much less the Messiah—I shall be called the powerful Almighty God Himself, and under this name I shall bring the entire age to an end. I was once known as Jehovah. I was also called the Messiah, and people once called Me Jesus the Savior with love and esteem. Today, however, I am no longer the Jehovah or Jesus that people knew in times past; I am the God who has returned in the last days, the God who shall bring the age to an end. I am the God Himself that rises up from the end of the earth, replete with My entire disposition, and full of authority, honor, and glory. People have never engaged with Me, never known Me, and have always been ignorant of My disposition. From the creation of the world until today, not one person has seen Me. This is the God who appears to man in the last days but is hidden among man. He resides among man, true and real, like the burning sun and the blazing flame, filled with power and brimming with authority. There is not a single person or thing that shall not

be judged by My words, and not a single person or thing that shall not be purified through the burning of fire. Eventually, all nations shall be blessed because of My words, and also smashed to pieces because of My words. In this way, all people during the last days shall see that I am the Savior returned, and that I am the Almighty God that conquers all of mankind. And all shall see that I was once the sin offering for man, but that in the last days I also become the flames of the sun that incinerate all things, as well as the Sun of righteousness that reveals all things. This is My work in the last days. I took this name and am possessed of this disposition so that all people may see that I am a righteous God, the burning sun, the blazing flame, and so that all may worship Me, the one true God, and so that they may see My true face: I am not only the God of the Israelites, and I am not just the Redeemer; I am the God of all creatures throughout the heavens and the earth and the seas.

—The Word, Vol. 1. The Appearance and Work of God. The Savior Has Already Returned Upon a "White Cloud"

Related Videos

Sketch "God's New Name"

Related Sermons

When the Savior Returns, Will He Still Be Called Jesus?

Related Hymns

God Takes Different Names to Represent Different Ages

The Significance of God's Name

God's Disposition Is Seen in Each Stage of His Work

b. God's name may change, but His essence never changes

Words of Almighty God of the Last Days

Each time God comes to earth, He changes His name, His gender, His image, and His work; He does not repeat His work. He is a God who is always new and never old. When He came before, He was called Jesus; can He still be called Jesus this time when He comes again? When He came before, He was male; can He be male again this time? His work when He came during the Age of Grace was to be nailed to the cross; when He comes again, can He still redeem mankind from sin? Can He be nailed to the cross again? Would that not be to repeat His work? Did you not know that God is always new and never old? There are those who say that God is immutable. That is correct, but it refers to the immutability of God's disposition and His essence. Changes in His name and work do not prove that His essence has altered; in other words, God will always be God, and this will never change. If you say that the work of God is unchanging, then would He be able to finish His six-thousand-year management plan? You only know that God is forever unchanging, but do you know that God is always new and never old? If the work of God is unchanging, then could He have led mankind all the way to the present day? If God is immutable, then why is it that He has already done the work of two ages? His work never ceases to move forward, which is to say that His disposition is gradually revealed to man, and what is revealed is His inherent disposition. In the beginning, God's disposition was hidden from man, He never openly revealed His disposition to man, and man simply had no knowledge of Him. Because of this, He uses His work to gradually reveal His disposition to man, but working in this way does not mean that God's disposition changes in every age. It is

not the case that God's disposition is constantly changing because His intentions are always changing. Rather, it is that, because the ages of His work are different, God takes His inherent disposition in its entirety and, step by step, reveals it to man, so that man may be able to know Him. But this is by no means proof that God originally has no particular disposition or that His disposition has gradually changed with the passing of the ages—such an understanding would be fallacious. God reveals to man His inherent and particular disposition—what He is—according to the passing of the ages; the work of a single age cannot express the entire disposition of God. And so, the words "God is always new and never old" refer to His work, and the words "God is immutable" refer to what God inherently has and is. Regardless, you cannot make the work of six thousand years hinge upon a single point, or circumscribe it with dead words. Such is the stupidity of man. God is not as simple as man imagines, and His work cannot linger in any one age. Jehovah, for example, cannot always stand for the name of God; God can also do His work under the name of Jesus. This is a sign that God's work is always progressing in a forward direction.

God is always God, and He will never become Satan; Satan is always Satan, and it will never become God. God's wisdom, God's wondrousness, God's righteousness, and God's majesty shall never change. His essence and what He has and is shall never change. As for His work, however, it is always progressing in a forward direction, always going deeper, for He is always new and never old. In every age God assumes a new name, in every age He does new work, and in every age He allows His created beings to see His new intentions and new disposition. If, in a new age, people fail to see the expression of God's new disposition, would they not nail Him to the cross forever? And by doing so, would they not define God?

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

Some say that the name of God does not change. Why, then, did the name of Jehovah become Jesus? It was prophesied that the Messiah would come, so why then did a man by the name of Jesus come? Why did the name of God change? Was such work not carried out long ago? May God not do newer work today? The work of yesterday can be altered, and the work of Jesus can follow on from that of Jehovah. Cannot, then, the work of Jesus be succeeded by other work? If the name of Jehovah can be changed to Jesus, then cannot the name of Jesus also be changed? None of this is odd; it is just that people are too simple-minded. God will always be God. No matter how His work changes, and regardless of how His name might change, His disposition and wisdom will never change. If you believe that God can only be called by the name of Jesus, then your knowledge is far too limited. Do you dare assert that Jesus will forever be the name of God, that God will forever and always go by the name of Jesus, and that this will never change? Dare you assert with certainty that it is the name of Jesus that concluded the Age of Law and will also conclude the final age? Who can say that the grace of Jesus can bring the age to an end?

—The Word, Vol. 1. The Appearance and Work of God. How Can Man Who Has Delimited God in His Notions Receive the Revelations of God?

In the first stage of work carried out by Jehovah, He neither became flesh nor appeared to man. So man never saw His appearance. No matter how great and how tall He was, He was still the Spirit, God Himself who created man in the beginning. That is, He was the Spirit of God. He spoke to man from among the clouds, merely a Spirit, and none witnessed His appearance. Only in the Age of Grace when the Spirit of God came into the flesh and was incarnated in Judea did man see for the first time the image of the incarnation as a Jew. There was nothing of Jehovah about Him. However, He was conceived by the Holy Spirit, that is, conceived by the

Spirit of Jehovah Himself, and Jesus was still born as the embodiment of the Spirit of God. What man first saw was the Holy Spirit descending like a dove upon Jesus; it was not the Spirit exclusive to Jesus, but rather the Holy Spirit. Then can the Spirit of Jesus be separated from the Holy Spirit? If Jesus is Jesus, the Son, and the Holy Spirit is the Holy Spirit, then how could They be one? The work could not be carried out if so. The Spirit within Jesus, the Spirit in heaven, and the Spirit of Jehovah are all one. It is called the Holy Spirit, the Spirit of God, the sevenfold intensified Spirit, and the all-inclusive Spirit. The Spirit of God can carry out much work. He is able to create the world and destroy it by flooding the earth; He can redeem all mankind, and moreover, He can conquer and destroy all mankind. This work is all carried out by God Himself and cannot be done by any of the personhoods of God in His stead. His Spirit can be called by the name of Jehovah and Jesus, as well as the Almighty. He is the Lord, and Christ. He can also become the Son of man. He is in the heavens and also on the earth; He is on high above the universes and among the multitude. He is the only Master of the heavens and earth! From the time of creation until now, this work has been carried out by the Spirit of God Himself. Be it the work in the heavens or in the flesh, all is carried out by His own Spirit. All creatures, whether in heaven or on earth, are in the palm of His almighty hand; all of this is the work of God Himself and can be done by no other in His stead. In the heavens, He is the Spirit but also God Himself; among men, He is flesh but remains God Himself. Though He may be called by hundreds of thousands of names, He is still Himself, the direct expression of His Spirit. The redemption of all mankind through His crucifixion was the direct work of His Spirit, and so too is the proclamation unto all nations and all lands during the last days. At all times, God can only be called the almighty and one true God, the all-inclusive God

Himself. The distinct persons do not exist, much less this idea of the Father, the Son, and the Holy Spirit. There is only one God in heaven and on earth!

—The Word, Vol. 1. The Appearance and Work of God. Does the Trinity Exist?

Related Movie Extracts

Why Is God Called Almighty God When He Comes in the Last Days?

Related Hymns

God's Essence Is Immutable

Do You Dare Assert God's Name Can Never Change?

c. Almighty God and the Lord Jesus are incarnate fleshes of the same God

Words of Almighty God of the Last Days

Among humans, I was the Spirit that they could not see, the Spirit that they could never engage with. Because of My three stages of work on earth (creation of the world, redemption, and destruction), I appear in their midst at different times (never publicly) to do My work amongst them. The first time I came among humans was during the Age of Redemption. Of course, I came into a Jewish family; as such, the first to see God's coming to earth were the Jews. The reason I did this work in person was that I wanted to use My incarnate flesh as a sin offering in My work of redemption. Thus, the first to see Me were the Jews in the Age of Grace. That was the first time I worked in the flesh. In the Age of Kingdom, My work is to conquer and perfect, so I again do My shepherding work in the flesh. This is My second time working in the flesh. In the final two stages of work, what people engage with is no longer the invisible, intangible Spirit, but a person who is the Spirit realized as flesh. Thus, in the eyes of man, I again become a human, with none of the look and feel of God. Moreover, the God that people see is not only male, but also female, which is most astounding and puzzling to them. Time and time again, My extraordinary work has shattered old beliefs held for many, many years. People are stunned! God is not merely the Holy Spirit, the Spirit, the sevenfold intensified Spirit, or the all-encompassing Spirit, but is also a human—an ordinary human, an exceptionally common human. He is not only male, but also female. They are similar in that They are both born to humans, and dissimilar in that one was conceived by the Holy Spirit and the other was born to a human, though derived directly from the Spirit. They are similar in that both

incarnate fleshes of God carry out the work of God the Father, and dissimilar in that one performed the work of redemption while the other does the work of conquest. Both represent God the Father, but one is the Redeemer, filled with lovingkindness and mercy, and the other is the God of righteousness, filled with wrath and judgment. One is the Supreme Commander who launched the work of redemption, while the other is the righteous God who accomplishes the work of conquest. One is the Beginning, the other the End. One is sinless flesh, while the other is flesh that completes the redemption, continues the work, and is never sinful. Both are the same Spirit, but They dwell in different fleshes and were born in different places, and They are separated by several thousand years. However, all Their work is mutually complementary, never conflicting, and can be spoken of in the same breath. Both are people, but one was a baby boy and the other was an infant girl. For all these many years, what people have seen is not only the Spirit and not only a human, a male, but also many things that do not jibe with human notions; as such, humans are never able to fully fathom Me. They keep half-believing and half-doubting Me—as if I do exist, yet am also an illusory dream—which is why, to this day, people still do not know what God is. Can you really sum Me up in one simple sentence? Do you truly dare to say, "Jesus is none other than God, and God is none other than Jesus"? Are you really so bold as to say, "God is none other than the Spirit, and the Spirit is none other than God"? Are you comfortable saying, "God is just a human clothed in flesh"? Do you truly have the courage to assert, "The image of Jesus is the great image of God"? Are you able to use your eloquence to thoroughly explain God's disposition and image? Do you really dare to say, "God created males only, not females, after His own image"? If you say this, then no female would be among My selected, much less would females be one class of humankind.

Now do you truly know what God is? Is God a human? Is God a Spirit? Is God really a male? Can only Jesus complete the work I am to do? If you choose only one of the above to sum up My essence, then you are an exceedingly ignorant loyal believer. If I worked as incarnate flesh once, and only once, would you delimit Me? Can you really understand Me thoroughly at a single glance? Can you really sum Me up completely based on what you have been exposed to during your lifetime? If I did similar work in both My incarnations, how would you perceive Me? Would you leave Me forever nailed to the cross? Could God be as simple as you claim?

—The Word, Vol. 1. The Appearance and Work of God. What Is Your Understanding of God?

Jesus and I come from one Spirit. Even though We are unrelated in Our fleshes, Our Spirits are one; even though the content of what We do and the work that We take on are not the same, We are alike in essence; Our fleshes take different forms, but this is due to the change in era and the differing requirements of Our work; Our ministries are not alike, so the work We bring forth and the dispositions We reveal to man are also different. That is why what man sees and understands this day is unlike in the past, which is because of the change in era. For all that They are different in the gender and the form of Their fleshes, and that They were not born of the same family, still less in the same time period, Their Spirits are nonetheless one. For all that Their fleshes share neither blood nor physical kinship of any kind, it cannot be denied that They are the incarnate fleshes of God in two different time periods. That They are the incarnate fleshes of God is an irrefutable truth. However, They are not of the same bloodline and do not share a common human language (one was a male who spoke the language of the Jews and the other a female who only speaks Chinese). It is for these reasons that They have lived in different countries to do the work that it behooves each one to do, and in different time periods too.

Despite the fact that They are the same Spirit, possessed of the same essence, there are no absolute similarities between the outward shells of Their fleshes. All They share is the same humanity, but as far as external appearance of Their fleshes and the circumstances of Their birth are concerned, They are not alike. These things have no impact on Their respective work or on the knowledge that man has of Them, for, in the final analysis, They are the same Spirit and none can separate Them. Even though They are not related by blood, Their entire beings are in the charge of Their Spirits, which allocate to Them different work in different time periods, and Their fleshes are of different bloodlines. The Spirit of Jehovah is not the father of the Spirit of Jesus, and the Spirit of Jesus is not the son of the Spirit of Jehovah: They are one and the same Spirit. Similarly, the incarnate God of today and Jesus are not related by blood, but They are one, this is because Their Spirits are one. God can do the work of mercy and lovingkindness, as well as that of the righteous judgment and of chastisement of man, and that of calling down curses on man; and in the end, He can do the work of destroying the world and punishing the evil. Does He not do all of this Himself? Is this not the omnipotence of God? He was able both to promulgate laws for man and to issue him commandments, and He was also able to lead the early Israelites in living their lives on earth, and to guide them in building the temple and altars, holding all the Israelites under His dominion. Because of His authority, He lived on earth with the people of Israel for two thousand years. The Israelites dared not rebel against Him; all feared Jehovah and observed His commandments. Such was the work that was done by virtue of His authority and His omnipotence. Then, during the Age of Grace, Jesus came to redeem the whole of fallen humankind (not only the Israelites). He showed mercy and lovingkindness to man. The Jesus that man saw in the Age of Grace was

filled with lovingkindness and was always loving toward man, for He had come to save humanity from sin. He was able to forgive men their sins until His crucifixion completely redeemed humankind from sin. During this period, God appeared before man with mercy and lovingkindness; that is, He became a sin offering for man and was crucified for the sins of man, so that they might forever be forgiven. He was merciful, compassionate, patient, and loving. And all those who followed Jesus in the Age of Grace likewise sought to be patient and loving in all things. They were long-suffering, and never fought back even when beaten, cursed, or stoned. But during the final stage it can no longer be so. The work of Jesus and Jehovah was not entirely the same even though They were of one Spirit. The work of Jehovah did not bring the age to an end, but guided the age, ushering in the life of humankind on earth, and the work of today is to conquer those in the Gentile nations who have been deeply corrupted, and to lead not only God's chosen people in China, but the entire universe and all humankind. It may appear to you that this work is being done only in China, but in fact it has already begun to spread abroad. Why is it that people outside China seek the true way, time and time again? It is because the Spirit has already set to work, and the words spoken today are directed toward people throughout the universe. With this, half of the work is already under way. From the creation of the world to the present, the Spirit of God has set this great work in motion, and has moreover done different work in different ages and among different nations. The people of each age see a different disposition of His, which is naturally revealed through the different work that He does. He is God, filled with mercy and lovingkindness; He is the sin offering for man and man's shepherd; but He is also man's judgment, chastisement, and curse. He could lead man to live on earth for two thousand years, and He could also redeem corrupted humankind from sin. Today, He is also able to

conquer humankind, who does not know Him, and to prostrate them under His dominion, so that all submit to Him fully. In the end, He will burn away all that is unclean and unrighteous within people throughout the universe, to show them that He is not only a merciful and loving God, not only a God of wisdom and wonders, not only a holy God, but furthermore, a God who judges man. To the evil ones among humankind, He is burning, judgment, and punishment; to those who are to be perfected, He is tribulation, refinement, and trials, as well as comfort, sustenance, the provision of words, and pruning. And to those who are eliminated, He is punishment and retribution. …

Not only is God a Spirit, He can also become flesh. He is, moreover, a body of glory. Jesus, though you have not seen Him, was witnessed by the Israelites—the Jews of that time. He was at first a fleshly body, but after He was crucified, He became the body of glory. He is the all-encompassing Spirit and can do work in every place. He can be Jehovah, or Jesus, or Messiah; in the end, He can also become Almighty God. He is righteousness, judgment, and chastisement; He is curse and wrath; but He is also mercy and lovingkindness. All the work He has done is capable of representing Him. What manner of God do you say He is? You cannot explain. If you truly cannot explain, you should not come to conclusions about God. Do not draw the conclusion that God is forever a God of mercy and lovingkindness just because He did the work of redemption in one stage. Can you be certain that He is only a merciful and loving God? If He is merely a merciful and loving God, why will He bring the age to an end in the last days? Why will He send down so many disasters? According to people's notions and thoughts, God should be merciful and loving to the very end, so that every last member of humankind can be saved. But why, in the last days, does He send down such great disasters as earthquake,

pestilence, and famine to destroy this evil humankind, which regards God as an enemy? Why does He allow man to suffer these disasters? As for what manner of God He is, no one among you dares to say, and none is able to explain. Can you be certain that He is the Spirit? Do you dare say that He is none other than the flesh of Jesus? And do you dare say that He is a God who will forever be crucified for man's sake?

—The Word, Vol. 1. The Appearance and Work of God. The Two Incarnations Complete the Significance of the Incarnation

Why do I say that the meaning of incarnation was not completed in Jesus' work? Because the Word did not entirely become flesh. What Jesus did was only one part of God's work in the flesh; He only did the work of redemption, and did not do the work of completely gaining man. For this reason, God has become flesh once again in the last days. This stage of the work is also done in an ordinary flesh; it is performed by an utterly normal human being, one whose humanity is not in the least bit transcendent. In other words, God has become a complete human being; He is a person whose identity is that of God, a complete human being, a complete flesh, who is performing the work. Human eyes see a fleshly body that is not transcendent at all, a very ordinary person who can speak the language of heaven, who shows no miraculous signs, works no miracles, much less exposes the inside truth about religion in great assembly halls. To people, the work of the second incarnate flesh seems utterly unlike that of the first, so much so that the two seem to have nothing in common, and nothing of the first's work can be seen this time. Though the work of the second incarnate flesh is different from the first, that does not prove that Their source is not one and the same. Whether Their source is the same depends on the nature of the work done by the fleshes, and not on Their outer shells. During the three stages of His work, God has been incarnated twice, and

both times the work of God incarnate inaugurates a new age, ushers in a new work; the incarnations complement each other. It is impossible for human eyes to tell that the two fleshes actually come from the same source. It goes without saying that this is beyond the capacity of the human eye or the human mind. But in Their essence, They are the same, for Their work originates from the same Spirit. Whether the two incarnate fleshes arise from the same source cannot be judged by the era and the place in which They were born, or other such factors, but by the divine work expressed by Them. The second incarnate flesh does not perform any of the work that Jesus did, for God's work does not adhere to convention, but opens up a new path each time. The second incarnate flesh does not aim to deepen or solidify the impression of the first flesh in people's minds, but to complement and perfect it, to deepen man's knowledge of God, to break all the rules that exist in people's hearts, and to wipe out the fallacious images of God in their hearts. It can be said that no individual stage of God's own work can give man a complete knowledge of Him; each gives only a part, not the whole. Though God has expressed His disposition in full, because of man's limited comprehension ability, his knowledge of God still remains incomplete. It is impossible, using human language, to convey the entirety of God's disposition; moreover, how can a single stage of His work fully express God? He works in the flesh under the cover of His normal humanity, and one can only know Him by the expressions of His divinity, not by His bodily shell. God comes into the flesh to allow man to know Him by means of His various work, and no two stages of His work are alike. Only in this way can man have a full knowledge of God's work in the flesh, not confined to one single facet. Though the work of the two incarnate fleshes is different, the essence of the fleshes, and the source of Their work, are identical; it is just that They exist to perform two different

stages of the work, and arise in two different ages. No matter what, God's incarnate fleshes share the same essence and the same origin—this is a truth no one can deny.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

I was once known as Jehovah. I was also called the Messiah, and people once called Me Jesus the Savior with love and esteem. Today, however, I am no longer the Jehovah or Jesus that people knew in times past; I am the God who has returned in the last days, the God who shall bring the age to an end. I am the God Himself that rises up from the end of the earth, replete with My entire disposition, and full of authority, honor, and glory. People have never engaged with Me, never known Me, and have always been ignorant of My disposition. From the creation of the world until today, not one person has seen Me. This is the God who appears to man in the last days but is hidden among man. He resides among man, true and real, like the burning sun and the blazing flame, filled with power and brimming with authority. There is not a single person or thing that shall not be judged by My words, and not a single person or thing that shall not be purified through the burning of fire. Eventually, all nations shall be blessed because of My words, and also smashed to pieces because of My words. In this way, all people during the last days shall see that I am the Savior returned, and that I am the Almighty God that conquers all of mankind. And all shall see that I was once the sin offering for man, but that in the last days I also become the flames of the sun that incinerate all things, as well as the Sun of righteousness that reveals all things. This is My work in the last days. I took this name and am possessed of this disposition so that all people may see that I am a righteous God, the burning sun, the blazing flame, and so that all may worship Me, the one true God, and so that they

may see My true face: I am not only the God of the Israelites, and I am not just the Redeemer; I am the God of all creatures throughout the heavens and the earth and the seas.

—The Word, Vol. 1. The Appearance and Work of God. The Savior Has Already Returned Upon a "White Cloud"

Related Movie Extracts

Why Does God Take a New Name in the Last Days?

Are Almighty God and the Lord Jesus One God?

Related Sermons

Is Faith in Almighty God a Betrayal of the Lord Jesus?

Related Hymns

God's Two Incarnations Come From One Source

The Significance of God's Name

5. Words Pertaining to the Wise Virgins Hearing God's Voice and Welcoming the Lord

a. What the wise virgins and the foolish virgins are

God's Words From the Bible

"Then shall the kingdom of heaven be likened to ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom comes; go you out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said to the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go you rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Truly I say to you, I know you not" (Matthew 25:1–12).

Words of Almighty God of the Last Days

"Five wise virgins and five foolish virgins" together represent neither a number of people nor a type of person. "Five wise virgins" refers to a number of people, and "five foolish virgins" represents one type of person, but neither refers to the firstborn sons. Rather, they represent created beings. This is why they have been asked to prepare oil in the last days. (Created beings do not possess My caliber; if they want to be wise ones, they need to prepare oil, and thus they need to be equipped with My words.) "Five wise virgins" represent My sons and My people among the humans I created. They are called "virgins" because they are gained by Me, despite

being born on earth; one might call them holy, so they are called "virgins." The aforementioned "five" represents the number of My sons and My people that I have predestined. "Five foolish virgins" refers to the service-doers, for they do service for Me without attaching the slightest importance to life, pursuing only external things (because they do not have My caliber, no matter what they do, it is an external thing), and they are unable to be My capable helpers, so they are called "foolish virgins." The aforementioned "five" represents Satan, and the fact they are called "virgins" means they have been conquered by Me and are able to do service for Me—but such people are not holy, so they are called service-doers.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 116

All who are able to submit to the present utterances of the Holy Spirit are blessed. It does not matter how they used to be, or how the Holy Spirit used to work within them—those who have gained the latest work of God are the most blessed, and those who are unable to follow the latest work today are eliminated. God wants those who are able to accept the new light, and He wants those who accept and know His latest work. Why is it said that you must be a chaste virgin? A chaste virgin is able to seek the work of the Holy Spirit and understand the new things, and moreover, able to put aside old notions, and submit to the work of God today. This group of people, who accept the newest work of today, were predestined by God before the ages, and are the most blessed of people. You hear the voice of God directly, and behold the appearance of God, and so, throughout heaven and earth, and throughout the ages, none have been more blessed than you, this group of people. All this is because of God's work, because of God's predestination and selection, and because of God's grace; if God did not speak and utter His words, could your conditions be as they are today?

Thus, may all glory and praise be to God, for all this is because God raises you up.

—The Word, Vol. 1. The Appearance and Work of God. Know God's Newest Work and Follow His Footsteps

All those who are able to follow the present light of the Holy Spirit are blessed. The people of ages past also followed the footsteps of God, yet they could not follow until today; this is the blessing of the people of the last days. Those who can follow the present work of the Holy Spirit, and who are able to follow the footsteps of God, such that they follow God wherever He leads them—these are people who are blessed by God. Those who do not follow the present work of the Holy Spirit have not entered into the work of God's words, and no matter how much they work, or how great their suffering, or how much they run about, none of it means anything to God, and He will not commend them. Today, all those who follow the present words of God are in the stream of the Holy Spirit; those who are strangers to the words of God today are outside of the stream of the Holy Spirit, and such people are not commended by God. Service that is divorced from the present utterances of the Holy Spirit is service that is of the flesh, and of notions, and it is impossible for it to be in accordance with God's intentions. If people live among religious notions, then they are unable to do anything that is in line with God's intentions, and even though they serve God, they serve in the midst of their imaginings and notions, and are totally incapable of serving in accordance with the intentions of God. Those who are unable to follow the work of the Holy Spirit do not understand the intentions of God, and those who do not understand the intentions of God cannot serve God. God wants service that is in line with His intentions; He does not want service that is of notions and the flesh. If people are incapable of following the steps of the Holy Spirit's work, then they live

amid notions. The service of such people disrupts and disturbs, and such service runs contrary to God. Thus those who are unable to follow the footsteps of God are incapable of serving God; those who are unable to follow the footsteps of God most certainly oppose God, and are incapable of being compatible with God. "Following the work of the Holy Spirit" means understanding the intentions of God today, being able to act in accordance with the present requirements of God, being able to submit to and follow the God of today, and entering in accordance with the newest utterances of God. Only this is someone who follows the work of the Holy Spirit and is in the stream of the Holy Spirit. Such people are not only capable of receiving God's praise and seeing God, but can also know God's disposition from the latest work of God, and can know man's notions and rebellion, and man's nature and essence, from His latest work; furthermore, they are able to gradually achieve changes in their disposition during their service. Only people such as this are those who are able to gain God, and who have genuinely found the true way. Those who are eliminated by the work of the Holy Spirit are people who are incapable of following the latest work of God, and who rebel against the latest work of God. That such people openly oppose God is because God has done new work, and because the image of God is not the same as that in their notions—as a result of this, they openly oppose God and pass judgment upon God, which results in God spurning them. Possessing the knowledge of the latest work of God is no easy matter, but if people have a mind to submit to the work of God and seek the work of God, then they will have the chance to see God, and will have the chance to gain the newest guidance of the Holy Spirit. Those who intentionally oppose the work of God cannot receive the enlightenment of the Holy Spirit or the guidance of God. Thus, whether or not people can

receive the latest work of God depends on the grace of God, it depends on their pursuit, and it depends on their intentions.

—The Word, Vol. 1. The Appearance and Work of God. Know God's Newest Work and Follow His Footsteps

Since man believes in God, he must closely follow the footsteps of God, step-by-step; he should "follow the Lamb wherever He goes." Only these are the people who seek the true way, only they are the ones who know the work of the Holy Spirit. People who slavishly follow words and doctrines are those who have been eliminated by the work of the Holy Spirit. In each period of time, God will begin new work, and in each period, there will be a new beginning among man. If man only abides by the truths that "Jehovah is God" and "Jesus is Christ," which are truths that only apply to their respective ages, then man will never keep up with the work of the Holy Spirit, and will forever be incapable of gaining the work of the Holy Spirit. Regardless of how God works, man follows without the slightest doubt, and he follows closely. In this way, how could man be eliminated by the Holy Spirit? Regardless of what God does, as long as man is certain that it is the work of the Holy Spirit, and cooperates in the work of the Holy Spirit without any misgivings, and tries to meet the requirements of God, then how could he be punished? The work of God has never ceased, His footsteps have never halted, and prior to the completion of His management work, He has always been busy, and never stops. But man is different: Having gained but a modicum of the Holy Spirit's work, he treats it as if it will never change; having gained a little knowledge, he does not go forth to follow the footsteps of God's newer work; having seen but a little of God's work, he immediately prescribes God as a particular wooden figure, and believes that God will always remain in this form that he sees before him, that it was like this in the past and will always be thus in the

future; having gained but a superficial knowledge, man is so proud that he forgets himself and begins to wantonly proclaim a disposition and a being of God that simply do not exist; and having become certain about one stage of the Holy Spirit's work, no matter what kind of person it is that proclaims the new work of God, man does not accept it. These are people who cannot accept the new work of the Holy Spirit; they are too conservative, and incapable of accepting new things. Such people are those who believe in God but also reject God. Man believes that the Israelites were wrong to "only believe in Jehovah and not believe in Jesus," yet the majority of people act out a role in which they "only believe in Jehovah and reject Jesus" and "long for the return of the Messiah, but oppose the Messiah who is called Jesus." No wonder, then, that people still live under the power of Satan after accepting one stage of the work of the Holy Spirit, and still do not receive God's blessings. Is this not the result of man's rebelliousness? Christians across the world who have not kept up with the new work of today all cling to the hope that they will get lucky, assuming that God will fulfill each of their wishes. Yet they cannot say for sure why God will take them up to the third heaven, nor are they certain about how Jesus will come to receive them riding upon a white cloud, much less can they say with absolute certainty whether Jesus will truly arrive upon a white cloud on the day that they imagine. They are all anxious, and at a loss; they themselves do not even know whether God will take up each of them, the varied small handfuls of people, who hail from every denomination. The work that God does now, the present age, God's intentions—they have no grasp of any of these things, and they can do nothing but count down the days on their fingers. Only those who follow the footsteps of the Lamb to the very end can gain the final blessing, whereas those "clever people," who are unable to follow to the very end yet believe they have gained all, are incapable of

witnessing the appearance of God. They each believe they are the smartest person on earth, and they cut short the continued development of God's work for no reason at all, and seem to believe with absolute certainty that God will take them up to heaven, they who "have the utmost loyalty to God, follow God, and abide by the words of God." Even though they have the "utmost loyalty" toward the words spoken by God, their words and actions are still so disgusting because they oppose the work of the Holy Spirit, and commit deceit and evil. Those who do not follow to the very end, who do not keep up with the work of the Holy Spirit, and who only cleave to the old work have not only failed to achieve loyalty to God, but on the contrary, have become those who oppose God, have become those who are rejected by the new age, and who will be punished. Are there any more pitiable than them?

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

I tell you, those who believe in God because of the signs are surely the category that shall be destroyed. Those who are incapable of accepting the words of Jesus who has returned to flesh are surely the progeny of hell, the descendants of the archangel, the category that shall be subjected to everlasting destruction. Many people may not care what I say, but I still want to tell every so-called saint who follows Jesus that, when you see Jesus descend from the heaven upon a white cloud with your own eyes, this will be the public appearance of the Sun of righteousness. Perhaps that will be a time of great excitement for you, yet you should know that the time when you witness Jesus descend from the heaven is also the time when you go down to hell to be punished. That will be the time of the end of God's management plan and it will be when God rewards the good and punishes the evil. For the judgment of God will have ended before man sees signs, when there is only the expression of truth. Those who accept the truth and

do not seek signs, and thus have been purified, shall have returned before the throne of God and entered the Creator's embrace. Only those who persist in the belief that "The Jesus who does not ride upon a white cloud is a false christ" shall be subjected to everlasting punishment, for they only believe in the Jesus who exhibits signs, but do not acknowledge the Jesus who proclaims severe judgment and releases the true way and life. And so it can only be that Jesus deals with them when He openly returns upon a white cloud. They are too stubborn, too confident in themselves, too arrogant. How could such degenerates be rewarded by Jesus? The return of Jesus is a great salvation for those who are capable of accepting the truth, but for those who are unable to accept the truth it is a sign of condemnation. You should choose your own path, and should not blaspheme against the Holy Spirit and reject the truth. You should not be an ignorant and arrogant person, but someone who submits to the guidance of the Holy Spirit and longs for and seeks the truth; only in this way will you benefit. I advise you to tread the path of belief in God with care. Do not jump to conclusions; what is more, do not be casual and thoughtless in your belief in God. You should know that, at the very least, those who believe in God should possess humble and God-fearing hearts. Those who have heard the truth and yet turn their nose up at it are foolish and ignorant. Those who have heard the truth and yet carelessly jump to conclusions or condemn it are beset by arrogance. No one who believes in Jesus is qualified to curse or condemn others. You should all be someone with sense and who accepts the truth. Perhaps, having heard the way of truth and having read the word of life, you believe that only one in 10,000 of these words are in line with your convictions and the Bible, and then you should continue to seek in that 10,000th of these words. I still advise you to be humble, to not be over-confident, and to not exalt yourself too highly. With the bit of a God-fearing

heart you possess, you will gain greater light. If you carefully examine and repeatedly contemplate these words, you shall understand whether or not they are the truth, and whether or not they are life. Perhaps, having only read a few sentences, some people will blindly condemn these words, saying, "This is nothing more than some enlightenment of the Holy Spirit," or, "This is a false christ come to mislead people." Those who say such things are blinded by ignorance! You understand too little of the work and wisdom of God, and I advise you to start again from scratch! You must not blindly condemn the words expressed by God because of the appearance of false christs during the last days, and you must not be someone who blasphemes against the Holy Spirit because you are afraid of being misled. Would that not be a great pity? If, after much examination, you still believe that these words are not the truth, are not the way, and are not the expression of God, then you shall ultimately be punished, and you shall be without blessings. If you cannot accept such truth spoken so plainly and so clearly, then are you not unfit for God's salvation? Are you not someone who is not blessed enough to return before the throne of God? Think about it! Do not be rash and impetuous, and do not treat belief in God as a game. Think for the sake of your destination, for the sake of your prospects, for the sake of your life, and do not play yourself. Can you accept these words?

—The Word, Vol. 1. The Appearance and Work of God. By the Time You Behold the Spiritual Body of Jesus, God Will Have Made Heaven and Earth Anew

Related Hymns

Blessed Are Those Who Accept God's New Work

Believers Must Follow Closely God's Footsteps

b. God's sheep hear His voice, and only by hearing God's voice can one welcome the Lord

God's Words From the Bible

"I have yet many things to say to you, but you cannot bear them now. However, when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatever He shall hear, that shall He speak: and He will show you things to come" (John 16:12–13).

"He that has an ear, let him hear what the Spirit says to the churches" (Revelation 2:7).

"And at midnight there was a cry made, Behold, the bridegroom comes; go you out to meet him" (Matthew 25:6).

"My sheep hear My voice, and I know them, and they follow Me" (John 10:27).

"Behold, I stand at the door, and knock: if any man hears My voice, and opens the door, I will come in to him, and will sup with him, and he with Me" (Revelation 3:20).

Words of Almighty God of the Last Days

Since we are searching for the footprints of God, it behooves us to search for God's intentions, for the words of God, for His utterances—because wherever there are new words spoken by God, the voice of God is there, and wherever there are the footsteps of God, God's deeds are there. Wherever there is the expression of God, there God appears, and wherever God appears, there the truth, the way, and the life exist. In seeking God's footprints, you have ignored the words "God is the truth, the way, and the life." And so, many people, even when they receive the truth, do not believe

that they have found God's footprints, and still less do they acknowledge the appearance of God. What a grave mistake! The appearance of God cannot be reconciled with man's notions, still less can God appear at the behest of man. God makes His own choices and His own plans when He does His work; moreover, He has His own objectives and His own methods. Whatever work He does, He has no need to discuss it with man or seek his advice, much less to notify each and every person of His work. This is the disposition of God, and it should, moreover, be recognized by everyone. If you desire to witness the appearance of God, to follow God's footsteps, then you must first walk away from your own notions. You must not demand that God do this or that, much less should you place Him within your own confines and limit Him to your own notions. Instead, you should demand of yourselves how you ought to seek God's footprints, how you ought to accept God's appearance, and how you ought to submit to the new work of God: This is what man should do. Since man is not the truth, and is not possessed of the truth, he should seek, accept, and submit.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 1: The Appearance of God Has Ushered in a New Age

Throughout the universe I am doing My work, and in the East, thunderous crashes issue forth endlessly, shaking all nations and denominations. It is My voice that has led all men into the present. I cause all men to be conquered by My voice, to fall into this stream, and surrender before Me, for I have long since reclaimed My glory from all the earth and issued it forth anew in the East. Who does not long to see My glory? Who does not anxiously await My return? Who does not thirst for My reappearance? Who does not pine for My loveliness? Who would not come to the light? Who would not look upon the richness of Canaan? Who does not long for the return of the Redeemer? Who does not adore Him who is

great in power? My voice shall spread throughout the earth; I will face My chosen people and speak more words to them, like a mighty thunder shaking the mountains and rivers. I speak My words to the whole universe and to mankind. Hence the words in My mouth have become man's treasure, and all men cherish My words. The lightning flashes from the East all the way to the West. My words are such that man is loath to give them up and at the same time finds them unfathomable, but rejoices in them all the more. Like a newborn infant, all men are glad and joyful, celebrating My coming. By means of My voice, I shall bring all men before Me. Thenceforth, I shall formally enter into the race of men so that they will come to worship Me. With the glory that I radiate and the words in My mouth, I shall make it such that all men come before Me and see that the lightning flashes from the East and that I have also descended unto the "Mount of Olives" of the East. They will see that I have already long been on earth, no longer as the Son of the Jews but as the Lightning of the East. For I have long since been resurrected, and have departed from mankind's midst, and then reappeared with glory among men. I am He who was worshiped countless ages before now, and I am also the infant forsaken by the Israelites countless ages before now. Moreover, I am the all-glorious Almighty God of the present age! Let all come before My throne and see My glorious countenance, hear My voice, and look upon My deeds. This is the entirety of My intention; it is the end and the climax of My plan, as well as the purpose of My management: to have every nation worship Me, every tongue acknowledge Me, every man repose his faith in Me, and every people be subject unto Me!

—The Word, Vol. 1. The Appearance and Work of God. The Seven Thunders Peal—Prophesying That the Gospel of the Kingdom Shall Spread Throughout the Universe

As I turn My face to the universe to speak, all mankind hears My voice, and thereupon sees all the works I have wrought throughout the universe. Those who set themselves against My intentions, that is to say, who oppose Me with the deeds of man, will fall under My chastisement. I will take the multitudinous stars in the heavens and make them anew and, thanks to Me, the sun and the moon will be renewed—the skies will no longer be as they were and the myriad things on the earth will be renewed. All will become complete through My words. The many nations within the universe will be partitioned afresh and replaced by My kingdom, so that the nations upon the earth will disappear forever and all will become a kingdom that worships Me; all the nations of the earth will be destroyed and cease to exist. Of the human beings within the universe, all those belonging to the devil will be exterminated, and all who worship Satan will be laid low by My burning fire—that is, except for those now within the stream, all will be turned to ashes. When I chastise the many peoples, those in the religious world will, to varying extents, return to My kingdom, conquered by My works, because they will have seen the advent of the Holy One riding on a white cloud. All people will be separated according to their own kind, and will receive chastisements commensurate with their actions. All those who have stood against Me will perish; as for those whose deeds on earth have not involved Me, they will, because of how they have acquitted themselves, continue to exist on the earth under the governance of My sons and My people. I will reveal Myself to the myriad peoples and the myriad nations, and with My own voice, I will sound forth upon the earth, proclaiming the completion of My great work for all mankind to see with their own eyes.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 26

"He that has an ear, let him hear what the Spirit says to the churches." Have you now heard the words of the Holy Spirit? The words of God have come upon you. Do you hear them? God does the work of words in the last days, and such words are those of the Holy Spirit, for God is the Holy Spirit and can also become flesh; therefore, the words of the Holy Spirit, as spoken of in the past, are the words of God incarnate today. There are many absurd people who believe that since it is the Holy Spirit talking, His voice should speak from the heavens for people to hear. Anyone who thinks this way does not know the work of God. In truth, the utterances spoken by the Holy Spirit are those spoken by God become flesh. The Holy Spirit cannot speak directly to man; even in the Age of Law, Jehovah did not speak directly to the people. Would it not be far less likely that He would do so in this age today? For God to speak utterances to carry out work, He must become flesh; otherwise, His work would not be able to accomplish its goals. Those who deny God incarnate are those who do not know the Spirit or the principles by which God works. Those who believe that now is the age of the Holy Spirit, yet do not accept His new work, are those who live amid a vague and abstract faith. Such people shall never receive the work of the Holy Spirit. Those who ask only for the Holy Spirit to speak and carry out His work directly, and do not accept the words or work of God incarnate, shall never be able to step into the new age or be brought complete salvation by God!

—The Word, Vol. 1. The Appearance and Work of God. How Can Man Who Has Delimited God in His Notions Receive the Revelations of God?

The aim of God's appearance, which is not limited to any form or nation, is to enable Him to complete His work as He has planned it. This is just as when God became flesh in Judea: His aim was to complete the work of the crucifixion in redeeming the entire human race. Yet the Jews believed

that it was impossible for God to do this, and they thought it impossible that God could become flesh and assume the form of the Lord Jesus. Their "impossible" became the basis on which they condemned and opposed God, and ultimately led to the destruction of Israel. Today, many people have committed a similar error. They proclaim with all their might the imminent appearance of God, yet at the same time condemn His appearance; their "impossible" once more confines the appearance of God within the limits of their imagination. And so I have seen many people break into wild and raucous laughter after coming upon the words of God. But is this laughter any different from the condemnation and blasphemy of the Jews? You are not reverent in the presence of the truth, still less do you possess an attitude of yearning. All you do is study indiscriminately and wait with blithe unconcern. What can you gain from studying and waiting like this? Do you think you will receive personal guidance from God? If you cannot discern God's utterances, in what way are you qualified to witness the appearance of God? Wherever God appears, there the truth is expressed, and there the voice of God will be. Only those who can accept the truth will be able to hear the voice of God, and only such people are qualified to witness the appearance of God. Let go of your notions! Quiet yourself and give these words a careful reading. If you yearn for the truth, God will enlighten you and you will understand His intentions and His words. Let go of your opinions about the "impossible"! The more that people believe something is impossible, the more likely it is to occur, because the wisdom of God soars higher than the heavens, God's thoughts are higher than man's thoughts, and the work of God transcends the limits of man's thinking and notions. The more that something is impossible, the more it has truth that can be sought; the more something lies beyond man's notions and imagination, the more it contains the intentions of God. This is because, no matter where He

reveals Himself, God is still God, and His essence will never change on account of the location or manner of His appearance. The disposition of God remains the same regardless of where His footprints are, and no matter where the footprints of God are, He is the God of all mankind, just as the Lord Jesus is not only the God of the Israelites, but is also the God of all the people of Asia, Europe, and America, and even more than that, He is the one and only God in the entire universe. So let us seek God's intentions and discover His appearance in His utterances, and keep pace with His footsteps! God is the truth, the way, and the life. His words and His appearance exist concurrently, and His disposition and footprints are open to mankind at all times. Dear brothers and sisters, I hope that you can see the appearance of God in these words, begin following His footsteps as you stride forward into a new age, and enter into the beautiful new heaven and earth that God has prepared for those who await His appearance!

—The Word, Vol. 1. The Appearance and Work of God. Appendix 1: The Appearance of God Has Ushered in a New Age

Related Movie Extracts

How to Recognize the Voice of God

Related Experiential Testimonies

This Is God's Voice

Related Sermons

Why Can We Only Welcome the Lord by Listening for the Voice of God?

Have You Heard the Voice of God?

Related Hymns

How to Search for God's Footprints

Only Those Who Accept the Truth Can Hear God's Voice

God’s Sheep Hear His Voice

c. Why those who only desire to see signs and wonders will be eliminated

Words of Almighty God of the Last Days

Today, it should be clear to all of you that, in the last days, it is principally the fact of "the Word becomes flesh" that is accomplished by God. Through His actual work on earth, He causes man to know Him and to engage with Him, and to see His practical deeds. He causes man to clearly see that He is able to display signs and wonders and that there are also times when He is unable to do so; this depends on the age. From this, you can see that God is not incapable of displaying signs and wonders, but instead changes His way of working according to the work to be done and according to the age. In the current stage of work, He does not show signs and wonders; that He showed some signs and wonders in the age of Jesus was because His work in that age was different. God does not do that work today, and some people believe Him incapable of displaying signs and wonders, or else they think that if He does not display signs and wonders, then He is not God. Is that not a fallacy? God is able to display signs and wonders, but He is working in a different age, and so He does not do such work. Because this is a different age, and because this is a different stage of God's work, the deeds made plain by God are also different. Man's belief in God is not the belief in signs and wonders, nor the belief in miracles, but the belief in His practical work during the new age. Man comes to know God through the manner in which God works, and this knowledge produces in man the belief in God, which is to say, the belief in the work and deeds of God. In this stage of work, God mainly speaks. Do not wait to see signs and wonders; you will not see any! This is because you were not born during the Age of Grace. If you had been, you could have seen signs and wonders,

but you were born during the last days, and so you can see only the practicality and normality of God. Do not expect to see the supernatural Jesus during the last days. You are only able to see the practical God incarnate, who is no different from any normal human being. In each age, God makes plain different deeds. In each age, He makes plain part of the deeds of God, and the work of each age represents one part of the disposition of God, and one part of the deeds of God. The deeds that He makes plain vary with the age in which He works, but they all give man a knowledge of God that is deeper, a belief in God that is truer and more down-to-earth. Man believes in God because of all of the deeds of God, because God is so wondrous, so great, because He is almighty and unfathomable. If you believe in God because He is able to perform signs and wonders and can heal the sick and cast out demons, then your view is wrong, and some people will say to you, "Are not evil spirits also able to do such things?" Does this not constitute confusing the image of God with the image of Satan? Today, man's belief in God is because of His many deeds and the great amount of work He does and the many ways in which He speaks. God uses His utterances to conquer man and make him perfect. Man believes in God because of His many deeds, not because He is able to show signs and wonders; people only get to know God by witnessing His deeds. Only by knowing the practical deeds of God, how He works, what wise methods He uses, how He speaks, and how He makes man perfect—only by knowing these aspects—can you comprehend the practicality of God and understand His disposition, knowing what He likes, what He loathes, and how He works upon man. By understanding the likes and dislikes of God, you can differentiate between that which is positive and negative, and through your knowledge of God there is progress in your life.

In short, you must gain a knowledge of God's work, and you must put straight your views about believing in God.

—The Word, Vol. 1. The Appearance and Work of God. Knowing God's Work Today

In the work of the last days, the word is mightier than the manifestation of signs and wonders, and the authority of the word surpasses that of signs and wonders. The word exposes all the corrupt dispositions buried deep in the heart of man. You have no way of recognizing them on your own. When they are laid bare before you through the word, you will naturally come to discover them; you will not be able to deny them, and you will be utterly convinced. Is this not the authority of the word? This is the result achieved by the work of the word today. Therefore, it is not through the healing of sickness and casting out of demons that man can be fully saved from his sins, nor can he be made fully complete by the manifestation of signs and wonders. The authority to heal sickness and cast out demons only gives man grace, but the flesh of man still belongs to Satan and the corrupt satanic disposition still remains within man. In other words, that which has not been made clean still pertains to sin and to filth. Only after he has been made clean through the agency of the word can man be gained by God and become sanctified. When the demons were cast out of man and he was redeemed, this meant only that he was wrested out of Satan's hands and returned to God. However, without being made clean or changed by God, he remains as corrupt man. Within man still exist filth, opposition, and rebelliousness; man has only returned to God through His redemption, but he has not the slightest knowledge of God and is still capable of resisting and betraying Him. Before man was redeemed, many of Satan's poisons had already been planted within him and, after thousands of years of being corrupted by Satan, he has within him an established nature that resists God. Therefore, when man has been redeemed, it is nothing more than a

case of redemption in which man is bought at a high price, but the poisonous nature within him has not been eliminated. Man that is so defiled must undergo a change before becoming worthy to serve God. By means of this work of judgment and chastisement, man will fully come to know the filthy and corrupt essence within his own self, and he will be able to change completely and become clean. Only in this way can man become worthy to return before the throne of God.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

What is spoken of today is entry into reality—not ascending to heaven, or ruling as kings; all that is spoken of is the pursuit of entry into reality. There is no pursuit more practical than this, and to talk of ruling as kings is not practical. Man possesses great curiosity, and he still measures God's work today by his religious notions. Having experienced so many of God's methods of working, man still does not know the work of God, still seeks signs and wonders, and still looks to see whether God's words have been fulfilled. Is this not stupendous ignorance? Without the fulfillment of God's words, would you still believe that He is God? Today, many such people in the church are waiting to behold signs and wonders. They say that if God's words are fulfilled, then He is God; if God's words are not fulfilled, then He is not God. Do you, then, believe in God because of the fulfillment of His words, or because He is God Himself? Man's view of belief in God must be put right! When you see that God's words have not been fulfilled, you scamper away—is this belief in God? When you believe in God, you must leave everything to the mercy of God and submit to all the work of God. God spoke so many words in the Old Testament—which of them did you see fulfilled with your own eyes? Can you say that Jehovah is not the true God because you did not see that? Even though many words may have been fulfilled, man is incapable of seeing that clearly because man does not have

the truth and understands nothing. … Today, God has come to earth to provide man with life. He does not, as people imagine, coax you by showing signs and wonders in order to ensure a peaceful relationship between God and man. All those whose concentration is not on life, and who instead focus on making God show signs and wonders, are Pharisees! And it was the Pharisees who nailed Jesus to the cross. If you measure God according to your own view of belief in God, believing in God if His words are fulfilled, and being doubtful and even blaspheming against God if they are not, then do you not nail Him to the cross? People such as this are negligent of their duties, and greedily revel in comfort!

On the one hand, the biggest problem with man is that he does not know the work of God. Though man's attitude is not one of denial, it is one of doubt. Man does not deny, but he also does not fully acknowledge. If people have a thorough knowledge of God's work, they will not run away. The other problem is that man does not know reality. Today, it is with the word of God that each person has engaged; indeed, in the future, you should not think of beholding signs and wonders. I tell you plainly: During the present stage, all you are capable of seeing are the words of God, and though there are no facts, the life of God can still be wrought into man. It is this work which is the main work of the Millennial Kingdom, and if you cannot perceive this work, then you will become weak and topple down; you will descend amid trials and, yet more grievously, be taken captive by Satan. God has come to earth principally to speak His words; what you engage with is the word of God, what you see is the word of God, what you hear is the word of God, what you abide by is the word of God, what you experience is the word of God, and this incarnation of God principally uses the word to make man perfect. He does not show signs and wonders, and especially does not do the work Jesus did in the past. Although They are

God, and are both flesh, Their ministries are not the same. When Jesus came, He also did part of God's work and spoke some words—but what was the main work He accomplished? What He mainly accomplished was the work of crucifixion. He became the likeness of sinful flesh to complete the work of crucifixion and redeem all mankind, and it was for the sake of all mankind's sins that He served as a sin offering. This is the main work He accomplished. Ultimately, He provided the path of the cross to guide those who came later. When Jesus came, it was primarily to complete the work of redemption. He redeemed all mankind, and brought the gospel of the kingdom of heaven to man, and, furthermore, He brought forth the path to the kingdom of heaven. As a result, all those who came after said, "We should walk the path of the cross, and sacrifice ourselves for the cross." Of course, in the beginning, Jesus also did some other work and spoke some words to make man repent and confess his sins. But His ministry was still the crucifixion, and the three and a half years He spent preaching the way were in preparation for the crucifixion that came after. The several times that Jesus prayed were also for the sake of the crucifixion. The life of a normal man that He led and the thirty-three and a half years that He lived on earth were primarily for the sake of completing the work of crucifixion; they were to give Him strength to undertake this work, as a result of which God entrusted the work of crucifixion to Him. What work will God incarnate accomplish today? Today, God has become flesh primarily to complete the work of "the Word appearing in the flesh," to use the word to make man perfect, and make man accept the pruning of the word and the refinement of the word. In His words He causes you to gain provision and gain life; in His words you see His work and deeds. God uses the word to chastise and refine you, and thus, if you suffer hardship, it is also because of the word of God. Today, God does work not with facts, but with words.

Only after His word has come upon you can the Holy Spirit work within you and cause you to suffer pain or feel sweetness. Only the word of God can bring you into reality, and only the word of God is capable of making you perfect. And so, at the very least you must understand this: The work done by God during the last days is principally the use of His word to make every person perfect and to guide man. All the work that He does is through the word; He does not use facts to chastise you. There are times when some people resist God. God does not cause you great discomfort, your flesh is not chastised, nor do you suffer hardship—but as soon as His word comes upon you, and refines you, it is unbearable for you. Is that not so? During the time of the service-doers, God said to throw man into the bottomless pit. Did man really arrive at the bottomless pit? Simply through the use of words to refine man, man entered into the bottomless pit. And so, during the last days, when God becomes flesh, He principally uses the word to accomplish all and make all clear. Only in His words can you see what He is; only in His words can you see that He is God Himself. When God incarnate comes to earth, He does no other work but the speaking of words—thus there is no need for facts; words suffice. That is because He has principally come to do this work, to allow man to behold His power and supremacy in His words, to allow man to see in His words how He humbly hides Himself, and to allow man to know His entirety in His words. All that He has and all that He is are in His words. His wisdom and wondrousness are in His words. In this are you made to see the many methods with which God speaks His words. God has worked for such a long time; it has mostly been to provision man, to expose or prune him. God does not curse a person lightly, and even when He does, it is through the word that He curses them. And so, in this age of God become flesh, do not try to see God heal the sick and cast out demons again, and stop constantly looking for signs—there is

no point! Those signs cannot make man perfect! To speak plainly: Today, the practical God Himself of the flesh does not act; He only speaks. This is the truth! He uses words to make you perfect, and uses words to feed and water you. He also uses words to work, and He uses words in place of facts to make you know His practicality. If you are capable of perceiving this manner of God's work, then it is difficult to be negative. Instead of focusing on things that are negative, you should focus only on that which is positive —which is to say, regardless of whether or not the words of God are fulfilled, or whether or not there is the advent of facts, God causes man to gain life from His words, and this is the greatest of all signs; and even more so, it is an undisputable fact. This is the best evidence through which to know God, and is an even greater sign than signs. Only these words can make man perfect.

—The Word, Vol. 1. The Appearance and Work of God. All Is Achieved by the Word of God

God does His work throughout the entire universe. All those who believe in Him must accept His word, and eat and drink His word; no one can be gained by God by seeing the signs and wonders shown by God. Throughout the ages, God has always used the word to make man perfect. Thus you should not devote all your attention to signs and wonders, but should strive to be made perfect by God. In the Old Testament Age of Law, God spoke some words, and in the Age of Grace, Jesus, too, spoke many words. After Jesus had said many words, the later apostles and disciples led people to practice according to the commandments issued by Jesus and experienced according to the words and principles spoken of by Jesus. In the last days, God principally uses the word to make man perfect. He does not use signs and wonders to oppress man, or convince man; this cannot make plain the power of God. If God only showed signs and wonders, then it would be impossible to make plain the practicality of God, and thus

impossible to make man perfect. God does not make man perfect by signs and wonders, but uses the word to water and shepherd man, after which is achieved the complete submission of man and man's knowledge of God. This is the aim of the work He does and the words He speaks. God does not use the method of showing signs and wonders to make man perfect—He uses words, and uses many different methods of work to make man perfect. Whether it be the refinement, pruning, or provision of words, God speaks from many different perspectives to make man perfect, and to give man a greater knowledge of the work, wisdom and wondrousness of God. When man is made complete at the time that God concludes the age in the last days, then he will be qualified to look upon signs and wonders. When you come to know God and are able to submit to God no matter what He does, you will no longer have any notions about Him when you see signs and wonders. At the moment, you are corrupt and incapable of complete submission to God—do you think you are qualified to see signs and wonders in this state? When God shows signs and wonders, that is when God punishes man, and also when the age changes, and, moreover, when the age concludes. When God's work is being carried out normally, He does not show signs and wonders. Showing signs and wonders is laughably simple for Him, but that is not the principle of God's work, nor is it the aim of God's management of man. If man saw signs and wonders, and if the spiritual body of God were to appear to man, wouldn't all people believe in God? I have previously said that a group of overcomers are gained from the East, overcomers who come from amid the great tribulation. What is meant by these words? They mean that these people who have been gained are only truly submissive after undergoing judgment, chastisement, pruning, and all kinds of refinement. The belief of these people is not vague and abstract, but real. They have not seen any signs and wonders, or any

miracles; they do not speak of abstruse words and doctrines, or profound insights; instead they have reality, and the words of God, and a true knowledge of the practicality of God. Is such a group not more capable of making plain the power of God? God's work during the last days is practical work. During the age of Jesus, He did not come to make man perfect, but to redeem man, and so He displayed some miracles to make people follow Him. For He principally came to complete the work of crucifixion, and showing signs was not part of the work of His ministry. Such signs and wonders were work that was done in order to make His work effective; they were extra work, and did not represent the work of the entire age. During the Old Testament Age of Law, God also showed some signs and wonders—but the work God does today is practical work, and He would definitely not show signs and wonders now. If He showed signs and wonders, His practical work would be thrown into disorder, and He would be unable to do any more work. If God said to use the word to make man perfect, but also showed signs and wonders, then could it be made plain whether or not man truly believes in Him? Thus, God does not do such things. There is too much of religion within man; God has come during the last days to expel all the religious notions and supernatural things within man, and make man know the practicality of God. He has come to remove an image of a God that is abstract and fanciful—an image of a God who, in other words, does not exist at all. And so, now the only thing that is precious is for you to have a knowledge of practicality! The truth overrides everything. How much truth do you possess today? Is all that shows signs and wonders God? Evil spirits can also show signs and wonders; are they all God? In his belief in God, what man searches for is the truth, and what he pursues is life, rather than signs and wonders. This should be the goal of all those who believe in God.

I have previously said that "All who focus on beholding signs and wonders will be forsaken; they are not those who will be made perfect." I have spoken so many words, yet man has not the slightest knowledge of this work, and, having arrived at this point, still people ask for signs and wonders. Is your belief in God nothing more than the pursuit of signs and wonders, or is it in order to gain life? Jesus also spoke many words, and some of them have yet to be fulfilled. Can you say that Jesus is not God? God witnessed that He was Christ and the beloved Son of God. Can you deny this? Today, God only speaks words, and if you do not know this thoroughly, then you cannot stand fast. Do you believe in Him because He is God, or do you believe in Him based on whether or not His words are fulfilled? Do you believe in signs and wonders, or do you believe in God? Today, He does not show signs and wonders—is He really God? If the words He speaks are not fulfilled, is He really God? Is the essence of God determined by whether or not the words He speaks are fulfilled? Why is it that some people are always waiting for the fulfillment of God's words before they will believe in Him? Does this not mean they do not know Him? All those who possess such notions are those who deny God. They use notions to measure God; if God's words are fulfilled, they believe in Him, and if they are not, then they do not believe in Him; and they always pursue signs and wonders. Are these people not the Pharisees of modern times? Whether or not you are able to stand firm depends on whether or not you know the practical God—this is crucial! The greater the reality of God's word in you, the greater your knowledge of the practicality of God, and the more you are able to stand fast during trials. The more you focus on seeing signs and wonders, the less you are able to stand firm, and you will fall amid trials. Signs and wonders are not the foundation; only the

practicality of God is life. Some people do not know the effects that are to be achieved by God's work. They spend their days in bewilderment, not pursuing the knowledge of God's work. The aim of their pursuit is only ever to make God fulfill their desires, and only then will they be serious in their belief. They say that they will pursue life if the words of God are fulfilled, but that if His words are not fulfilled, then there is no possibility of them pursuing life. Man thinks that belief in God is the pursuit of beholding signs and wonders and the pursuit of ascending to heaven and the third heaven. None of them say that their belief in God is the pursuit of entry into reality, the pursuit of life, and the pursuit of being gained by God. What is the value in pursuit such as this? Those who do not pursue the knowledge of God and the satisfaction of God are those who do not believe in God; they are the ones who blaspheme God!

Now do you understand what belief in God is? Does belief in God mean beholding signs and wonders? Does it mean ascending to heaven? Believing in God is not easy in the slightest. Those religious practices should be purged; pursuing the healing of the sick and the casting out of demons, focusing on signs and wonders, coveting more of God's grace, peace and joy, pursuing the prospects and comforts of the flesh—these are religious practices, and such religious practices are a vague kind of belief. What is real belief in God today? It is the acceptance of God's word as your life reality and the knowing of God from His word in order to achieve a true love of Him. To be clear: Belief in God is so that you may submit to God, love God, and fulfill the duty that should be fulfilled by a created being. This is the aim of believing in God. You must achieve a knowledge of the loveliness of God, of how worthy God is of reverence, of how, in His created beings, God does the work of salvation and making them perfect—these are the bare essentials of your belief in God. Belief in God is

principally the switch from a life of the flesh to a life of loving God; from living within corruption to living within the life of God's words; it is coming out from under the power of Satan and living under the care and protection of God; it is being able to achieve submission to God and not submission to the flesh; it is allowing God to gain your entire heart, allowing God to make you perfect, and freeing yourself from the corrupt satanic disposition. Belief in God is principally so that the power and glory of God may be manifested in you, so that you may follow God's will, and accomplish God's plan, and be able to bear testimony to God before Satan. Belief in God should not revolve around the desire to behold signs and wonders, nor should it be for the sake of your personal flesh. It should be about the pursuit of knowing God, and being able to submit to God, and, like Peter, submitting to Him until one's death. These are the main aims of believing in God. One eats and drinks the word of God in order to know God and satisfy Him. Eating and drinking the word of God gives you a greater knowledge of God, only after which can you submit to Him. Only with knowledge of God can you love Him, and this is the goal man should have in his belief in God. If, in your belief in God, you are always trying to behold signs and wonders, then the viewpoint of this belief in God is wrong. Belief in God is principally the acceptance of the word of God as the life reality. The aim of God is only attained by putting into practice the words of God from His mouth and carrying them out within yourself. In believing in God, man should strive to be made perfect by God, to be able to submit to God, and for complete submission to God. If you can submit to God without complaint, be considerate of God's intentions, achieve the stature of Peter, and possess the style of Peter spoken of by God, then that will be when you have achieved success in belief in God, and it will signify that you have been gained by God.

Your loyalty is in word only, your knowledge is that of thinking and notions, your toils are for the sake of gaining the blessings of heaven, and so what must your faith be like? Even today, you still turn a deaf ear to each and every word of truth. You do not know what God is, you do not know what Christ is, you do not know how to fear Jehovah, you do not know how to enter into the work of the Holy Spirit, and you do not know how to distinguish between the work of God Himself and the misleading of man. You know only to condemn any word of truth expressed by God that does not conform to your own thoughts. Where is your humility? Where is your submission? Where is your loyalty? Where is your desire to seek the truth? Where is your God-fearing heart? I tell you, those who believe in God because of the signs are surely the category that shall be destroyed. Those who are incapable of accepting the words of Jesus who has returned to flesh are surely the progeny of hell, the descendants of the archangel, the category that shall be subjected to everlasting destruction. Many people may not care what I say, but I still want to tell every so-called saint who follows Jesus that, when you see Jesus descend from the heaven upon a white cloud with your own eyes, this will be the public appearance of the Sun of righteousness. Perhaps that will be a time of great excitement for you, yet you should know that the time when you witness Jesus descend from the heaven is also the time when you go down to hell to be punished. That will be the time of the end of God's management plan and it will be when God rewards the good and punishes the evil. For the judgment of God will have ended before man sees signs, when there is only the expression of truth. Those who accept the truth and do not seek signs, and thus have been purified, shall have returned before the throne of God and entered the Creator's embrace. Only those who persist in the belief that "The Jesus who

does not ride upon a white cloud is a false christ" shall be subjected to everlasting punishment, for they only believe in the Jesus who exhibits signs, but do not acknowledge the Jesus who proclaims severe judgment and releases the true way and life. And so it can only be that Jesus deals with them when He openly returns upon a white cloud. They are too stubborn, too confident in themselves, too arrogant. How could such degenerates be rewarded by Jesus? The return of Jesus is a great salvation for those who are capable of accepting the truth, but for those who are unable to accept the truth it is a sign of condemnation. You should choose your own path, and should not blaspheme against the Holy Spirit and reject the truth. You should not be an ignorant and arrogant person, but someone who submits to the guidance of the Holy Spirit and longs for and seeks the truth; only in this way will you benefit. I advise you to tread the path of belief in God with care. Do not jump to conclusions; what is more, do not be casual and thoughtless in your belief in God. You should know that, at the very least, those who believe in God should possess humble and God-fearing hearts. Those who have heard the truth and yet turn their nose up at it are foolish and ignorant. Those who have heard the truth and yet carelessly jump to conclusions or condemn it are beset by arrogance. No one who believes in Jesus is qualified to curse or condemn others. You should all be someone with sense and who accepts the truth. Perhaps, having heard the way of truth and having read the word of life, you believe that only one in 10,000 of these words are in line with your convictions and the Bible, and then you should continue to seek in that 10,000th of these words. I still advise you to be humble, to not be over-confident, and to not exalt yourself too highly. With the bit of a God-fearing heart you possess, you will gain greater light. If you carefully examine and repeatedly contemplate these words, you shall understand whether or not they are the

truth, and whether or not they are life. Perhaps, having only read a few sentences, some people will blindly condemn these words, saying, “This is nothing more than some enlightenment of the Holy Spirit,” or, “This is a false christ come to mislead people.” Those who say such things are blinded by ignorance! You understand too little of the work and wisdom of God, and I advise you to start again from scratch! You must not blindly condemn the words expressed by God because of the appearance of false christs during the last days, and you must not be someone who blasphemes against the Holy Spirit because you are afraid of being misled. Would that not be a great pity? If, after much examination, you still believe that these words are not the truth, are not the way, and are not the expression of God, then you shall ultimately be punished, and you shall be without blessings. If you cannot accept such truth spoken so plainly and so clearly, then are you not unfit for God’s salvation? Are you not someone who is not blessed enough to return before the throne of God? Think about it! Do not be rash and impetuous, and do not treat belief in God as a game. Think for the sake of your destination, for the sake of your prospects, for the sake of your life, and do not play yourself. Can you accept these words?

—The Word, Vol. 1. The Appearance and Work of God. By the Time You Behold the Spiritual Body of Jesus, God Will Have Made Heaven and Earth Anew

Related Hymns

Your Attitude Toward the Truth Is Vital

6. Truths Pertaining to the Relationship Between God and the Bible

a. The Bible is only a record of the two stages of God's work during the Age of Law and the Age of Grace; it is not a record of the entirety of God's work

God's Words From the Bible

"I have yet many things to say to you, but you cannot bear them now. However, when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatever He shall hear, that shall He speak: and He will show you things to come" (John 16:12–13).

"He that has an ear, let him hear what the Spirit says to the churches" (Revelation 2:7).

Words of Almighty God of the Last Days

What kind of book is the Bible? The Old Testament is the work of God during the Age of Law. The Old Testament of the Bible records all the work of Jehovah during the Age of Law and His work of creation. All of it records the work done by Jehovah, and it ultimately ends the accounts of Jehovah's work with the Book of Malachi. The Old Testament records two pieces of work done by God: One is the work of creation, and one is the decreeing of the law. Both were the work done by Jehovah. The Age of Law represents the work under the name of Jehovah God; it is the entirety of the work carried out primarily under the name of Jehovah. Thus, the Old Testament records the work of Jehovah, and the New Testament records the work of Jesus, work which was carried out primarily under the name of Jesus. The significance of Jesus' name and the work He did are mostly recorded in the New Testament. During the Old Testament Age of Law, Jehovah built the temple and the altar in Israel, He guided the life of the

Israelites on earth, proving that they were His chosen people, the first group of people that He selected on earth and who were in line with His intentions, the first group that He had personally led. The twelve tribes of Israel were Jehovah's first chosen ones, and so He always worked in them, right up until the work of Jehovah of the Age of Law was concluded. The second stage of work was the work of the Age of Grace of the New Testament, and it was carried out among the Jewish people, among one of the twelve tribes of Israel. The scope of this work was smaller because Jesus was God become flesh. Jesus worked only throughout the land of Judea, and only did three-and-a-half years of work; thus, what is recorded in the New Testament is far from able to surpass the amount of work recorded in the Old Testament.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (1)

The Bible is a book of history. Of course, it also contains some of the foretelling of prophets, and such foretelling is by no means history. The Bible includes several parts—there is not just prophecy, or only the work of Jehovah, nor are there only the Pauline epistles. You must know how many parts the Bible includes; the Old Testament contains Genesis, Exodus…, and there are also the books of prophecy that the prophets wrote. At the end, the Old Testament finishes with the Book of Malachi. It records the work of the Age of Law, which was led by Jehovah; from Genesis to the Book of Malachi, it is a comprehensive record of all the work of the Age of Law. Which is to say, the Old Testament records all that was experienced by the people who were guided by Jehovah in the Age of Law. During the Old Testament Age of Law, the great number of prophets raised up by Jehovah spoke prophecy for Him, they gave instructions to various tribes and nations, and foretold the work that Jehovah would do. These people who had been raised up had all been given the Spirit of prophecy by Jehovah:

They were able to see the visions from Jehovah, and hear His voice, and thus they were inspired by Him and wrote prophecy. The work they did was the expression of the voice of Jehovah, the expression of the prophecy of Jehovah, and Jehovah's work at the time was simply to guide people using the Spirit; He did not become flesh, and people saw nothing of His face. Thus, He raised up many prophets to do His work, and gave them oracles that they passed on to every tribe and clan of Israel. Their work was to speak prophecy, and some of them wrote down Jehovah's instructions to them to show to others. Jehovah raised these people up to speak prophecy, to foretell the work of the future or the work still to be done during that time, so that people could behold the wondrousness and wisdom of Jehovah. These books of prophecy were quite different from the other books of the Bible; they were words spoken or written by those who had been given the Spirit of prophecy—by those who had gained the visions or voice from Jehovah. Apart from the books of prophecy, everything else in the Old Testament is made up of records made by people after Jehovah had finished His work. These books cannot stand in for the foretelling spoken by the prophets raised up by Jehovah, just as Genesis and Exodus cannot be compared to the Book of Isaiah and the Book of Daniel. The prophecies were spoken before the work had been carried out; the other books, meanwhile, were written after the work had been finished, which was what people were capable of. The prophets of that time were inspired by Jehovah and spoke some prophecy, they spoke many words, and they prophesied the things of the Age of Grace, as well as the destruction of the world in the last days—the work that Jehovah planned to do. The remaining books all record the work done by Jehovah in Israel. Thus, when you read the Bible, you are mainly reading about what Jehovah did in Israel; the Bible's Old Testament primarily records Jehovah's work of guiding Israel, His use of Moses to

guide the Israelites out of Egypt, who rid them of the Pharaoh's shackles, and took them out into the wilderness, after which they entered Canaan and everything following this was their life in Canaan. All apart from this is made up of records of Jehovah's work throughout Israel. Everything recorded in the Old Testament is Jehovah's work in Israel, it is the work Jehovah did in the land in which He made Adam and Eve. From when God officially began to lead the people on earth after Noah, all that is recorded in the Old Testament is the work of Israel. And why is there not recorded any work beyond Israel? Because the land of Israel is the cradle of mankind. In the beginning, there were no other countries apart from Israel, and Jehovah did not work in any other place. In this way, what is recorded in the Old Testament of the Bible is purely God's work in Israel at that time. The words spoken by the prophets, by Isaiah, Daniel, Jeremiah, and Ezekiel … their words foretell His other work on earth, they foretell the work of Jehovah God Himself. All this came from God, it was the work of the Holy Spirit, and apart from these books of the prophets, everything else is a record of people's experiences of Jehovah's work at the time.

The work of creation happened before there was mankind, but the Book of Genesis only came after there was mankind; it was a book written by Moses during the Age of Law. It is like the things that happen among you today: After they happen, you write them down to show to people in the future, and for the people of the future, what you have recorded are things that happened in times past—they are nothing more than history. The things recorded in the Old Testament are Jehovah's work in Israel, and that which is recorded in the New Testament is the work of Jesus during the Age of Grace; they document the work done by God in two different ages. The Old Testament documents the work of God during the Age of Law, and thus the Old Testament is a historical book, while the New Testament is the

product of the work of the Age of Grace. When the new work began, the New Testament also became out of date—and thus, the New Testament is also a historical book. Of course, the New Testament is not as systematic as the Old Testament, nor does it record as many things. All of the many words spoken by Jehovah are recorded in the Old Testament of the Bible, whereas only some of the words of Jesus are recorded in the Four Gospels. Of course, Jesus also did a lot of work, but it was not recorded in detail. There is less recorded in the New Testament because of how much work Jesus did; the amount of work He did during three-and-a-half years on earth and the work of the apostles was far less than the work of Jehovah. And thus, there are fewer books in the New Testament than the Old Testament.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (1)

The things that are recorded in the Bible are limited; they cannot represent the work of God in its entirety. The Four Gospels have fewer than one hundred chapters altogether, in which are written a finite number of happenings, such as Jesus cursing the fig tree, Peter's three denials of the Lord, Jesus appearing to the disciples following His crucifixion and resurrection, teaching about fasting, teaching about prayer, teaching about divorce, the birth and genealogy of Jesus, Jesus' appointment of the disciples, and so forth. However, man values them as treasures, even comparing the work of today against them. They even believe that all the work Jesus did in His life amounted only to so much, as if God were only capable of doing this much and nothing further. Is this not absurd?

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (1)

Many people believe that understanding and being able to interpret the Bible is the same as finding the true way—but in fact, are things really so simple? No one knows the reality of the Bible: that it is nothing more than a historical record of God's work, and a testament to the previous two stages

of God's work, and that it offers you no understanding of the aims of God's work. Everyone who has read the Bible knows that it documents the two stages of God's work during the Age of Law and the Age of Grace. The Old Testament chronicles the history of Israel and Jehovah's work from the time of creation until the end of the Age of Law. The New Testament records Jesus' work on earth, which is in the Four Gospels, as well as the work of Paul—are these not historical records? Bringing up the things of the past today makes them history, and no matter how true or real they might be, they are still history—and history cannot address the present, for God does not look back on history! And so, if you only understand the Bible, and understand nothing of the work God intends to do today, and if you believe in God but do not seek the work of the Holy Spirit, then you do not understand what it means to seek God. If you read the Bible in order to study the history of Israel, to research the history of God's creation of all the heavens and earth, then you do not believe in God. But today, since you believe in God, and pursue life, since you pursue the knowledge of God, and do not pursue dead words and doctrines or an understanding of history, you must seek God's intentions of today, and you must look for the direction of the Holy Spirit's work. If you were an archeologist you could read the Bible—but you are not, you are one of those who believe in God, and you had best seek God's intentions of today. By reading the Bible, at most you will understand a little of the history of Israel, you will learn about the lives of Abraham, David, and Moses, you will find out about how they feared Jehovah, how Jehovah burned those who opposed Him, and how He spoke to the people of that age. You will only find out about God's work in the past. The records of the Bible relate to how the early people of Israel feared God and lived under the guidance of Jehovah. Because the Israelites were God's chosen people, in the Old Testament you can see all

the people of Israel's loyalty to Jehovah, how all those who submitted to Jehovah were cared for and blessed by Him; you can learn that when God worked in Israel He was full of mercy and love, as well as possessed of consuming flames, and that all the Israelites, from the lowly to the mighty, feared Jehovah, and so the whole country was blessed by God. Such is the history of Israel recorded in the Old Testament.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (4)

If you wish to see the work of the Age of Law, and to see how the Israelites followed the way of Jehovah, then you must read the Old Testament; if you wish to understand the work of the Age of Grace, then you must read the New Testament. But how do you see the work of the last days? You must accept the leadership of the God of today, and enter into the work of today, for this is the new work, and no one has previously recorded it in the Bible. Today, God has become flesh and selected other chosen ones in China. God works in these people, He continues on from His work on earth, and continues on from the work of the Age of Grace. The work of today is a path that man has never walked, and a way that no one has ever seen. It is work that has never been done before—it is God's latest work on earth. Thus, work that has never been done before is not history, because now is now, and has yet to become the past. People do not know that God has done greater, newer work on earth, and outside of Israel, that it has already gone beyond the scope of Israel, and beyond the foretelling of the prophets, that it is new and marvelous work outside of the prophecies, and newer work beyond Israel, and work that people can neither perceive nor imagine. How could the Bible contain explicit records of such work? Who could have recorded every single bit of today's work, without omission, in advance? Who could have recorded this mightier, wiser work that defies convention, in that moldy old book? The work of today is not history, and

as such, if you wish to walk the new path of today, then you must depart from the Bible, you must go beyond the books of prophecy or history in the Bible. Only then will you be able to walk the new path properly, and only then will you be able to enter into the new realm and the new work.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (1)

God will target His words at people of various ethnicities and backgrounds, and He will conquer all of mankind and end the old age. As such, how could He wrap it all up after just expressing such a small portion of His words? It is simply that His work is divided into different time periods and different stages; He is working in accordance with His plan and expressing His words in accordance with His steps. How could man possibly fathom God's omnipotence and wisdom? The fact I wish to explain here is this: What God is and has is eternally inexhaustible and infinite. God is the source of life and all things; He cannot be fathomed by any created being. Lastly, I must continue to remind everybody: Do not delimit God in books, in words, or in His past utterances ever again. There is only one word to describe the characteristic of God's work: new. He does not like to take old paths or repeat His work; moreover, He does not want people to worship Him by delimiting Him within a certain scope. This is God's disposition.

—The Word, Vol. 1. The Appearance and Work of God. Afterword

Related Movie Extracts

Are There No Words or Work of God Outside of the Bible?

Related Sermons

Is It True That All God's Work and Words Are in the Bible?

Related Hymns

God Has Done Greater and Newer Work Among the Gentiles in the Last Days

b. The religious world believes that all scripture is inspired by God and that it is all His words; this view is false

Words of Almighty God of the Last Days

Today, people believe the Bible is God, and that God is the Bible. So, too, do they believe that all the words of the Bible were the only words God spoke, and that they were all said by God. Those who believe in God even think that, although all of the sixty-six books of the Old and New Testament were written by people, they were all given by inspiration of God, and a record of the utterances of the Holy Spirit. This is the distorted comprehension of man, and it does not completely accord with the facts. In fact, apart from the books of prophecy, most of the Old Testament is a historical record. Some of the epistles of the New Testament come from people's experiences, and some come from the enlightenment of the Holy Spirit; the Pauline epistles, for example, arose from the work of a man, they were all the result of the Holy Spirit's enlightenment, and they were written for the churches, and were words of exhortation and encouragement for the brothers and sisters of the churches. They were not words spoken by the Holy Spirit—Paul could not speak on behalf of the Holy Spirit, and neither was he a prophet, much less did he see the visions that John beheld. His epistles were written for the churches of Ephesus, Corinth, Galatia, and other churches. And thus, the Pauline epistles of the New Testament are epistles that Paul wrote for the churches, and not inspirations from the Holy Spirit, nor are they the direct utterances of the Holy Spirit. They are merely words of exhortation, comfort, and encouragement that he wrote for the churches during the course of his work. So, too, are they a record of much of Paul's work at the time. They were written for all who are brothers and

sisters in the Lord, so that the brothers and sisters of the churches at that time would obey his advice and follow the way of repentance of the Lord Jesus. By no means did Paul say that, be they the churches of that time or of the future, all must eat and drink the things he wrote, nor did he say that his words all came from God. According to the circumstances of the church at that time, he simply communed with the brothers and sisters, and exhorted them, and inspired belief in them, and he simply preached or reminded people and exhorted them. His words were based upon his own burden, and he supported the people through these words. He did the work of an apostle of the churches of that time, he was a worker who was used by the Lord Jesus, and thus he must take on the responsibility for the churches, and must undertake the work of the churches, he had to learn about the states of the brothers and sisters—and because of this, he wrote epistles for all of the brothers and sisters in the Lord. All he said that was edifying and positive to people was right, but it did not represent the utterances of the Holy Spirit, and it could not represent God. It is an egregious understanding, and a tremendous blasphemy, for people to treat the records of a man's experiences and a man's epistles as the words spoken by the Holy Spirit to the churches! That is particularly true when it comes to the epistles that Paul wrote for the churches, for his epistles were written for the brothers and sisters based on the circumstances and situation of each church at the time, and were in order to exhort the brothers and sisters in the Lord, so that they could receive the grace of the Lord Jesus. His epistles were in order to rouse the brothers and sisters of that time. It can be said that this was his own burden, and was also the burden given to him by the Holy Spirit; after all, he was an apostle who led the churches of the time, who wrote epistles for the churches and exhorted them—that was his responsibility. His identity was merely that of a working apostle, and he was merely an apostle

who was sent by God; he was not a prophet, nor a foreteller. To him, his own work and the lives of the brothers and sisters were of the utmost importance. Thus, he could not speak on behalf of the Holy Spirit. His words were not the words of the Holy Spirit, much less could they be said to be the words of God, for Paul was nothing more than a created being, and was certainly not the incarnation of God. His identity was not the same as that of Jesus. The words of Jesus were the words of the Holy Spirit, they were the words of God, for His identity was that of Christ—the Son of God. How could Paul be His equal? If people see the epistles or words like Paul's as the utterances of the Holy Spirit, and worship them as God, then it can only be said that they are too indiscriminating. To speak more harshly, is this not simply blasphemy? How could a man talk on behalf of God? And how could people bow down before the records of his epistles and of the words he spoke as if they were a holy book, or a heavenly book? Could the words of God be casually uttered by a man? How could a man talk on behalf of God? And so, what say you—could the epistles that he wrote for the churches not be tainted with his own ideas? How could they not be tainted with human ideas? He wrote epistles for the churches based on his personal experiences and his own knowledge. For instance, Paul wrote an epistle to the Galatian churches which contained a certain opinion, and Peter wrote another, which had another view. Which of them came from the Holy Spirit? No one can say for sure. Thus, it can only be said that they both bore a burden for the churches, yet their letters represent their stature, they represent their provision and support for the brothers and sisters, and their burden toward the churches, and they only represent human work—they were not entirely of the Holy Spirit. If you say that his epistles are the words of the Holy Spirit, then you are absurd, and you are committing blasphemy! The Pauline epistles and the other epistles of the New

Testament are equivalent to the memoirs of the more recent spiritual figures: They are on a par with the books of Watchman Nee or the experiences of Lawrence, and so on. It is simply that the books of recent spiritual figures are not compiled into the New Testament, yet the essence of these people was the same: They were people who were used by the Holy Spirit during a certain period, and they could not directly represent God.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (3)

You must know how many parts the Bible includes; the Old Testament contains Genesis, Exodus…, and there are also the books of prophecy that the prophets wrote. At the end, the Old Testament finishes with the Book of Malachi. It records the work of the Age of Law, which was led by Jehovah; from Genesis to the Book of Malachi, it is a comprehensive record of all the work of the Age of Law. Which is to say, the Old Testament records all that was experienced by the people who were guided by Jehovah in the Age of Law. During the Old Testament Age of Law, the great number of prophets raised up by Jehovah spoke prophecy for Him, they gave instructions to various tribes and nations, and foretold the work that Jehovah would do. These people who had been raised up had all been given the Spirit of prophecy by Jehovah: They were able to see the visions from Jehovah, and hear His voice, and thus they were inspired by Him and wrote prophecy. The work they did was the expression of the voice of Jehovah, the expression of the prophecy of Jehovah, and Jehovah's work at the time was simply to guide people using the Spirit; He did not become flesh, and people saw nothing of His face. Thus, He raised up many prophets to do His work, and gave them oracles that they passed on to every tribe and clan of Israel. Their work was to speak prophecy, and some of them wrote down Jehovah's instructions to them to show to others. Jehovah raised these

people up to speak prophecy, to foretell the work of the future or the work still to be done during that time, so that people could behold the wondrousness and wisdom of Jehovah. These books of prophecy were quite different from the other books of the Bible; they were words spoken or written by those who had been given the Spirit of prophecy—by those who had gained the visions or voice from Jehovah. Apart from the books of prophecy, everything else in the Old Testament is made up of records made by people after Jehovah had finished His work. These books cannot stand in for the foretelling spoken by the prophets raised up by Jehovah, just as Genesis and Exodus cannot be compared to the Book of Isaiah and the Book of Daniel. The prophecies were spoken before the work had been carried out; the other books, meanwhile, were written after the work had been finished, which was what people were capable of. The prophets of that time were inspired by Jehovah and spoke some prophecy, they spoke many words, and they prophesied the things of the Age of Grace, as well as the destruction of the world in the last days—the work that Jehovah planned to do. The remaining books all record the work done by Jehovah in Israel. Thus, when you read the Bible, you are mainly reading about what Jehovah did in Israel; the Bible's Old Testament primarily records Jehovah's work of guiding Israel, His use of Moses to guide the Israelites out of Egypt, who rid them of the Pharaoh's shackles, and took them out into the wilderness, after which they entered Canaan and everything following this was their life in Canaan. All apart from this is made up of records of Jehovah's work throughout Israel. Everything recorded in the Old Testament is Jehovah's work in Israel, it is the work Jehovah did in the land in which He made Adam and Eve. From when God officially began to lead the people on earth after Noah, all that is recorded in the Old Testament is the work of Israel. And why is there not recorded any work beyond Israel? Because the land of

Israel is the cradle of mankind. In the beginning, there were no other countries apart from Israel, and Jehovah did not work in any other place. In this way, what is recorded in the Old Testament of the Bible is purely God's work in Israel at that time. The words spoken by the prophets, by Isaiah, Daniel, Jeremiah, and Ezekiel … their words foretell His other work on earth, they foretell the work of Jehovah God Himself. All this came from God, it was the work of the Holy Spirit, and apart from these books of the prophets, everything else is a record of people's experiences of Jehovah's work at the time.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (1)

Not everything in the Bible is a record of the words personally spoken by God. The Bible simply documents the previous two stages of God's work, of which one part is a record of the foretelling of the prophets, and one part is the experiences and knowledge written by people used by God throughout the ages. Human experiences are tainted with human opinions and knowledge, and this is something which is unavoidable. In many of the books of the Bible are human notions, human biases, and humans' distorted comprehension. Of course, most of the words are the result of the enlightenment and illumination of the Holy Spirit, and they are correct understandings—yet it still cannot be said that they are entirely accurate expressions of the truth. Their views on certain things are nothing more than knowledge derived from personal experience, or the enlightenment of the Holy Spirit. The foretelling of the prophets was personally instructed by God: The prophecies of the like of Isaiah, Daniel, Ezra, Jeremiah, and Ezekiel came from the direct instruction of the Holy Spirit; these people were seers, they had received the Spirit of prophecy, and they were all prophets of the Old Testament. During the Age of Law, these people, who

had received the inspirations of Jehovah, spoke many prophecies, which were directly instructed by Jehovah.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (3)

Today, who among you dare to say that all the words spoken by those who were used by the Holy Spirit came from the Holy Spirit? Does anyone dare to say such things? If you do say such things, then why was Ezra's book of prophecy discarded, and why was the same thing done to the books of those ancient saints and prophets? If they all came from the Holy Spirit, then why do you dare to make such capricious choices? Are you qualified to choose the work of the Holy Spirit? Many stories from Israel were also discarded. And if you believe that these writings of the past all came from the Holy Spirit, then why were some of the books discarded? If they all came from the Holy Spirit, they should all have been kept, and sent to the brothers and sisters of the churches to read. They should not have been chosen or discarded by human will; it is wrong to do that. Saying that the experiences of Paul and John were mixed with their personal insights does not mean that their experiences and knowledge came from Satan, but only that they had things that came from their personal experiences and insights. Their knowledge was according to the background of their actual experiences at the time, and who could confidently say that all of it came from the Holy Spirit? If the Four Gospels all came from the Holy Spirit, then why is it that Matthew, Mark, Luke and John each said something different about the work of Jesus? If you do not believe this, then look at the accounts in the Bible of how Peter denied the Lord three times: They are all different, and they each have their own characteristics. Many who are ignorant say, "God incarnate is also a man, so can the words He speaks completely come from the Holy Spirit? If the words of Paul and John were mixed with human will, then are the words that He speaks really not mixed

with human will?" People who say such things are blind and ignorant! Carefully read the Four Gospels; read what they recorded about the things that Jesus did, and the words He spoke. Each account is quite simply different, and each has its own perspective. If what was written by the authors of these books all came from the Holy Spirit, then it should all be the same and consistent. Why then are there discrepancies? Is man not extremely foolish, to be unable to see this?

—The Word, Vol. 1. The Appearance and Work of God. Concerning Appellations and Identity

The Gospel of Matthew of the New Testament documents Jesus' genealogy. At the start, it says that Jesus was a descendant of Abraham and of David, and the son of Joseph; next it says that Jesus was conceived by the Holy Spirit, and born of a virgin—which would mean He was not the son of Joseph or the descendant of Abraham and of David. The genealogy, though, insists on associating Jesus with Joseph. Next, the genealogy begins to record the process by which Jesus was born. It says Jesus was conceived by the Holy Spirit, that He was born of a virgin, and not the son of Joseph. Yet in the genealogy it is clearly written that Jesus was the son of Joseph, and because the genealogy is written for Jesus, it records forty-two generations. When it goes to the generation of Joseph, it hurriedly says that Joseph was the husband of Mary, words which are given in order to prove that Jesus was the descendant of Abraham. Is this not a contradiction? The genealogy clearly documents Joseph's ancestry, it is obviously the genealogy of Joseph, but Matthew insists that it is the genealogy of Jesus. Does this not deny the fact of Jesus' conception by the Holy Spirit? Thus, is the genealogy by Matthew not a human idea? It is ridiculous! This is how you can know that this book did not come entirely from the Holy Spirit. There are, perhaps, some people who think that God must have a genealogy on earth, as a result of which they assign Jesus as the forty-second

generation of Abraham. That is really ridiculous! After arriving on earth, how could God have a genealogy? If you say that God has a genealogy, do you not rank Him among the created beings? For God is not of the earth, He is the Lord of creation, and although He is of flesh, He is not of the same substance as man. How could you rank God as being of the same kind as a created being? Abraham cannot represent God; he was the object of Jehovah's work at the time, he was merely a faithful servant approved of by Jehovah, and he was one of the people of Israel. How could he be an ancestor of Jesus?

Who wrote the genealogy of Jesus? Did Jesus Himself write it? Did Jesus personally say to them, "Write My genealogy"? It was recorded by Matthew after Jesus was nailed to the cross. At the time, Jesus had done much work that was incomprehensible to His disciples, and had not provided any explanation. After He left, the disciples began to preach and work everywhere, and for the sake of that stage of work, they began writing the epistles and the books of gospel. The books of gospel of the New Testament were recorded twenty to thirty years after Jesus was crucified. Before, the people of Israel only read the Old Testament. That is to say, at the beginning of the Age of Grace people read the Old Testament. The New Testament only appeared during the Age of Grace. The New Testament did not exist when Jesus worked; the people after He was resurrected and ascended to heaven recorded His work. Only then were there the Four Gospels, in addition to which were also the epistles of Paul and Peter, as well as the Book of Revelation. More than three hundred years after Jesus ascended to heaven, subsequent generations collated these documents selectively, and only then was there the New Testament of the Bible. Only after this work had been completed was there the New Testament; it did not exist previously. God had done all that work, and Paul and the other

apostles had written so many epistles to the churches at various locations. People after them combined their epistles, and appended the greatest vision recorded by John on the island of Patmos, in which was prophesied God's work of the last days. People made this sequence, which is different from the utterances of today. What is recorded today is according to the steps of God's work; what people engage with today is the work personally done by God, and the words personally uttered by Him. You—mankind—do not need to interfere; the words, which come directly from the Spirit, have been arranged step by step, and are different from the arrangement of man's records. What they recorded, it can be said, was according to their level of education and human caliber. What they recorded was the experiences of men, and each had their own means of recording and knowing, and each record was different. Thus, if you worship the Bible as God you are extremely ignorant and stupid! Why do you not seek the work of the God of today? Only the work of God can save man. The Bible cannot save man, people could read it for several thousand years and still there would not be the slightest change in them, and if you worship the Bible you will never gain the work of the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (3)

Related Movie Extracts

All About "Whether the Bible Is Inspired by God" Debate

Is Everything in the Bible God's Word?

Related Experiential Testimonies

Is the Whole Bible Given by Inspiration of God?

Related Hymns

Is the Whole Bible Given by Inspiration of God?

c. The religious world thinks that belief in God is belief in the Bible, and departure from the Bible is not belief in God; this understanding is false

Words of Almighty God of the Last Days

For many years, people's traditional means of belief (that of Christianity, one of the world's three major religions) has been to read the Bible; departure from the Bible is not a belief in the Lord, departure from the Bible is heterodoxy and heresy, and even when people read other books, the foundation of these books must be the explanation of the Bible. Which is to say, if you believe in the Lord, then you must read the Bible, and outside the Bible you must not worship any book that does not involve the Bible. If you do, then you are betraying God. From the time when there was the Bible, people's belief in the Lord has been the belief in the Bible. Instead of saying people believe in the Lord, it is better to say they believe in the Bible; rather than saying they have begun reading the Bible, it is better to say they have begun believing in the Bible; and rather than saying they have returned before the Lord, it would be better to say they have returned before the Bible. In this way, people worship the Bible as if it were God, as if it were their lifeblood, and losing it would be the same as losing their life. People see the Bible as being as high as God, and there are even those who see it as higher than God. If people are without the work of the Holy Spirit, if they cannot feel God, they can carry on living—but as soon as they lose the Bible, or lose the famous chapters and sayings from the Bible, then it is as if they have lost their life. And so, as soon as people believe in the Lord they begin reading the Bible, and memorizing the Bible, and the more of the Bible they are able to memorize, the more this proves that they love the Lord and are of great faith. Those who have read the

Bible and can speak of it to others are all good brothers and sisters. For all these years, people's faith and loyalty to the Lord has been measured according to the extent of their understanding of the Bible. Most people simply do not understand why they should believe in God, nor how to believe in God, and do nothing but search blindly for clues to decipher the chapters of the Bible. People have never pursued the direction of the work of the Holy Spirit; all along, they have done nothing but desperately study and investigate the Bible, and no one has ever found newer work of the Holy Spirit outside of the Bible. No one has ever departed from the Bible, nor have they ever dared to do so. People have studied the Bible for all these years, they have come up with so many explanations, and put in so much work; they also have many differences of opinion about the Bible, which they debate endlessly, such that over two thousand different denominations have been formed today. They all want to find some special explanations, or more profound mysteries in the Bible, they want to explore it, and to find in it the background to Jehovah's work in Israel, or the background to Jesus' work in Judea, or more mysteries that no one else knows. People's approach to the Bible is one of obsession and faith, and no one can be entirely clear about the inside story or essence of the Bible. So, today people still have an indescribable sense of wonder when it comes to the Bible, and they are even more obsessed with it, and have even more faith in it. Today, everyone wants to find the prophecies of the work of the last days in the Bible, they want to discover what work God does during the last days, and what signs there are for the last days. In this way, their worship of the Bible becomes more fervent, and the closer it gets to the last days, the more blind credence they give to the prophecies of the Bible, particularly those about the last days. With such blind faith in the Bible, with such trust in the Bible, they have no desire to seek the work of the

Holy Spirit. In people's notions, they think that only the Bible can bring the work of the Holy Spirit; only in the Bible can they find the footsteps of God; only in the Bible are hidden the mysteries of God's work; only the Bible—not other books or people—can clarify God's everything and the entirety of His work; the Bible can bring the work of heaven to earth; and the Bible can both begin and conclude the ages. With these notions, people have no inclination to search for the work of the Holy Spirit. So, regardless of how much of a help the Bible was to people in the past, it has become an obstacle to God's latest work. Without the Bible, people can search for the footsteps of God elsewhere, yet today, His footsteps have been contained by the Bible, and extending His latest work has become doubly difficult, and an uphill struggle. This is all because of the famous chapters and sayings from the Bible, as well as the various prophecies of the Bible. The Bible has become an idol in people's minds, it has become a puzzle in their brains, and they are simply incapable of believing that God can work outside of the Bible, they are incapable of believing that people can find God outside of the Bible, much less are they able to believe that God could depart from the Bible during the final work and start anew. This is unthinkable to people; they cannot believe it, and neither can they imagine it. The Bible has become a great obstacle to people's acceptance of God's new work, and a difficulty to God's broadening this new work.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (1)

Many people believe that understanding and being able to interpret the Bible is the same as finding the true way—but in fact, are things really so simple? No one knows the reality of the Bible: that it is nothing more than a historical record of God's work, and a testament to the previous two stages of God's work, and that it offers you no understanding of the aims of God's work. Everyone who has read the Bible knows that it documents the two

stages of God's work during the Age of Law and the Age of Grace. The Old Testament chronicles the history of Israel and Jehovah's work from the time of creation until the end of the Age of Law. The New Testament records Jesus' work on earth, which is in the Four Gospels, as well as the work of Paul—are these not historical records? Bringing up the things of the past today makes them history, and no matter how true or real they might be, they are still history—and history cannot address the present, for God does not look back on history! And so, if you only understand the Bible, and understand nothing of the work God intends to do today, and if you believe in God but do not seek the work of the Holy Spirit, then you do not understand what it means to seek God. If you read the Bible in order to study the history of Israel, to research the history of God's creation of all the heavens and earth, then you do not believe in God. But today, since you believe in God, and pursue life, since you pursue the knowledge of God, and do not pursue dead words and doctrines or an understanding of history, you must seek God's intentions of today, and you must look for the direction of the Holy Spirit's work. If you were an archeologist you could read the Bible—but you are not, you are one of those who believe in God, and you had best seek God's intentions of today.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (4)

The Bible is a historical book, and if you had eaten and drunk the Old Testament during the Age of Grace—if you had put into practice what was required in the time of the Old Testament during the Age of Grace—Jesus would have rejected you, and condemned you; if you had applied the Old Testament to the work of Jesus, you would have been a Pharisee. If, today, you put the Old and New Testament together to eat and drink, and practice, then the God of today will condemn you; you will have fallen behind the Holy Spirit's work of today! If you eat and drink the Old Testament and the

New Testament, then you are outside the stream of the Holy Spirit! During the time of Jesus, Jesus led the Jews and all those who followed Him according to the Holy Spirit's work in Him at the time. He did not take the Bible as the basis of what He did, but spoke according to His work; He paid no heed to what the Bible said, nor did He search in the Bible for a path to lead His followers. Right from when He began to work, He spread the way of repentance—a word of which there was absolutely no mention in the prophecies of the Old Testament. Not only did He not act according to the Bible, but He also led a new path, and did new work. Never did He refer to the Bible when He preached. During the Age of Law, no one had ever been able to perform His miracles of healing the sick and casting out demons. So, too, were His work, His teachings, and the authority and power of His words beyond any man in the Age of Law. Jesus simply did His newer work, and even though many people condemned Him using the Bible—and even used the Old Testament to crucify Him—His work surpassed the Old Testament; if this were not so, why did people nail Him to the cross? Was it not because it said nothing in the Old Testament of His teaching, and His ability to heal the sick and cast out demons? His work was done to lead a new path, it was not to deliberately pick a fight against the Bible, or to deliberately dispense with the Old Testament. He simply came to perform His ministry, to bring the new work to those who yearned for and sought Him. He did not come to explain the Old Testament or uphold its work. His work was not in order to allow the Age of Law to continue developing, for His work gave no consideration to whether it had the Bible as its base; Jesus simply came to do the work that He ought to do. Thus, He did not explain the prophecies of the Old Testament, nor did He work according to the words of the Old Testament Age of Law. He ignored what the Old Testament said, He cared not whether it agreed with His work or not, and

cared not what others knew of His work, or how they condemned it. He simply kept doing the work that He ought to do, even though many people used the foretelling of the prophets of the Old Testament to condemn Him. To people, it appeared as if His work had no basis, and there was much of it that was at odds with the records of the Old Testament. Was this not man's fallaciousness? Do regulations need to be applied to the work of God? And must God work according to the foretelling of prophets? After all, which is greater: God or the Bible? Why must God work according to the Bible? Could it be that God has no right to exceed the Bible? Can God not depart from the Bible and do other work? Why did Jesus and His disciples not keep the Sabbath? If He were to practice in light of the Sabbath and according to the commandments of the Old Testament, why did Jesus not keep the Sabbath after He came, but instead washed feet, covered head, broke bread, and drank wine? Is this not all absent from the commandments of the Old Testament? If Jesus honored the Old Testament, why did He break with these regulations? You should know which came first, God or the Bible! Being the Lord of the Sabbath, could He not also be the Lord of the Bible?

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (1)

Before, the people of Israel only read the Old Testament. That is to say, at the beginning of the Age of Grace people read the Old Testament. The New Testament only appeared during the Age of Grace. The New Testament did not exist when Jesus worked; the people after He was resurrected and ascended to heaven recorded His work. Only then were there the Four Gospels, in addition to which were also the epistles of Paul and Peter, as well as the Book of Revelation. More than three hundred years after Jesus ascended to heaven, subsequent generations collated these documents selectively, and only then was there the New Testament of the

Bible. Only after this work had been completed was there the New Testament; it did not exist previously. God had done all that work, and Paul and the other apostles had written so many epistles to the churches at various locations. People after them combined their epistles, and appended the greatest vision recorded by John on the island of Patmos, in which was prophesied God's work of the last days. People made this sequence, which is different from the utterances of today. What is recorded today is according to the steps of God's work; what people engage with today is the work personally done by God, and the words personally uttered by Him. You—mankind—do not need to interfere; the words, which come directly from the Spirit, have been arranged step by step, and are different from the arrangement of man's records. What they recorded, it can be said, was according to their level of education and human caliber. What they recorded was the experiences of men, and each had their own means of recording and knowing, and each record was different. Thus, if you worship the Bible as God you are extremely ignorant and stupid! Why do you not seek the work of the God of today? Only the work of God can save man. The Bible cannot save man, people could read it for several thousand years and still there would not be the slightest change in them, and if you worship the Bible you will never gain the work of the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (3)

Man has been corrupted and lives in Satan's trap. All people live in the flesh, live in selfish desires, and there is not a single one among them who is compatible with Me. There are those who say that they are compatible with Me, but such people all worship vague idols. Although they acknowledge My name as holy, they tread a path that runs contrary to Me, and their words are full of arrogance and self-confidence. This is because, at root, they are all against Me and incompatible with Me. Every day, they

seek traces of Me in the Bible and find “suitable” passages at random which they read endlessly and recite as scriptures. They do not know how to be compatible with Me nor what it means to be against Me. They merely read scriptures blindly. Within the Bible, they constrain a vague God that they have never seen, and are incapable of seeing, and take it out to look at at their leisure. They believe in My existence only within the scope of the Bible, and they equate Me with the Bible; without the Bible there is no Me, and without Me there is no Bible. They pay no heed to My existence or actions, but instead devote extreme and special attention to each and every word of Scripture. Many more even believe that I should not do anything I wish to do unless it is foretold by Scripture. They attach too much importance to Scripture. It can be said that they see literal words as too important, to the extent that they use verses from the Bible to measure every word I say and to condemn Me. What they seek is not the way of compatibility with Me or the way of compatibility with the truth, but the way of compatibility with the words of the Bible, and they believe that anything that does not conform to the Bible is, without exception, not My work. Are such people not the dutiful descendants of the Pharisees? The Jewish Pharisees used the law of Moses to condemn Jesus. They did not seek compatibility with the Jesus of that time, but diligently followed the law to the letter, to the extent that—after having charged Him with not following the law of the Old Testament and not being the Messiah—they ultimately nailed the innocent Jesus to the cross. What was their substance? Was it not that they didn’t seek the way of compatibility with the truth? They obsessed over each and every word of Scripture while paying heed neither to My intentions nor to the steps and methods of My work. They were not people who sought the truth, but people who rigidly clung to words; they were not people who believed in God, but people who believed

in the Bible. Essentially, they were watchdogs of the Bible. In order to safeguard the interests of the Bible, to uphold the dignity of the Bible, and to protect the reputation of the Bible, they went so far as to nail the merciful Jesus to the cross. This they did merely for the sake of defending the Bible, and for the sake of maintaining the status of each and every word of the Bible in people's hearts. So they preferred to forsake their future and the sin offering to condemn Jesus, who did not conform to the doctrine of Scripture, to death. Were they not all lackeys to each and every word of Scripture?

And what of people today? Christ has come to release the truth, yet they would rather expel Him from this world so that they may gain entry into heaven and receive grace. They would rather completely deny the coming of the truth in order to safeguard the interests of the Bible, and they would rather nail the Christ returned to flesh to the cross again in order to ensure the everlasting existence of the Bible. How can man receive My salvation when his heart is so malicious and his nature so antagonistic toward Me? I live among man, yet man does not know of My existence. When I shine My light upon man, he still remains ignorant of My existence. When I unleash My wrath upon man, he denies My existence with even greater vigor. Man searches for compatibility with words and compatibility with the Bible, yet not a single person comes before Me to seek the way of compatibility with the truth. Man looks up to Me in heaven and devotes particular concern to My existence in heaven, yet no one cares about Me in the flesh, for I who live among man am simply too insignificant. Those who only seek compatibility with the words of the Bible and who only seek compatibility with a vague God are a lowly sight to Me. That is because what they worship are dead words, and a God that is capable of giving them untold treasures; what they worship is a God that would lay Himself at the

mercy of man—a God who does not exist. What, then, can such people gain from Me? Man is simply too lowly for words. Those who are against Me, who make limitless demands of Me, who have no love of the truth, who are rebellious toward Me—how could they be compatible with Me?

—The Word, Vol. 1. The Appearance and Work of God. You Should Seek the Way of Compatibility With Christ

Related Movie Extracts

What Is the Relationship Between God and the Bible?

Is Keeping to the Bible Equivalent to Believing in God?

Related Hymns

The Bible Has Become an Obstacle to Man's Acceptance of God's New Work

God's Believers Should Seek His Present Intentions

d. Why one will fail to obtain eternal life if they uphold and worship the Bible

God's Words From the Bible

"Search the scriptures; for in them you think you have eternal life: and they are they which testify of Me. And you will not come to Me, that you might have life" (John 5:39–40).

"I am the way, the truth, and the life: no man comes to the Father, but by Me" (John 14:6).

Words of Almighty God of the Last Days

God Himself is life, and the truth, and His life and truth coexist. Those who are incapable of gaining the truth shall never gain life. Without the guidance, support, and provision of the truth, you shall only gain words, doctrines, and, above all, death. God's life is ever-present, and His truth and life coexist. If you cannot find the source of truth, then you will not gain the nourishment of life; if you cannot gain the provision of life, then you will surely have no truth, and so apart from imaginations and notions, the entirety of your body shall be nothing but your flesh—your stench-ridden flesh. Know that the words of books do not count as life, the records of history cannot be worshiped as the truth, and the regulations of the past cannot serve as an account of words presently spoken by God. Only that which is expressed by God when He comes to earth and lives among man is the truth, life, God's intentions, and His current way of working. If you apply the records of words spoken by God during ages past to today, that makes you an archaeologist, and the best way of describing you is as an expert on historical heritage. That is because you always believe in traces of the work that God did in times past, only believe in the shadow of God left

from when He previously worked among man, and only believe in the way that God gave to His followers in former times. You do not believe in the direction of God's work today, do not believe in the glorious countenance of God today, and do not believe in the way of truth presently expressed by God. And so you are undeniably a daydreamer who is completely out of touch with reality. If now you still cling to words that are incapable of bringing life to man, then you are a hopeless piece of deadwood,[a] for you are too conservative, too intractable, too impervious to reason!

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

Footnotes:

a. A piece of deadwood: a Chinese idiom, meaning "beyond help."

Many people believe that understanding and being able to interpret the Bible is the same as finding the true way—but in fact, are things really so simple? No one knows the reality of the Bible: that it is nothing more than a historical record of God's work, and a testament to the previous two stages of God's work, and that it offers you no understanding of the aims of God's work. Everyone who has read the Bible knows that it documents the two stages of God's work during the Age of Law and the Age of Grace. The Old Testament chronicles the history of Israel and Jehovah's work from the time of creation until the end of the Age of Law. The New Testament records Jesus' work on earth, which is in the Four Gospels, as well as the work of Paul—are these not historical records? Bringing up the things of the past today makes them history, and no matter how true or real they might be, they are still history—and history cannot address the present, for God does not look back on history! And so, if you only understand the Bible, and understand nothing of the work God intends to do today, and if you believe in God but do not seek the work of the Holy Spirit, then you do not

understand what it means to seek God. If you read the Bible in order to study the history of Israel, to research the history of God's creation of all the heavens and earth, then you do not believe in God. But today, since you believe in God, and pursue life, since you pursue the knowledge of God, and do not pursue dead words and doctrines or an understanding of history, you must seek God's intentions of today, and you must look for the direction of the Holy Spirit's work. If you were an archeologist you could read the Bible—but you are not, you are one of those who believe in God, and you had best seek God's intentions of today.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (4)

In reading the Bible people can also gain many ways of life that cannot be found in other books. These ways are the ways of life of the work of the Holy Spirit experienced by prophets and apostles in ages past, and many of the words are precious, and can provide what people need. Thus, people all like to read the Bible. Because there is so much hidden in the Bible, people's views toward it are unlike those toward the writings of great spiritual figures. The Bible is a record and collection of the experiences and knowledge of people who served Jehovah and Jesus in the old and new age, and so later generations have been able to gain much enlightenment, illumination, and paths to practice from it. The reason why the Bible is higher than the writings of any great spiritual figure is because all of their writings are drawn from the Bible, their experiences all come from the Bible, and they all explain the Bible. And so, although people can gain provision from the books of any great spiritual figure, they still worship the Bible, for it seems so high and profound to them! Although the Bible brings together some of the books of the words of life, such as the Pauline epistles and Petrine epistles, and although people can be provided for and assisted by these books, these books are still out of date, they still belong to the old

age, and no matter how good they are, they are only suitable for one period, and are not everlasting. For God's work is always developing, and it cannot simply stop at the time of Paul and Peter, or always remain in the Age of Grace in which Jesus was crucified. And so, these books are only suitable for the Age of Grace, not for the Age of Kingdom of the last days. They can only provide for the believers of the Age of Grace, not for the saints of the Age of Kingdom, and no matter how good they are, they are still obsolete. It is the same with Jehovah's work of creation or His work in Israel: No matter how great this work was, it would still become outdated, and the time would still come when it passed. God's work is also the same: It is great, but there will come a time when it ends; it cannot always remain amidst the work of the creation, nor among that of the crucifixion. No matter how convincing the work of the crucifixion, no matter how effective it was in defeating Satan, work is, after all, still work, and the ages are, after all, still ages; work cannot always stay on the same foundation, nor can times never change, because there was the creation and there must be the last days. This is inevitable! Thus, today the words of life in the New Testament—the epistles of the apostles, and the Four Gospels—have become historical books, they have become old almanacs, and how could the old almanacs take people into the new age? No matter how capable these almanacs are of providing people with life, no matter how able they are to lead people to the cross, are they not outdated? Are they not bereft of value? Thus, I say you should not blindly believe in these almanacs. They are too old, they cannot bring you into the new work, and they can only burden you. Not only can they not bring you into the new work, and into new entry, but they take you into old religious churches—and if that were the case, would you not be regressing in your belief in God?

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (4)

Christ of the last days brings life, and brings the enduring and everlasting way of truth. This truth is the path by which man gains life, and it is the only path by which man shall know God and be approved by God. If you do not seek the way of life provided by Christ of the last days, then you shall never gain the approval of Jesus, and shall never be qualified to enter the gate of the kingdom of heaven, for you are both a puppet and prisoner of history. Those who are controlled by regulations, by words, and shackled by history will never be able to gain life nor gain the perpetual way of life. This is because all they have is turbid water which has been clung to for thousands of years instead of the water of life that flows from the throne. Those who are not supplied with the water of life will forever remain corpses, playthings of Satan, and sons of hell. How, then, can they behold God? If you only try to hold on to the past, only try to keep things as they are by standing still, and do not try to change the status quo and discard history, then will you not always be against God? The steps of God's work are vast and mighty, like surging waves and rolling thunders—yet you sit passively awaiting destruction, clinging to your folly and doing nothing. In this way, how can you be considered someone who follows the footsteps of the Lamb? How can you justify the God that you hold on to as a God who is always new and never old? And how can the words of your yellowed books carry you across into a new age? How can they lead you to seek the steps of God's work? And how can they take you up to heaven? What you hold in your hands are words that can provide but temporary solace, not truths that are capable of giving life. The words of scriptures you read can only enrich your tongue and are not words of philosophy that can help you know human life, much less the paths that can lead you to perfection. Does this discrepancy not give you cause for reflection? Does it not make you realize the mysteries contained within? Are you capable of

delivering yourself to heaven to meet God on your own? Without the coming of God, can you take yourself into heaven to enjoy family happiness with God? Are you still dreaming now? I suggest, then, that you stop dreaming and look at who is working now—look to see who is now carrying out the work of saving man during the last days. If you do not, you shall never gain the truth, and shall never gain life.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

Related Movie Extracts

Can We Attain Life by Believing in the Bible?

Related Hymns

God Himself Is the Truth and the Life

Christ of the Last Days Brings the Way of Eternal Life

The Consequences of Rejecting Christ of the Last Days

e. How the Bible came about, and whether it was God's work that came first or the Bible

Words of Almighty God of the Last Days

After God did the work of the Age of Law, the Old Testament was produced, and it was then that people began to read the Bible. After Jesus came, He did the work of the Age of Grace, and His apostles wrote the New Testament. Thus were the Old and New Testaments of the Bible produced, and even unto today, all those who believe in God have been reading the Bible. The Bible is a book of history. Of course, it also contains some of the foretelling of prophets, and such foretelling is by no means history. The Bible includes several parts—there is not just prophecy, or only the work of Jehovah, nor are there only the Pauline epistles. You must know how many parts the Bible includes; the Old Testament contains Genesis, Exodus…, and there are also the books of prophecy that the prophets wrote. At the end, the Old Testament finishes with the Book of Malachi. It records the work of the Age of Law, which was led by Jehovah; from Genesis to the Book of Malachi, it is a comprehensive record of all the work of the Age of Law. Which is to say, the Old Testament records all that was experienced by the people who were guided by Jehovah in the Age of Law. During the Old Testament Age of Law, the great number of prophets raised up by Jehovah spoke prophecy for Him, they gave instructions to various tribes and nations, and foretold the work that Jehovah would do. These people who had been raised up had all been given the Spirit of prophecy by Jehovah: They were able to see the visions from Jehovah, and hear His voice, and thus they were inspired by Him and wrote prophecy. The work they did was the expression of the voice of Jehovah, the expression of the prophecy of Jehovah, and Jehovah's work at the time was simply to guide people using

the Spirit; He did not become flesh, and people saw nothing of His face. Thus, He raised up many prophets to do His work, and gave them oracles that they passed on to every tribe and clan of Israel. Their work was to speak prophecy, and some of them wrote down Jehovah's instructions to them to show to others. Jehovah raised these people up to speak prophecy, to foretell the work of the future or the work still to be done during that time, so that people could behold the wondrousness and wisdom of Jehovah. These books of prophecy were quite different from the other books of the Bible; they were words spoken or written by those who had been given the Spirit of prophecy—by those who had gained the visions or voice from Jehovah. Apart from the books of prophecy, everything else in the Old Testament is made up of records made by people after Jehovah had finished His work. These books cannot stand in for the foretelling spoken by the prophets raised up by Jehovah, just as Genesis and Exodus cannot be compared to the Book of Isaiah and the Book of Daniel. The prophecies were spoken before the work had been carried out; the other books, meanwhile, were written after the work had been finished, which was what people were capable of. The prophets of that time were inspired by Jehovah and spoke some prophecy, they spoke many words, and they prophesied the things of the Age of Grace, as well as the destruction of the world in the last days—the work that Jehovah planned to do. The remaining books all record the work done by Jehovah in Israel. Thus, when you read the Bible, you are mainly reading about what Jehovah did in Israel; the Bible's Old Testament primarily records Jehovah's work of guiding Israel, His use of Moses to guide the Israelites out of Egypt, who rid them of the Pharaoh's shackles, and took them out into the wilderness, after which they entered Canaan and everything following this was their life in Canaan. All apart from this is made up of records of Jehovah's work throughout Israel. Everything

recorded in the Old Testament is Jehovah's work in Israel, it is the work Jehovah did in the land in which He made Adam and Eve. From when God officially began to lead the people on earth after Noah, all that is recorded in the Old Testament is the work of Israel. And why is there not recorded any work beyond Israel? Because the land of Israel is the cradle of mankind. In the beginning, there were no other countries apart from Israel, and Jehovah did not work in any other place. In this way, what is recorded in the Old Testament of the Bible is purely God's work in Israel at that time. The words spoken by the prophets, by Isaiah, Daniel, Jeremiah, and Ezekiel … their words foretell His other work on earth, they foretell the work of Jehovah God Himself. All this came from God, it was the work of the Holy Spirit, and apart from these books of the prophets, everything else is a record of people's experiences of Jehovah's work at the time.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (1)

At the time, Jesus had done much work that was incomprehensible to His disciples, and had not provided any explanation. After He left, the disciples began to preach and work everywhere, and for the sake of that stage of work, they began writing the epistles and the books of gospel. The books of gospel of the New Testament were recorded twenty to thirty years after Jesus was crucified. Before, the people of Israel only read the Old Testament. That is to say, at the beginning of the Age of Grace people read the Old Testament. The New Testament only appeared during the Age of Grace. The New Testament did not exist when Jesus worked; the people after He was resurrected and ascended to heaven recorded His work. Only then were there the Four Gospels, in addition to which were also the epistles of Paul and Peter, as well as the Book of Revelation. More than three hundred years after Jesus ascended to heaven, subsequent generations collated these documents selectively, and only then was there the New

Testament of the Bible. Only after this work had been completed was there the New Testament; it did not exist previously. God had done all that work, and Paul and the other apostles had written so many epistles to the churches at various locations. People after them combined their epistles, and appended the greatest vision recorded by John on the island of Patmos, in which was prophesied God's work of the last days. People made this sequence, which is different from the utterances of today. What is recorded today is according to the steps of God's work; what people engage with today is the work personally done by God, and the words personally uttered by Him. You—mankind—do not need to interfere; the words, which come directly from the Spirit, have been arranged step by step, and are different from the arrangement of man's records. What they recorded, it can be said, was according to their level of education and human caliber. What they recorded was the experiences of men, and each had their own means of recording and knowing, and each record was different. Thus, if you worship the Bible as God you are extremely ignorant and stupid! Why do you not seek the work of the God of today? Only the work of God can save man. The Bible cannot save man, people could read it for several thousand years and still there would not be the slightest change in them, and if you worship the Bible you will never gain the work of the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (3)

During the time of Jesus, Jesus led the Jews and all those who followed Him according to the Holy Spirit's work in Him at the time. He did not take the Bible as the basis of what He did, but spoke according to His work; He paid no heed to what the Bible said, nor did He search in the Bible for a path to lead His followers. Right from when He began to work, He spread the way of repentance—a word of which there was absolutely no mention in the prophecies of the Old Testament. Not only did He not act

according to the Bible, but He also led a new path, and did new work. Never did He refer to the Bible when He preached. During the Age of Law, no one had ever been able to perform His miracles of healing the sick and casting out demons. So, too, were His work, His teachings, and the authority and power of His words beyond any man in the Age of Law. Jesus simply did His newer work, and even though many people condemned Him using the Bible—and even used the Old Testament to crucify Him—His work surpassed the Old Testament; if this were not so, why did people nail Him to the cross? Was it not because it said nothing in the Old Testament of His teaching, and His ability to heal the sick and cast out demons? His work was done to lead a new path, it was not to deliberately pick a fight against the Bible, or to deliberately dispense with the Old Testament. He simply came to perform His ministry, to bring the new work to those who yearned for and sought Him. He did not come to explain the Old Testament or uphold its work. His work was not in order to allow the Age of Law to continue developing, for His work gave no consideration to whether it had the Bible as its base; Jesus simply came to do the work that He ought to do. Thus, He did not explain the prophecies of the Old Testament, nor did He work according to the words of the Old Testament Age of Law. He ignored what the Old Testament said, He cared not whether it agreed with His work or not, and cared not what others knew of His work, or how they condemned it. He simply kept doing the work that He ought to do, even though many people used the foretelling of the prophets of the Old Testament to condemn Him. To people, it appeared as if His work had no basis, and there was much of it that was at odds with the records of the Old Testament. Was this not man's fallaciousness? Do regulations need to be applied to the work of God? And must God work according to the foretelling of prophets? After all, which is greater: God or the Bible? Why

must God work according to the Bible? Could it be that God has no right to exceed the Bible? Can God not depart from the Bible and do other work? Why did Jesus and His disciples not keep the Sabbath? If He were to practice in light of the Sabbath and according to the commandments of the Old Testament, why did Jesus not keep the Sabbath after He came, but instead washed feet, covered head, broke bread, and drank wine? Is this not all absent from the commandments of the Old Testament? If Jesus honored the Old Testament, why did He break with these regulations? You should know which came first, God or the Bible! Being the Lord of the Sabbath, could He not also be the Lord of the Bible?

The work done by Jesus during the time of the New Testament began new work: He did not work according to the work of the Old Testament, nor did He apply the words spoken by Jehovah of the Old Testament. He did His own work, and He did newer work, and work that was higher than the law. Thus, He said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Thus, in accordance with what He accomplished, much doctrine was broken with. On the Sabbath when He took the disciples through the grain fields, they picked and ate the heads of grain; He did not keep the Sabbath and said "the Son of man is Lord even of the sabbath day." At the time, according to the rules of the Israelites, whosoever did not keep the Sabbath would be stoned to death. Jesus, however, neither entered the temple nor kept the Sabbath, and His work had not been done by Jehovah during the time of the Old Testament. Thus, the work done by Jesus exceeded the law of the Old Testament, it was higher than it, and was not in accordance with it. During the Age of Grace, Jesus did not work according to the law of the Old Testament, and had already broken with those doctrines. But the Israelites clung fiercely to the Bible and condemned Jesus—was this not denying the work of Jesus?

Today, the religious world also clings fiercely to the Bible, and some people say, "The Bible is a holy book, and it must be read." Some people say, "God's work must be upheld forever, the Old Testament is God's covenant with the Israelites, and cannot be dispensed with, and the Sabbath must always be kept!" Are they not ridiculous? Why did Jesus not keep the Sabbath? Was He sinning? Who can thoroughly understand such things? No matter how people read the Bible, it will be impossible to know the work of God using their comprehension ability. Not only will they not gain a pure knowledge of God, but their notions will become ever more egregious, such that they will begin to oppose God. If it were not for the incarnation of God today, people would be ruined by their own notions, and they would die amid God's chastisement.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (1)

If you wish to see the work of the Age of Law, and to see how the Israelites followed the way of Jehovah, then you must read the Old Testament; if you wish to understand the work of the Age of Grace, then you must read the New Testament. But how do you see the work of the last days? You must accept the leadership of the God of today, and enter into the work of today, for this is the new work, and no one has previously recorded it in the Bible. Today, God has become flesh and selected other chosen ones in China. God works in these people, He continues on from His work on earth, and continues on from the work of the Age of Grace. The work of today is a path that man has never walked, and a way that no one has ever seen. It is work that has never been done before—it is God's latest work on earth. Thus, work that has never been done before is not history, because now is now, and has yet to become the past. People do not know that God has done greater, newer work on earth, and outside of Israel, that it has already gone beyond the scope of Israel, and beyond the foretelling of the

prophets, that it is new and marvelous work outside of the prophecies, and newer work beyond Israel, and work that people can neither perceive nor imagine. How could the Bible contain explicit records of such work? Who could have recorded every single bit of today's work, without omission, in advance? Who could have recorded this mightier, wiser work that defies convention, in that moldy old book? The work of today is not history, and as such, if you wish to walk the new path of today, then you must depart from the Bible, you must go beyond the books of prophecy or history in the Bible. Only then will you be able to walk the new path properly, and only then will you be able to enter into the new realm and the new work. … The new utterances can provide for you, which proves that this is the new work; the old records cannot sate you, or satisfy your current needs, which proves that they are history, and not the work of the here and now. The highest way is the newest work, and with the new work, no matter how high the way of the past, it is just history that people are looking back on, and no matter its value as reference, it is still the old way. Even though it is recorded in the "holy book," the old way is history; even though there is no record of it in the "holy book," the new way is of the here and now. This way can save you, and this way can change you, for this is the work of the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (1)

f. How to approach the Bible in accordance with God's intention

Words of Almighty God of the Last Days

The Bible is a historical record of God's work in Israel, and documents many of the foretelling of ancient prophets as well as some of the utterances of Jehovah in His work at that time. Thus, people all look upon this book as holy (for God is holy and great). Of course, this is all a result of their hearts of fear for Jehovah and their hearts of adoration for God. People refer to this book in this way only because the created beings are so fearing and adoring of their Creator, and there are even those who call this book a heavenly book. In fact, it is merely a human record. It was not personally named by Jehovah, nor did Jehovah personally guide its creation. In other words, the author of this book is not God, but men. The Holy Bible is only the respectful title given to it by man. This title was not decided by Jehovah and Jesus after They had a discussion amongst each other; it is nothing more than a human idea. For this book was not written by Jehovah, much less by Jesus. Instead, it is the accounts given by many ancient prophets, apostles, and seers, which were compiled by later generations into a book of ancient writings that, to people, seems especially holy, a book that they believe contains many unfathomable and profound mysteries that are waiting to be unlocked by future generations. As such, people are even more disposed to believe that this book is a heavenly book. With the addition of the Four Gospels and the Book of Revelation, people's attitude toward it is particularly different from any other book, and thus no one dares to dissect this "heavenly book" because it is too "sacred."

Why, as soon as they read the Bible, are people able to find a proper path to practice in it? Why are they able to gain much that was

incomprehensible to them? Today, I am dissecting the Bible in this way and it does not mean that I hate it, or that I deny its value for reference. I am explaining and clarifying the inherent value and origins of the Bible to you to stop you being kept in the dark. For people have so many views about the Bible, and most of them are wrong; reading the Bible in this way not only prevents them from gaining what they ought to, but, more important, it hinders the work I intend to do. It tremendously disrupts the work of the future, and offers only drawbacks, not advantages. Thus, what I am teaching you is simply the essence and inside story of the Bible. I am not asking that you do not read the Bible, or that you go around proclaiming that it is devoid of value, only that you have the correct knowledge and view of the Bible. Do not be too one-sided! Although the Bible is a history book that was written by men, it also documents many of the principles by which the ancient saints and prophets served God, as well as the recent apostles' experiences in serving God—all of which were really seen and known by these people, and can serve as reference for the people of this age in pursuing the true way. Thus, in reading the Bible people can also gain many ways of life that cannot be found in other books. These ways are the ways of life of the work of the Holy Spirit experienced by prophets and apostles in ages past, and many of the words are precious, and can provide what people need. Thus, people all like to read the Bible. Because there is so much hidden in the Bible, people's views toward it are unlike those toward the writings of great spiritual figures. The Bible is a record and collection of the experiences and knowledge of people who served Jehovah and Jesus in the old and new age, and so later generations have been able to gain much enlightenment, illumination, and paths to practice from it. The reason why the Bible is higher than the writings of any great spiritual figure is because all of their writings are drawn from the Bible, their experiences

all come from the Bible, and they all explain the Bible. And so, although people can gain provision from the books of any great spiritual figure, they still worship the Bible, for it seems so high and profound to them! Although the Bible brings together some of the books of the words of life, such as the Pauline epistles and Petrine epistles, and although people can be provided for and assisted by these books, these books are still out of date, they still belong to the old age, and no matter how good they are, they are only suitable for one period, and are not everlasting. For God's work is always developing, and it cannot simply stop at the time of Paul and Peter, or always remain in the Age of Grace in which Jesus was crucified. And so, these books are only suitable for the Age of Grace, not for the Age of Kingdom of the last days. They can only provide for the believers of the Age of Grace, not for the saints of the Age of Kingdom, and no matter how good they are, they are still obsolete. It is the same with Jehovah's work of creation or His work in Israel: No matter how great this work was, it would still become outdated, and the time would still come when it passed. God's work is also the same: It is great, but there will come a time when it ends; it cannot always remain amidst the work of the creation, nor among that of the crucifixion. No matter how convincing the work of the crucifixion, no matter how effective it was in defeating Satan, work is, after all, still work, and the ages are, after all, still ages; work cannot always stay on the same foundation, nor can times never change, because there was the creation and there must be the last days. This is inevitable! Thus, today the words of life in the New Testament—the epistles of the apostles, and the Four Gospels—have become historical books, they have become old almanacs, and how could the old almanacs take people into the new age? No matter how capable these almanacs are of providing people with life, no matter how able they are to lead people to the cross, are they not outdated? Are they not

bereft of value? Thus, I say you should not blindly believe in these almanacs. They are too old, they cannot bring you into the new work, and they can only burden you. Not only can they not bring you into the new work, and into new entry, but they take you into old religious churches—and if that were the case, would you not be regressing in your belief in God?

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (4)

If you wish to see the work of the Age of Law, and to see how the Israelites followed the way of Jehovah, then you must read the Old Testament; if you wish to understand the work of the Age of Grace, then you must read the New Testament. But how do you see the work of the last days? You must accept the leadership of the God of today, and enter into the work of today, for this is the new work, and no one has previously recorded it in the Bible. Today, God has become flesh and selected other chosen ones in China. God works in these people, He continues on from His work on earth, and continues on from the work of the Age of Grace. The work of today is a path that man has never walked, and a way that no one has ever seen. It is work that has never been done before—it is God's latest work on earth. Thus, work that has never been done before is not history, because now is now, and has yet to become the past. People do not know that God has done greater, newer work on earth, and outside of Israel, that it has already gone beyond the scope of Israel, and beyond the foretelling of the prophets, that it is new and marvelous work outside of the prophecies, and newer work beyond Israel, and work that people can neither perceive nor imagine. How could the Bible contain explicit records of such work? Who could have recorded every single bit of today's work, without omission, in advance? Who could have recorded this mightier, wiser work that defies convention, in that moldy old book? The work of today is not history, and

as such, if you wish to walk the new path of today, then you must depart from the Bible, you must go beyond the books of prophecy or history in the Bible. Only then will you be able to walk the new path properly, and only then will you be able to enter into the new realm and the new work. You must understand why, today, you are asked not to read the Bible, why there is another work that is separate from the Bible, why God does not look for newer, more detailed practice in the Bible, and why there is instead mightier work outside of the Bible. This is all what you should understand. You must know the difference between the old and new work, and even though you do not read the Bible, you must be able to dissect it; if not, you will still worship the Bible, and it will be difficult for you to enter into the new work and undergo new changes. Since there is a higher way, why study that low, outdated way? Since there are newer utterances, and newer work, why live amid old historical records? The new utterances can provide for you, which proves that this is the new work; the old records cannot sate you, or satisfy your current needs, which proves that they are history, and not the work of the here and now. The highest way is the newest work, and with the new work, no matter how high the way of the past, it is just history that people are looking back on, and no matter its value as reference, it is still the old way. Even though it is recorded in the "holy book," the old way is history; even though there is no record of it in the "holy book," the new way is of the here and now. This way can save you, and this way can change you, for this is the work of the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (1)

The Bible has been a part of human history for several thousand years. People, furthermore, treat it like God, to the extent that in the last days, it has taken the place of God, which disgusts God. Thus, when time permitted, God felt obliged to clarify the inside story and origins of the

Bible; were He not to do this, the Bible would continue to hold the place of God in people's hearts, and people would use the words of the Bible to measure and condemn the deeds of God. By explaining the essence, the structuring, and the flaws of the Bible, God was by no means denying the existence of the Bible, nor was He condemning it; rather, He was providing an appropriate, fitting description that restored the original image of the Bible, addressed the fallacious understandings that people had toward the Bible, and gave them the correct view of the Bible, so that they no longer worshiped the Bible, and were no longer lost; which is to say, so that they would no longer mistake their blind faith in the Bible as faith in God and the worship of God, afraid even to confront its true background and failings. Once people have an unadulterated understanding of the Bible, they are able to cast it aside without compunction and bravely accept the new words of God. This is God's goal in these several chapters. The truth that God wishes to tell people here is that no theory or fact can take the place of God's work and words of today, and that nothing can stand in God's stead. If people cannot escape the trap of the Bible, they will never be able to come before God. If they wish to come before God, they must first cleanse their hearts of anything that could replace Him; then they will be satisfactory to God.

—The Word, Vol. 1. The Appearance and Work of God. The Words of Christ As He Walked in the Churches, Introduction

Related Hymns

Treat the Bible Properly

7. Truths Pertaining to Discernment

a. How to differentiate between the true Christ and false christs

God's Words From the Bible

"I am the way, the truth, and the life: no man comes to the Father, but by Me" (John 14:6).

"Then if any man shall say to you, See, here is christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; so that, if it were possible, they shall mislead the very elect" (Matthew 24:23–24).

Words of Almighty God of the Last Days

God become flesh is called Christ, and so the Christ that can give people the truth is called God. There is nothing excessive about this, for He possesses the essence of God, and possesses God's disposition, and wisdom in His work, that are unattainable by man. Those who call themselves christ, yet cannot do the work of God, are frauds. Christ is not merely the manifestation of God on earth, but also the particular flesh assumed by God as He carries out and completes His work among man. This flesh cannot be supplanted by just any man, but is a flesh that can adequately bear God's work on earth, and express the disposition of God, and well represent God, and provide man with life. Sooner or later, those who impersonate Christ will all fall, for although they claim to be christ, they possess none of the essence of Christ. And so I say that the authenticity of Christ cannot be defined by man, but is answered and decided by God Himself.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

He who is God incarnate shall possess the essence of God, and He who is God incarnate shall possess the expression of God. Since God becomes flesh, He shall bring forth the work He intends to do, and since God becomes flesh, He shall express what He is, and shall be able to bring the truth to man, bestow life upon him, and point the way for him. Flesh that does not have the essence of God is decidedly not the incarnate God; of this there is no doubt. If man intends to inquire into whether it is God's incarnate flesh, then he must corroborate this from the disposition He expresses and the words He speaks. Which is to say, to corroborate whether or not it is God's incarnate flesh, and whether or not it is the true way, one must discriminate on the basis of His essence. And so, in determining whether it is the flesh of God incarnate, the key lies in His essence (His work, His utterances, His disposition, and many other aspects), rather than external appearance. If man scrutinizes only His external appearance, and as a result overlooks His essence, this shows that man is benighted and ignorant.

—The Word, Vol. 1. The Appearance and Work of God. Preface

The work and expression of Christ determines His essence. He is able to complete with a true heart that which has been entrusted to Him. He is able to worship God in heaven with a true heart, and with a true heart seek the will of God the Father. This is all determined by His essence. And so too is His natural revelation determined by His essence; the reason I call this His "natural revelation" is because His expression is not an imitation, or the result of education by man, or the result of many years of cultivation by man. He did not learn it or adorn Himself with it; rather, it is inherent within Him. Man may deny His work, His expression, His humanity, and the entire life of His normal humanity, but none can deny that He worships God in heaven with a true heart; none can deny that He has come to fulfill

the will of the heavenly Father, and none can deny the sincerity with which He seeks God the Father. Though His image is not pleasing to the senses, His discourse not possessed of an extraordinary air, and His work not as earth-shattering or heaven-shaking as man imagines, He is indeed Christ, who fulfills the will of the heavenly Father with a true heart, completely submits to the heavenly Father, and is submissive to the death. This is because His essence is the essence of Christ. This truth is hard for man to believe, but it is a fact. When the ministry of Christ has been completely fulfilled, man will be able to see from His work that His disposition and His being represent the disposition and being of God in heaven. At that time, the summation of all His work can affirm that He is indeed the flesh which the Word becomes, and not alike that of a flesh and blood man.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of Christ Is Submission to the Will of the Heavenly Father

Even though Christ represents God Himself in the flesh and carries out in person the work that God Himself ought to do, He does not deny the existence of God in heaven, nor does He feverishly proclaim His own deeds. Rather, He remains hidden, humbly, within His flesh. Apart from Christ, those who falsely claim to be Christ do not possess His qualities. When juxtaposed against the arrogant and self-exalting disposition of those false christs, it becomes apparent what manner of flesh is truly Christ. The falser they are, the more such false christs flaunt themselves, and the more capable they are of working signs and wonders to mislead man. False christs do not have the qualities of God; Christ is not tainted by any element belonging to false christs. God becomes flesh only to complete the work of the flesh, not to merely allow men to see Him. Rather, He lets His work affirm His identity, and lets that which He reveals attest to His essence. His

essence is not baseless; His identity was not seized by His hand; it is determined by His work and His essence.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of Christ Is Submission to the Will of the Heavenly Father

If a man calls himself God yet is unable to express the being of divinity, do the work of God Himself, or represent God, he is undoubtedly not God, for he has not the substance of God, and that which God can inherently achieve does not exist within him.

—The Word, Vol. 1. The Appearance and Work of God. The Difference Between the Ministry of God Incarnate and the Duty of Man

Among those false christs, false prophets, and misleaders, are there not also those who are called "God"? And why are they not God? Because they are incapable of doing the work of God. At root they are human, misleaders of people, not God, and so they do not have the identity of God.

—The Word, Vol. 1. The Appearance and Work of God. Concerning Appellations and Identity

There are some who are possessed by evil spirits and cry out vociferously, "I am God!" Yet, in the end, they are revealed, for they are wrong in what they represent. They represent Satan, and the Holy Spirit pays them no heed. However highly you exalt yourself or however strongly you cry out, you are still a created being and one that belongs to Satan. I never cry out, "I am God, I am the beloved Son of God!" But the work I do is God's work. Need I shout? There is no need for exaltation. God does His own work Himself and does not need man to accord Him a status or give Him an honorific title: His work represents His identity and status. Prior to His baptism, was not Jesus God Himself? Was He not the incarnate flesh of God? Surely it cannot be said that it was only after receiving witness that He became the only Son of God? Long before He began His work, was there not already a man by the name of Jesus? You are unable to bring forth

new paths or to represent the Spirit. You cannot express the work of the Spirit or the words that He speaks. You are unable to do the work of God Himself, and that of the Spirit you are unable to do. The wisdom, wonder, and unfathomability of God, and the entirety of the disposition by which God chastises man—all of these are beyond your capacity to express. It would therefore be useless to try to claim to be God; you would have only the name and none of the substance. God Himself has come, but no one recognizes Him, yet He continues on in His work and does so in representation of the Spirit. Whether you call Him man or God, the Lord or Christ, or call Her sister, it does not matter. But the work He does is that of the Spirit and represents the work of God Himself. He does not care about the name by which man calls Him. Can that name determine His work? Regardless of what you call Him, as far as God is concerned, He is the incarnate flesh of the Spirit of God; He represents the Spirit and is approved by the Spirit. If you are unable to make way for a new age, or to bring the old to an end, or to usher in a new age, or to do new work, then you cannot be called God!

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (1)

If, during the present day, there is to emerge a person who is able to display signs and wonders, cast out demons, heal the sick, and perform many miracles, and if this person claims that they are Jesus who has come, then this would be a counterfeit produced by evil spirits which imitate Jesus. Remember this! God does not repeat the same work. Jesus' stage of work has already been completed, and God will never again undertake that stage of work. The work of God is irreconcilable with the notions of man; for example, the Old Testament foretold the coming of a Messiah, and the result of this prophecy was Jesus' coming. This having already happened, it would be wrong for another Messiah to come again. Jesus has already come

once, and it would be wrong if Jesus were to come again this time. There is one name for every age, and each name contains a characterization of that age. In the notions of man, God must always display signs and wonders, must always heal the sick and cast out demons, and must always be just like Jesus. Yet this time, God is not like that at all. If, during the last days, God still displayed signs and wonders, and still cast out demons and healed the sick—if He did exactly the same as Jesus—then God would be repeating the same work, and the work of Jesus would have no significance or value. Thus, God carries out one stage of work in every age. Once each stage of His work has been completed, it is soon imitated by evil spirits, and after Satan begins to follow on the heels of God, God changes to a different method. Once God has completed a stage of His work, it is imitated by evil spirits. You must be clear about this. Why is the work of God today different to the work of Jesus? Why does God today not display signs and wonders, not cast out demons, and not heal the sick? If Jesus' work were the same as the work done during the Age of Law, could He have represented the God of the Age of Grace? Could He have completed the work of the crucifixion? If, as in the Age of Law, Jesus had entered into the temple and kept the Sabbath, then He would have been persecuted by none and embraced by all. If that were so, could He have been crucified? Could He have completed the work of redemption? What would be the point if God incarnate of the last days displayed signs and wonders, like Jesus did? Only if God does another part of His work during the last days, one that represents part of His management plan, can man gain a deeper knowledge of God, and only then can God's management plan be completed.

—The Word, Vol. 1. The Appearance and Work of God. Knowing God's Work Today

In this stage of the work, God does not perform signs and wonders, so that the work will achieve its results by means of words. The reason for

this, moreover, is because the work of God incarnate this time is not to heal the sick and cast out demons, but to conquer man by speaking, which is to say that the native ability possessed by this incarnate flesh of God is to speak words and to conquer man, not to heal the sick and cast out demons. His work in normal humanity is not to perform miracles, not to heal the sick and cast out demons, but to speak, and so the second incarnate flesh seems to people much more normal than the first. People see that God's incarnation is no lie; but this incarnate God is different from Jesus incarnate, and though They are both God incarnate, They are not completely the same. Jesus possessed normal humanity, ordinary humanity, but He was accompanied by many signs and wonders. In this incarnate God, human eyes will see no signs or wonders, neither healing the sick nor driving out demons, nor walking on the sea, nor fasting for forty days…. He does not do the same work that Jesus did, not because, in essence, His flesh is any different from Jesus', but because it is not His ministry to heal the sick and cast out demons. He does not tear down His own work, does not disturb His own work. Since He conquers man through His practical words, there is no need to subdue him with miracles, and so this stage is to complete the work of incarnation. The incarnate God you see today is entirely a flesh, and there is nothing supernatural about Him. He gets sick as others do, needs food and clothing just as others do; He is wholly a flesh. If, this time around, God incarnate performed supernatural signs and wonders, if He healed the sick, cast out demons, or could kill with one word, how could the work of conquest be carried out? How could the work be spread among the Gentile nations? Healing the sick and casting out demons was the work of the Age of Grace, it was the first step in the work of redemption, and now that God has saved man from the cross, He no longer performs that work. If, during the last days, a "God" the same as Jesus

appeared, one who healed the sick, cast out demons, and was crucified for man, that "God," though identical to the description of God in the Bible and easy for man to accept, would not, in its essence, be the flesh worn by the Spirit of God, but by an evil spirit. For it is the principle of God's work never to repeat what He has already completed. And so, the work of God's second incarnation is different from the work of the first. In the last days, God realizes the work of conquest in an ordinary, normal flesh; He does not heal the sick, will not be crucified for man, but simply speaks words in the flesh, and conquers man in the flesh. Only such flesh is God's incarnate flesh; only such flesh can complete God's work in the flesh.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

Your loyalty is in word only, your knowledge is that of thinking and notions, your toils are for the sake of gaining the blessings of heaven, and so what must your faith be like? Even today, you still turn a deaf ear to each and every word of truth. You do not know what God is, you do not know what Christ is, you do not know how to fear Jehovah, you do not know how to enter into the work of the Holy Spirit, and you do not know how to distinguish between the work of God Himself and the misleading of man. You know only to condemn any word of truth expressed by God that does not conform to your own thoughts. Where is your humility? Where is your submission? Where is your loyalty? Where is your desire to seek the truth? Where is your God-fearing heart? I tell you, those who believe in God because of the signs are surely the category that shall be destroyed. Those who are incapable of accepting the words of Jesus who has returned to flesh are surely the progeny of hell, the descendants of the archangel, the category that shall be subjected to everlasting destruction. Many people may not care what I say, but I still want to tell every so-called saint who

follows Jesus that, when you see Jesus descend from the heaven upon a white cloud with your own eyes, this will be the public appearance of the Sun of righteousness. Perhaps that will be a time of great excitement for you, yet you should know that the time when you witness Jesus descend from the heaven is also the time when you go down to hell to be punished. That will be the time of the end of God's management plan and it will be when God rewards the good and punishes the evil. For the judgment of God will have ended before man sees signs, when there is only the expression of truth. Those who accept the truth and do not seek signs, and thus have been purified, shall have returned before the throne of God and entered the Creator's embrace. Only those who persist in the belief that "The Jesus who does not ride upon a white cloud is a false christ" shall be subjected to everlasting punishment, for they only believe in the Jesus who exhibits signs, but do not acknowledge the Jesus who proclaims severe judgment and releases the true way and life. And so it can only be that Jesus deals with them when He openly returns upon a white cloud. They are too stubborn, too confident in themselves, too arrogant. How could such degenerates be rewarded by Jesus? The return of Jesus is a great salvation for those who are capable of accepting the truth, but for those who are unable to accept the truth it is a sign of condemnation. You should choose your own path, and should not blaspheme against the Holy Spirit and reject the truth. You should not be an ignorant and arrogant person, but someone who submits to the guidance of the Holy Spirit and longs for and seeks the truth; only in this way will you benefit. I advise you to tread the path of belief in God with care. Do not jump to conclusions; what is more, do not be casual and thoughtless in your belief in God. You should know that, at the very least, those who believe in God should possess humble and God-fearing hearts. Those who have heard the truth and yet turn their nose up at

it are foolish and ignorant. Those who have heard the truth and yet carelessly jump to conclusions or condemn it are beset by arrogance. No one who believes in Jesus is qualified to curse or condemn others. You should all be someone with sense and who accepts the truth. Perhaps, having heard the way of truth and having read the word of life, you believe that only one in 10,000 of these words are in line with your convictions and the Bible, and then you should continue to seek in that 10,000th of these words. I still advise you to be humble, to not be over-confident, and to not exalt yourself too highly. With the bit of a God-fearing heart you possess, you will gain greater light. If you carefully examine and repeatedly contemplate these words, you shall understand whether or not they are the truth, and whether or not they are life. Perhaps, having only read a few sentences, some people will blindly condemn these words, saying, "This is nothing more than some enlightenment of the Holy Spirit," or, "This is a false christ come to mislead people." Those who say such things are blinded by ignorance! You understand too little of the work and wisdom of God, and I advise you to start again from scratch! You must not blindly condemn the words expressed by God because of the appearance of false christs during the last days, and you must not be someone who blasphemes against the Holy Spirit because you are afraid of being misled. Would that not be a great pity? If, after much examination, you still believe that these words are not the truth, are not the way, and are not the expression of God, then you shall ultimately be punished, and you shall be without blessings. If you cannot accept such truth spoken so plainly and so clearly, then are you not unfit for God's salvation? Are you not someone who is not blessed enough to return before the throne of God? Think about it! Do not be rash and impetuous, and do not treat belief in God as a game. Think for the sake of

your destination, for the sake of your prospects, for the sake of your life, and do not play yourself. Can you accept these words?

—The Word, Vol. 1. The Appearance and Work of God. By the Time You Behold the Spiritual Body of Jesus, God Will Have Made Heaven and Earth Anew

Related Movie Extracts

The Path to Discerning the Real Christ From the False Ones

How to Differentiate Between the True Christ and False Christs

Related Experiential Testimonies

The Lessons I Learned From Being On Guard Against False Christs

Only Wise Virgins Can Welcome the Lord

Related Sermons

Discerning False Christs From the True Christ

Related Hymns

How to Know the Appearance and Work of Christ in the Last Days

The Essence of Christ Is God

Why Christ Has Come to Work on Earth

b. How to differentiate between the true way and false ways

Words of Almighty God of the Last Days

What is the most basic principle in seeking the true way? You have to look at whether or not there is the work of the Holy Spirit in this way, whether or not these words are the expression of the truth, who is testified to, and what it can bring you. Distinguishing between the true way and the false way requires several aspects of basic knowledge, the most fundamental of which is to tell whether or not the work of the Holy Spirit is present therein. For the essence of people's belief in God is the belief in the Spirit of God, and even their belief in God incarnate is because this flesh is the embodiment of the Spirit of God, which means that such belief is still belief in the Spirit. There are differences between the Spirit and the flesh, but because this flesh comes from the Spirit, and is the Word become flesh, thus what man believes in is still the inherent essence of God. So, in distinguishing whether or not it is the true way, above all you must look at whether or not it has the work of the Holy Spirit, after which you must look at whether or not there is truth in this way. The truth is the life disposition of normal humanity, which is to say, that which was required of man when God created him in the beginning, namely, normal humanity in its entirety (including human sense, insight, wisdom, and the basic knowledge of being man). That is, you need to look at whether or not this way can lead people into a life of normal humanity, whether or not the truth that is spoken of is required according to the reality of normal humanity, whether or not this truth is practical and realistic, and whether or not it is most timely. If there is truth, then it is able to lead people into normal and real experiences; people, furthermore, become ever more normal, their human sense becomes

ever more complete, their life in the flesh and the spiritual life become ever more orderly, and their emotions become ever more normal. This is the second principle. There is one other principle, which is whether or not people have an increasing knowledge of God, and whether or not experiencing such work and truth can inspire a God-loving heart in them and bring them ever closer to God. In this it can be measured whether or not this way is the true way. Most fundamental is whether this way is realistic rather than supernatural, and whether or not it is able to provide for the life of man. If it conforms to these principles, the conclusion can be drawn that this way is the true way. I say these words not to make you accept other ways in your future experiences, nor as a prediction that there will be the work of another new age in the future. I say them so that you may be certain that the way of today is the true way, so that you will not only be partially sure in your belief in the work of today and unable to gain insight into it. There are even many who, despite being certain, still follow in confusion; such certainty has no principle to it, and such people must be eliminated sooner or later. Even those who are especially ardent in their following are three parts sure and five parts unsure, which shows that they have no foundation. Because your caliber is too poor and your foundation too shallow, you have no understanding of differentiation. God does not repeat His work, He does not do work that is not realistic, He does not make excessive requirements of man, and He does not do work that is beyond the sense of man. All the work He does is within the scope of man's normal sense, and does not exceed the sense of normal humanity, and His work is done according to man's normal requirements. If it is the work of the Holy Spirit, people become ever more normal, and their humanity becomes ever more normal. People gain an increasing knowledge of their corrupt satanic disposition, and of the substance of man, and they also gain an ever greater

longing for the truth. That is to say, the life of man grows and grows, and the corrupt disposition of man becomes more and more capable of change—all of which is the meaning of God becoming the life of man. If a way is incapable of revealing those things that are the substance of man, is incapable of changing the disposition of man, and, moreover, is incapable of bringing people before God or giving them a true understanding of God, and even causes their humanity to become ever more lowly and their sense ever more abnormal, then this way must not be the true way, and it may be the work of an evil spirit, or the old way. In short, it cannot be the present work of the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God and His Work Can Satisfy God

It is not difficult to inquire into such a thing, but it requires each of us to know this one truth: He who is God incarnate shall possess the essence of God, and He who is God incarnate shall possess the expression of God. Since God becomes flesh, He shall bring forth the work He intends to do, and since God becomes flesh, He shall express what He is, and shall be able to bring the truth to man, bestow life upon him, and point the way for him. Flesh that does not have the essence of God is decidedly not the incarnate God; of this there is no doubt. If man intends to inquire into whether it is God's incarnate flesh, then he must corroborate this from the disposition He expresses and the words He speaks. Which is to say, to corroborate whether or not it is God's incarnate flesh, and whether or not it is the true way, one must discriminate on the basis of His essence. And so, in determining whether it is the flesh of God incarnate, the key lies in His essence (His work, His utterances, His disposition, and many other aspects), rather than external appearance. If man scrutinizes only His external appearance, and as a result overlooks His essence, this shows that man is benighted and

ignorant. External appearance cannot determine essence; what's more, the work of God can never conform to the notions of man. Did not Jesus' outward appearance run counter to the notions of man? Were not His countenance and dress unable to provide any clues as to His true identity? Did not the earliest Pharisees oppose Jesus precisely because they merely looked at His external appearance, and did not take to heart the words in His mouth? It is My hope that each and every brother and sister who seeks the appearance of God will not repeat the tragedy of history. You must not become the Pharisees of modern times and nail God to the cross again. You should carefully consider how to welcome the return of God, and you should have a clear mind regarding how to be someone who submits to the truth. This is the responsibility of everyone who is waiting for Jesus to return riding upon a cloud. We should rub our spiritual eyes to make them clear, and not become mired in words of exaggerated fantasy. We should think about the realistic work of God, and take a look at the practical aspect of God. Do not get carried away or lose yourselves in daydreams, always longing for the day when the Lord Jesus, riding upon a cloud, suddenly descends among you, and takes you who have never known or seen Him, and who do not know how to follow His will. It is better to think upon more practical matters!

—The Word, Vol. 1. The Appearance and Work of God. Preface

Related Hymns

The Principles for Seeking the True Way

How to Know the Appearance and Work of Christ in the Last Days

c. How to discern antichrists

Words of Almighty God of the Last Days

How does God characterize antichrists? As those who hate the truth and oppose God—they are God's enemies! Opposing the truth, hating God, and hating all positive things—this is not the momentary weakness or foolishness found in ordinary people, nor is it the revelation of incorrect thoughts and viewpoints that arise from a moment's distorted comprehension; this is not the problem. The problem is that they are antichrists, the enemies of God, hating all positive things and all truth; they are characters who hate and oppose God. How does God view such characters? God does not save them! These people despise and hate the truth, they have the nature essence of antichrists. Do you understand this? What is being exposed here is wickedness, viciousness, and hatred of the truth. It's the most severe of satanic dispositions among corrupt dispositions, representing Satan's most typical and substantial characteristics, not the corrupt dispositions revealed by ordinary corrupted mankind. Antichrists are a force inimical to God. They can disturb and control the church, and they have the capacity to dismantle and disrupt God's management work. This is not something that ordinary people with corrupt dispositions can do; only antichrists are capable of such actions. Do not underestimate this matter.

—The Word, Vol. 4. Exposing Antichrists. Item Six

In the time when God had not yet become flesh, the measure of whether man opposed God was based on whether man worshiped and looked up to the invisible God in heaven. The way in which opposition to God was defined at that time was not all that practical, for man could not see God, nor did he know what the image of God was like, or how He

worked and spoke. Man had no notions about God whatsoever, and he believed in God vaguely, because God had not yet appeared to man. Therefore, no matter how man believed in God in his imagination, God did not condemn man or make overly high demands of him, because man was completely unable to see God. When God becomes flesh and comes to work among men, all behold Him and hear His words, and all see the deeds that God works from within His body of flesh. At that moment, all man's notions become foam. As for those who have seen God appearing in the flesh, they shall not be condemned if they willingly submit to Him, whereas those who purposefully stand against Him shall be deemed an opponent of God. Such people are antichrists, enemies who willfully stand against God.

—The Word, Vol. 1. The Appearance and Work of God. All People Who Do Not Know God Are People Who Oppose God

Anyone who does not believe in God incarnate is demonic and, moreover, will be destroyed. Those who have faith but do not practice the truth, those who do not believe in God incarnate, and those who do not at all believe in God's existence will also be objects of destruction. All those who will be allowed to remain are people who have undergone the suffering of refinement and stood firm; these are people who have truly endured trials. Anyone who does not recognize God is an enemy; that is, anyone who does not recognize God incarnate—whether or not they are inside or outside this stream—is an antichrist!

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

If you have believed in God for many years, and yet have never submitted to Him, and do not accept the entirety of His words, and instead ask that God submit to you and act according to your notions, then you are the most rebellious of all, you are a disbeliever. How could such people be

able to submit to the work and words of God that do not conform to the notions of man? Most rebellious of all are those who intentionally defy and resist God. They are the enemies of God, the antichrists. Theirs is always an attitude of hostility toward the new work of God; they never have the slightest inclination to submit, nor have they ever gladly submitted or humbled themselves. They exalt themselves before others and never submit to anyone. Before God, they consider themselves the best at preaching the word, and the most skillful in working on others. Never do they discard the "treasures" in their possession, but treat them as family heirlooms for worship, for preaching about to others, and they use them to lecture those fools who idolize them. There are indeed a certain number of people like this in the church. It can be said that they are "indomitable heroes," generation after generation sojourning in the house of God. They take preaching the word (doctrine) to be their highest duty. Year after year, generation after generation, they go about vigorously enforcing their "sacred and inviolable" duty. None dare touch them; not a single person dares openly reproach them. They become "kings" in the house of God, running rampant as they tyrannize others from age to age. This pack of demons seeks to join hands and demolish My work; how can I allow these living devils to exist before My eyes? Even those who are only half submissive cannot carry on until the end, much less these tyrants without the slightest submission in their hearts! The work of God is not easily gained by man. Even using all the strength they have, people can only gain a mere portion of it, ultimately allowing them to be made perfect. What, then, of the children of the archangel, who seek to destroy the work of God? Do they not have even less hope of being gained by God?

—The Word, Vol. 1. The Appearance and Work of God. Those Who Submit to God With a True Heart Shall Surely Be Gained by God

There are those who read the Bible in grand churches and recite it all day long, yet not one among them understands the purpose of God's work. Not one among them is able to know God; still less can any one among them accord with God's intentions. They are all worthless, vile people, each standing on high to lecture God. They willfully oppose God even as they carry His banner. Claiming faith in God, still they eat the flesh and drink the blood of man. All such people are devils that devour the soul of man, head demons that deliberately disturb those trying to step onto the right path, and stumbling blocks impeding those who seek God. They may appear of "sound constitution," but how are their followers to know that they are none other than antichrists who lead people to stand against God? How are their followers to know that they are living devils dedicated to the devouring of human souls?

—The Word, Vol. 1. The Appearance and Work of God. All People Who Do Not Know God Are People Who Oppose God

Look at the leaders of each religion and each denomination—they are all arrogant and self-righteous, and their interpretations of the Bible lack context and are guided by their own notions and imaginings. They all rely on gifts and knowledge to do their work. If they could not preach at all, would people follow them? They do, after all, possess some knowledge and can preach some doctrines, or they know how to win others over and make use of some tricks. They use these things to deceive people, and to bring people before themselves. Nominally, those people believe in God, but in reality, they follow these leaders. When they encounter someone preaching the true way, some of them say, "We have to consult our leader about matters of faith." See how people need the agreement and approval of others when it comes to believing in God and accepting the true way—is this not a problem? What have those leaders become, then? Have they not

become Pharisees, false shepherds, antichrists, and stumbling blocks to people's acceptance of the true way? Such people are of the same kind as Paul.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

We have preached the gospel over and over to many leaders within religious circles, but no matter how we fellowship on the truth with them, they do not accept it. Why is this? It is because their arrogance has become second nature, and God no longer has a place in their hearts. Some people might say, "People under the leadership of certain pastors in the religious world really have a lot of drive; it is as though they have God in their midst." Do you take having enthusiasm for having drive? No matter how lofty those pastors' theories might sound, do they know God? If they truly feared God deep down, would they make people follow them and exalt them? Would they be able to control others? Would they dare to prevent others from seeking the truth and investigating the true way? If they believe that God's sheep are actually theirs, and that they should all listen to them, then is it not the case that they regard themselves as God? Such people are even worse than the Pharisees. Are they not genuine antichrists?

—The Word, Vol. 3. The Discourses of Christ of the Last Days. An Arrogant Nature Is at the Root of Man's Resistance to God

The pastors and elders of the religious world are all people who study biblical knowledge and theology; they are hypocritical Pharisees resisting God. … Are those in Christianity and Catholicism who study the Bible, theology, and even the history of God's work truly believers? Are they different from the believers and followers of God about whom He speaks? In God's eyes, are they believers? No, they study theology, they study God, but they do not follow God or bear witness to Him. Their study of God is the same as those who study history, philosophy, law, biology, or

astronomy. It's just that they don't like science or other subjects—they specifically like to study theology. What is the outcome of their seeking out bits and pieces of God's work to study God? Can they discover God's existence? No, never. Can they understand God's intentions? (No.) Why? Because they live in words, in knowledge, in philosophy, in the human mind and in human thoughts; they will never see God or be enlightened by the Holy Spirit. How does God classify them? As disbelievers, as nonbelievers. These nonbelievers and disbelievers mingle within the so-called Christian community, acting as believers in God, as Christians, but in reality do they have true worship for God? Do they have true submission? (No.) Why is that? One thing is certain: A considerable number of them do not believe in God's existence in their hearts; they do not believe that God created the world and is sovereign over all things, and they believe even less that God can become flesh. What does this unbelief mean? It means to doubt and deny. They even adopt an attitude of not hoping that the prophecies spoken by God, especially those concerning disasters, will be fulfilled or come to pass. This is their attitude toward belief in God, and it is the essence and true face of their so-called faith. These people study God because they are particularly interested in the subject and knowledge of theology, and in the historical facts of God's work; they are purely a group of intellectuals studying theology. These intellectuals do not believe in the existence of God, so how do they react when God comes to work, when God's words are fulfilled? What is their first reaction when they hear that God has become flesh and started a new work? "Impossible!" Whoever preaches God's new name and God's new work, they condemn that person, and they even want to kill or eliminate him. What kind of manifestation is this? Is this not the manifestation of a typical antichrist? What difference is there between them and the Pharisees, chief priests, and scribes of old?

They are hostile toward God's work, toward God's judgment in the last days, toward God becoming flesh, and even more so, they are hostile to the fulfillment of God's prophecies. They believe, "If you do not become flesh, if you are in the form of a spiritual body, then you are god; if you are incarnated and become a person, then you are not god, and we do not acknowledge you." What does this imply? It means that as long as they are here, they will not allow God to become flesh. Isn't this a typical antichrist? This is a genuine antichrist.

—The Word, Vol. 4. Exposing Antichrists. Item Seven: They Are Wicked, Insidious, and Deceitful (Part Three)

There is another manifestation of antichrists in their treatment of God incarnate: They say, "As soon as I saw christ was an ordinary person, notions formed in my mind. The Word Appears in the Flesh is an expression of god; it is the truth, and I admit it. I have a copy of The Word Appears in the Flesh, and that's enough. I don't need to have contact with christ. If I have notions, negativity, or weakness, I can resolve them just by reading god's word. It is easy to form notions if I have contact with god incarnate, and this will show I am too deeply corrupted. If I happen to be condemned by god, I will have no hope of salvation. So, it's better if I just read god's word on my own. It is god in heaven who can save people." It is God's present words and fellowship, especially those words that expose antichrists' disposition and essence, that most sting antichrists' hearts and are the most painful to them. These are the words antichrists are the least willing to read. Therefore, antichrists wish in their hearts that God would leave the earth soon, so that they can rule by dint of their own power on earth. They believe that the flesh in which God is incarnate, this ordinary person, is superfluous to them. They always ponder, "Before listening to christ's sermons, I felt I understood everything, and was fine in all regards,

but after listening to christ's sermons, it's different. I now feel as if I have nothing, I feel I am so insignificant and pitiable." Therefore, they determine that Christ's words are not exposing them but others, and think there's no need to listen to Christ's sermons, that reading The Word Appears in the Flesh is enough. In the hearts of antichrists, their main intention is to deny the fact of God becoming flesh, to deny the fact that Christ expresses the truth, thinking that in this way there is hope for them to be saved through their belief in God, and they can reign as kings in the church, thus satisfying their initial intention in believing in God. Antichrists have an inborn nature of resistance to God; they are as incompatible with the incarnate God as fire and water, in eternal disaccord. They think that every day Christ exists is a day on which it will be hard for them to shine, and that they are in danger of being condemned, eliminated, destroyed, and punished. So long as Christ does not speak and does not work, and so long as God's chosen people do not look up to Christ, then antichrists' opportunity is upon them. They have a chance to demonstrate their abilities. With a wave of the hand, masses of people will defect to their side, and antichrists can reign as kings. The nature essence of antichrists is to be averse to the truth and hateful toward Christ. They compete with Christ over who is more talented or who is more capable; they compete with Christ over whose words carry more power and whose abilities are greater. As they are doing the same thing as Christ, they are out to make others see that although they and He alike are human, Christ's abilities and scholarship are no better than an ordinary person's. Antichrists compete with Christ in every way, contesting who is better, and trying to deny from every angle the fact that Christ is God, that He is the embodiment of God's Spirit, and that He is the embodiment of truth. They also think of various ways and means in every area to prevent Christ from holding power among God's chosen people, to prevent Christ's words from

being spread or implemented among God's chosen people, and even to prevent the things Christ does and His demands of, and hopes for, people from being realized among God's chosen ones. It is as if when Christ is present, they are snubbed, and are condemned and rejected by the church—a group of people put in a dark corner. We can see in the various manifestations of antichrists that by essence and disposition, they are irreconcilable with Christ—they cannot be under the same sky as Him! Antichrists have been inimical to God since they were born; they are out specifically to resist God, and they want to defeat and vanquish Christ. They want all the work Christ does to be in vain and for nothing, so that in the end, Christ will not gain many people, and so that no matter where He does work, He will get no results. Only then will antichrists be happy. If Christ expresses truths, and people are thirsty for them, seek them, gladly accept them, are willing to expend themselves for Christ, to forsake everything and spread Christ's gospel, then antichrists grow despondent and feel there is no hope for tomorrow, that there will never be a chance for them to shine, as though they were cast into hell. To look at these manifestations of antichrists, is this essence of theirs to fight God and regard Him with hostility inculcated in them by someone else? It absolutely is not; they are born with it. Therefore, antichrists are a type of person that, from birth, is the reincarnation of the devil, the devil come to earth. They can never possibly accept the truth, and will never accept Christ, exalt Christ, or bear witness to Christ. Although by appearances, you will not see them publicly judge or condemn Christ, and although they can compliantly exert some effort and pay a price, as soon as they have a chance, when the moment is ripe, antichrists' irreconcilability with God will show itself. The fact that antichrists fight God and establish an independent kingdom will become public. All of these things have happened before in places where

there are antichrists, and they have been especially frequent in these years when God does His work of judgment of the last days; many people have experienced and observed them.

—The Word, Vol. 4. Exposing Antichrists. Item Ten: They Despise the Truth, Brazenly Flout Principles, and Ignore the Arrangements of God's House (Part Four)

The essence of the behavior of antichrists is to constantly use various means and methods to satisfy their ambitions and desires, to mislead and ensnare people, and to gain high status so that people will follow and worship them. It is possible that in the depths of their hearts they are not deliberately vying over humanity with God, but one thing is certain: Even when they do not vie with God for humans, they still wish to have status and power among them. Even if the day comes when they realize that they are vying with God for status, and they rein themselves in a bit, they still employ different methods to pursue status and reputation; it is clear to them in their hearts that they will secure legitimate status, by winning the approval and admiration of some people. In short, though everything antichrists do appears to comprise a performance of their duties, its consequence is to mislead people, to make them worship and follow them —in which case, performing their duty in this way is exalting and testifying to themselves. Their ambition to control people and to gain status and power in the church will never change. They are out-and-out antichrists. No matter what God says or does, and no matter what He asks of people, antichrists do not do what they should do or perform their duties in a way that befits His words and requirements, nor do they give up their pursuit of power and status as a result of understanding any of the truth. At all times, their ambitions and desires still remain, they still occupy their hearts and control their whole being, directing their behavior and thoughts, and determining the path they walk. They are bona fide antichrists. What is seen

most of all in antichrists? Some people say, “Antichrists vie with God to gain people, they do not acknowledge God.” It is not that they do not acknowledge God; in their hearts they do genuinely acknowledge and believe in His existence. They are willing to follow Him and want to pursue the truth, but they can’t help themselves, and so they can do evil. Though they may say many things that sound good, one thing will never change: Their ambition and desire for power and status will never change. They will never give up their pursuit of power and status because of failure or setback, or because God has set them aside or abandoned them. Such is the nature of antichrists. So what do you say, has there ever been an antichrist who changed their ways and began to pursue the truth because they suffered hardship, or came to understand a little of the truth, and acquired a little knowledge of God—do such people exist? We’ve never seen that. The antichrists’ ambition for and pursuit of status and power will never change, and once they seize power, they will never let it go; this determines precisely their nature essence. There is not the slightest inaccuracy in God’s defining such people as antichrists; it has been determined by their very nature essence. Some people, perhaps, believe that antichrists try to vie over humanity with God. However, sometimes antichrists do not necessarily have to vie with Him; their knowledge, understanding, and need for status and power are unlike those of normal people. Normal people can sometimes be vainglorious; they can try to win credit with others, try to make a good impression on them, and try to vie for a good ranking. This is the ambition of normal people. If they are replaced as leaders, losing their status, it will be hard for them, but with a change in their environment, some growth in their stature, some attainment of entry into the truth, or the gaining of a deeper understanding of the truth, their ambition gradually cools. A change occurs in the path they take and the direction they proceed along, and their

pursuit of status and power fades. Their desires, too, gradually lessen. Antichrists, however, are different: They could never give up their pursuit of status and power. At any given time, in any environment, and no matter what people they have around them and however old they might be, their ambition and desire will never change. What indicates that their ambition will never change? Say, for example, that they are a church leader. In their hearts, they're always thinking about how they can control everyone in the church. If they are transferred to another church where they are not the leader, will they gladly be a normal follower? Absolutely not. They will still be thinking about how to gain status, and how to control everyone. No matter where they go, they wish to rule like a king. Even if they were put in a place with no people, in a flock of sheep, they would still want to lead the flock. If they were put with cats and dogs, they would want to be king of the cats and dogs, and rule over the animals. They are consumed with ambition, are they not? Are such people's dispositions not demonic? Are these not the dispositions of Satan? Satan is just such a thing. In heaven, Satan wanted to stand equal to God, and after being cast to earth, it always tried to control man, to make man worship it and treat it as God. Antichrists always want to control people because they have a satanic nature; they live according to their satanic disposition, which has already gone beyond the bounds of normal people's reason. Isn't this a little abnormal? What does this abnormality refer to? It means that their behavior should not be found in normal humanity. So, what is this behavior? What governs it? It is governed by their nature. They have the essence of an evil spirit, and are unlike normal corrupt mankind. This is the difference. That antichrists will stop at nothing in their pursuit of power and status not only exposes their nature essence, but also shows people that their hideous countenance is exactly the face of Satan and demons. Not only do they vie with people for

status, they also dare to vie with God for status. They will only be satisfied when they take God's chosen ones for themselves and have them completely under their control. No matter which church or group of people antichrists are in, they want to gain status, hold power, and make people listen to them. Regardless of whether people are willing or whether they agree, antichrists want to have the final say and have people obey and accept them. Is this not the nature of an antichrist? Are people willing to listen to them? Do they elect them and recommend them? No. But antichrists still want to have the final say. No matter whether people agree or not, antichrists want to speak and act on their behalf, they want to be noticed. They even try to force their ideas on other people, and if people don't accept it, antichrists will rack their brains trying to make them accept it. What problem is this? This is shamelessness and brazenness. People such as this are bona fide antichrists, and regardless of whether they are leaders or not, they are antichrists all the same. They have the nature essence of an antichrist.

—The Word, Vol. 4. Exposing Antichrists. Item Five: They Mislead, Draw In, Threaten, and Control People

Antichrists have the highest interest in material things, money, and status. They're certainly nothing like how they speak on the surface, "I believe in god. I don't pursue the world, and I don't covet money." They're absolutely not as they say. Why do they pursue and maintain status with all their might? Because they wish to possess, or control and seize, everything they have jurisdiction over—money and material things, in particular. They enjoy this money and these material things as though they were the benefits of their status. They're genuine descendants of the archangel, with the nature essence of Satan in name and in fact. All who pursue status and value money certainly have a problem with their disposition essence. It's

not so simple as them just having an antichrist's disposition: They are very ambitious. They want to control the money of God's house. If they're made responsible for an item of work, then first of all, they won't let others intervene, nor will they accept inquiries or supervision from the Above; beyond that, when they're the supervisors of any item of work, they'll find ways to show themselves off, safeguard themselves, and elevate themselves. They always wish to come out on top, to become people who rule over and control others. They also wish to wield and vie for higher status, and even to control every part of God's house—its money, especially. Antichrists have a special love for money. When they see it, their eyes light up; in their minds, they're always thinking about money and making efforts toward it. These are all signs and signals of antichrists. If you fellowship the truth with them, or try to learn about the brothers' and sisters' states, asking such questions as how many of them are weak and negative, what results each of them is getting in their duty, and which of them aren't suited to their duty, antichrists won't be interested. But when it comes to God's offerings—the amount of money, who's safeguarding it, where it's being kept, its passcodes, and so on—this is what they care about most. An antichrist has an exceptional command of these things. They know them like the back of their hand. This, too, is a sign of an antichrist. Antichrists are best at speaking nice-sounding words, but they don't do actual work. Instead, they're always preoccupied with thoughts of enjoying God's offerings. Tell Me, aren't antichrists immoral? They have no humanity at all—they're devils, through and through.

—The Word, Vol. 4. Exposing Antichrists. Item Eight: They Would Have Others Submit Only to Them, Not the Truth or God (Part Two)

How should God's chosen people treat antichrists? They must discern them, expose them, report them, and spurn them. Only then can following

God to the very end and entering onto the right track of faith in God be assured. Antichrists are not your leaders, no matter how they misled others into choosing them as leader. Don't acknowledge them, and don't accept their leadership—you must discern them and spurn them, because they can't help you understand the truth, nor can they support you or provide for you. These are the facts. If they cannot lead you into the truth reality, they are not fit to be leaders or workers. If they cannot lead you to understanding the truth and experiencing the work of God, they are those who oppose God, and you should discern them, expose them, and spurn them. Everything they do is in order to mislead you into following them, and to make you join their group to undermine and disturb the work of the church, to rope you into taking the path of antichrists, as they do. They want to drag you to hell! If you cannot tell them for what they are, and believe that since they are your leaders, you should obey them, and make concessions to them, then you are someone who betrays both the truth and God—and such people cannot be saved. If you wish to be saved, not only must you surpass the hurdle of the great red dragon, and not only must you be able to discern the great red dragon, to see through to its hideous countenance and rebel against it utterly—there is also the hurdle of the antichrists for you to surpass. In the church, an antichrist is not only the enemy of God, but also the enemy of God's chosen people. If you cannot discern an antichrist, you are liable to be misled and won over, walk the path of an antichrist, and be cursed and punished by God. If that happens, your faith in God has completely failed. What must people possess to be granted salvation? First, they must understand many truths, and be able to discern the essence, disposition, and path of an antichrist. This is the only way to ensure not worshiping or following people while believing in God, and the only way to follow God to the very end. Only people who are able to discern an

antichrist can truly believe in, follow, and bear witness for God. Some will then say, “What do I do if I don’t currently have the truth for that?” You must equip yourself with the truth with all haste; you must learn to see into people and things. Discerning an antichrist is no simple matter, and requires the ability to clearly see their essence, and see through the plots, tricks, intentions and goals behind everything they do. That way you will not be misled or controlled by them, and you can stand firm, safely and securely pursue the truth, and be steadfast on the path of pursuing the truth and attaining salvation. If you cannot surpass the hurdle of the antichrists, then it can be said that you are in great danger, and you are liable to be misled and captured by an antichrist and come to live under Satan’s influence. It is possible that there are some among you who hinder and trip people who pursue the truth, and they are those people’s enemies. Do you accept this? There are some who do not dare to face this fact, nor do they dare to accept it as fact. But the antichrists’ misleading people really does happen in the churches, and happens often; it is just that people cannot discern it. If you cannot pass this test—the test of antichrists, then you are either misled and controlled by antichrists or made to suffer, tortured, pushed out, suppressed, and abused by them. Ultimately, your measly little life will not withstand for long, and will wither; you will no longer have faith in God, and you will say, “God isn’t even righteous! Where is god? There is no justice or light in this world, and there’s no such thing as god’s salvation of humanity. We might as well pass our days going to work and making money!” You deny God, you stray from God, and no longer believe that He exists; any hope that you will obtain salvation is entirely gone. So, if you want to get to where you can be granted salvation, the first test you must pass is one of being able to perceive and see through Satan, and you must also have the courage to stand up and expose and forsake Satan. Where, then, is Satan?

Satan is at your side and all around you; it might even be living inside your heart. If you are living within Satan's disposition, it can be said that you belong to Satan. You cannot see or touch the Satan and evil spirits of the spiritual realm, but the Satans and living devils that exist in real life are everywhere. Any person who is averse to the truth is evil, and any leader or worker who does not accept the truth is an antichrist or false leader. Are such people not Satans and living devils? These people might be the very ones you worship and look up to; they could be the people who lead you or the people you have long admired, trusted, relied upon, and hoped for in your heart. In fact, however, they are roadblocks standing in your way and hindering you from pursuing the truth and obtaining salvation; they are false leaders and antichrists. They can take control of your life and the path you walk, and they can ruin your chance to be granted salvation. If you fail to discern them and see through them, then at any moment, you could be misled and captured. Thus, you are in great danger. If you cannot extricate yourself from this danger, you are Satan's sacrificial victim. Anyway, people who are misled and controlled, and become the followers of an antichrist can never, ever attain salvation. Because they do not love or pursue the truth, it is an inevitable result that they are misled and follow an antichrist.

—The Word, Vol. 4. Exposing Antichrists. Item Three: They Exclude and Attack Those Who Pursue the Truth

Related Movie Extracts

Why Do the Religious Pastors Stop People From Examining the True Way?

Related Experiential Testimonies

Hanging by a Thread

Related Hymns

God’s Basis for Condemning People

Those Who Do Not Know God Oppose God

d. How to differentiate between God's work and the work of man

Words of Almighty God of the Last Days

The work of God Himself involves the work of all of mankind, and it also represents the work of the entire era, which means that God's own work represents every dynamic and trend of the work of the Holy Spirit, whereas the work of the apostles comes after God's own work and follows from it, and it does not lead the era, nor does it represent trends of the Holy Spirit's work in a whole era. They only do the work man ought to do, which has nothing at all to do with the management work. The work God does Himself is a project within the management work. Man's work is only the duty that people who are used perform, and it is unrelated to the management work. Despite the fact that they are both the work of the Holy Spirit, due to differences in identities and representations of the work, there are clear and essential differences between God's own work and the work of man. Moreover, the extent of the work done by the Holy Spirit varies on objects with different identities. These are the principles and scope of the work of the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

The work of God incarnate begins a new era, and those who continue His work are those who are used by Him. The work done by man is all within the ministry of God in the flesh, and it is incapable of going beyond this scope. If God incarnate had not come to do His work, man would not be able to bring the old age to an end and would not be able to usher in a new era. The work done by man is merely within the range of his duty that is humanly possible to do, and it does not represent the work of God. Only the incarnate God can come and complete the work that He should do and,

besides Him, no one can do this work on His behalf. Of course, what I speak of is in regard to the work of incarnation.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

The word of God cannot be made out to be the word of man, and still less can one make the word of man to be the word of God. A man used by God is not the incarnate God, and the incarnate God is not a man used by God. In this, there is an essential difference. Perhaps, after reading these words, you do not acknowledge them to be the words of God, but only as the enlightenment that man has gained. In that case, you are blinded by ignorance. How can the words of God be the same as the enlightenment that man has gained? The words of God incarnate open up a new age, guide all of mankind, reveal mysteries, and show man the direction he is to take in the new age. The enlightenment obtained by man is but simple instructions for practice or knowledge. It cannot guide all of mankind into a new age or reveal the mysteries of God Himself. When all is said and done, God is God, and man is man. God has the essence of God, and man has the essence of man. If man views the words spoken by God as simple enlightenment by the Holy Spirit, and takes the words of the apostles and prophets as words personally spoken by God, that would be man's mistake. No matter what, you should never mix up right and wrong, or make high out to be low, or mistake the profound for the shallow; no matter what, you should never deliberately refute what you know to be the truth. Everyone who believes there is a God should inquire into problems from the correct standpoint, and accept God's new work and His new words from the perspective of His created being; otherwise, they will be eliminated by God.

—The Word, Vol. 1. The Appearance and Work of God. Preface

The work carried out by the one who is used by God is in order to cooperate with the work of Christ or the Holy Spirit. This man is raised up among man by God, he is there to lead all of God's chosen ones, and he is also raised up by God in order to do the work of human cooperation. With someone such as this, who is able to do the work of human cooperation, more of God's requirements toward man and the work that the Holy Spirit must do among man can be achieved through him. Another way of putting it is like this: God's aim in using this man is so that all those who follow God can better understand God's intentions, and can attain more of God's requirements. Because people are incapable of directly understanding God's words or God's intentions, God has raised someone up who is used to carry out such work. This person who is used by God can also be described as a medium through which God guides people, as the "translator" who communicates between God and man. Thus, such a man is unlike any of those who work in God's household or who are His apostles. Like them, he can be said to be someone who serves God, yet in the essence of his work and the background of his use by God he differs greatly from the other workers and apostles. In terms of the essence of his work and the background of his use, the man who is used by God is raised up by Him, he is prepared by God for God's work, and he cooperates in the work of God Himself. No person could ever do his work in his stead—this is human cooperation that is indispensable alongside the divine work. The work carried out by other workers or apostles, meanwhile, is but the conveyance and implementation of the many aspects of the arrangements for the churches during each period, or else the work of some simple provision of life in order to maintain the church life. These workers and apostles are not appointed by God, much less can they be called those who are used by the Holy Spirit. They are selected from among the churches and, after they

have been trained and cultivated for a period of time, those who are fit are kept on, while those who are unfit are sent back to where they came from. Because these people are selected from among the churches, some show their true colors after becoming leaders, and some even do many bad things and end up being eliminated. The man who is used by God, on the other hand, is someone who has been prepared by God, and who possesses a certain caliber, and has humanity. He has been prepared and made perfect in advance by the Holy Spirit, and is completely led by the Holy Spirit, and, particularly when it comes to his work, he is directed and commanded by the Holy Spirit—as a result of this there is no deviation on the path of leading God's chosen ones, for God surely takes responsibility for His own work, and God does His own work at all times.

—The Word, Vol. 1. The Appearance and Work of God. Concerning God's Use of Man

If, when He came to the flesh, God only did the work of divinity, and there were no people who accord with His intentions to work in concert with Him, then man would be incapable of understanding God's intentions or engaging with God. God must use normal people who are in accordance with His intentions to complete this work, to watch over and shepherd the churches, so that the level that man's cognitive processes, his brain, are capable of imagining can be achieved. In other words, God uses a small number of people who accord with His intentions to "translate" the work that He does within His divinity, so that it can be opened up—to transform divine language into human language, so that people can comprehend and understand it. If God did not do so, no one would understand God's divine language, because the people who are in accordance with God's intentions are, after all, a small minority, and man's comprehension ability is weak. That is why God chooses this method only when working in the incarnate flesh. If there were only divine work, there would be no way for man to

know or engage with God, because man does not understand God's language. Man is able to understand this language only through the agency of the people who accord with God's intentions, who clarify His words. However, if there were only such people working within humanity, that could only maintain man's normal life; it could not transform man's disposition. God's work could not have a new starting point; there would only be the same old songs, the same old platitudes. Only through the agency of the incarnate God, who says all that needs to be said and does all that needs to be done during the period of His incarnation, after which people work and experience according to His words, only thus will their life disposition be able to change, and only thus will they be able to flow with the times. He who works within divinity represents God, while those who work within humanity are people used by God. Which is to say, the incarnate God is essentially different from the people used by God. The incarnate God is able to do the work of divinity, whereas the people used by God are not. At the beginning of each age, God's Spirit speaks personally and launches the new era to bring man into a new beginning. When He has finished speaking, this signifies that God's work within His divinity is done. Thereafter, people all follow the lead of those used by God to enter into their life experience.

—The Word, Vol. 1. The Appearance and Work of God. The Essential Difference Between the Incarnate God and the People Used by God

Even a man who is used by the Holy Spirit cannot represent God Himself. This is not only to say that such a man cannot represent God, but also that the work he does cannot directly represent God. In other words, human experience cannot be placed directly within the management of God, and it cannot represent the management of God. The work that God Himself does is entirely the work He intends to do in His own management plan and

it pertains to the great management. The work done by man consists of supplying their individual experience. It consists of finding out a new path of experience beyond that trodden by those who have gone before, and of guiding their brothers and sisters while under the guidance of the Holy Spirit. What these people supply is their individual experience or the spiritual writings of spiritual people. Although these people are used by the Holy Spirit, the work they do is unrelated to the great work of management in the six-thousand-year plan. They are merely those who have been raised up by the Holy Spirit in different periods to lead the people in the stream of the Holy Spirit, until the functions they can perform are at an end or until their lives come to an end. The work they do is only to prepare an appropriate path for God Himself or to continue a certain aspect of the management of God Himself on earth. In themselves, these people are unable to do the greater work of His management, nor can they open up new ways out, even less can any of them bring to a conclusion all of God's work from the former age. Therefore, the work they do represents only a created being performing his function and cannot represent God Himself performing His ministry. This is because the work they do is unlike that done by God Himself. The work of ushering in a new age is not something that can be done by man in God's place. It cannot be done by any other than God Himself. All the work done by man consists of performing his duty as a created being and is done when he is moved or enlightened by the Holy Spirit. The guidance that these people provide consists entirely of showing man the path of practice in daily life and how he should act in harmony with the intentions of God. The work of man neither involves the management of God nor represents the work of the Spirit. As an example, the work of Witness Lee and Watchman Nee was to lead the way. Be the way new or old, the work was premised upon the principle of remaining

within the Bible. Whether it was to restore the local church or build the local church, their work had to do with establishing churches. The work they did carried on the work that Jesus and His apostles had left unfinished or had not further developed in the Age of Grace. What they did in their work was to restore what Jesus had, in His work of the time, asked of the generations coming after Him, such as keeping their heads covered, receiving baptism, breaking bread, or drinking wine. It could be said that their work was to keep to the Bible and to seek paths within the Bible. They made no new advances of any kind. … since the work of the people used by the Holy Spirit is unlike the work done by God Himself, their identities and the subjects on behalf of whom they act are likewise different. This is because the work the Holy Spirit intends to do is different, and on this account those who alike do work are accorded different identities and statuses. The people used by the Holy Spirit may also do some work that is new and may also eliminate some work done in the former age, but what they do cannot express the disposition and the intentions of God in the new age. They work only to do away with the work of the former age, and not in order to do new work for the purpose of directly representing the disposition of God Himself. Thus, no matter how many outdated practices they abolish or how many new practices they introduce, they still represent man and created beings. When God Himself carries out work, however, He does not openly declare the abolishment of the practices of the old age or directly declare the commencement of a new age. He is direct and straightforward in His work. He is forthright in performing the work He intends to do; that is, He directly expresses the work that He has brought about, directly does His work as originally intended, expressing His being and disposition. As man sees it, His disposition and so too His work differ from those in ages past. However, from the perspective of God Himself, this

is merely a continuation and further development of His work. When God Himself works, He expresses His word and directly brings the new work. In contrast, when man works, it is through deliberation and study, or it is an extension of knowledge and systematization of practice founded on the work of others. That is to say, the essence of the work done by man is to follow an established order and to "walk old paths in new shoes." This means that even the path walked by the people used by the Holy Spirit is built upon that launched by God Himself. So, when all is said and done, man is still man, and God is still God.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (1)

During the Age of Grace, Jesus uttered some words and carried out one stage of work. There was a context to all of them, and they were all appropriate for the states of the people of that time; Jesus spoke and worked as befitted the context at the time. He also spoke some prophecies. He prophesied that the Spirit of truth would come during the last days and would carry out a stage of work. Which is to say, He understood nothing beyond the work He Himself was to do during that age; the work brought by God incarnate is, in other words, limited. Thus, He only does the work of the age He is in and does not do other work that has no connection to Him. At that time, Jesus did not work according to feelings or visions, but as befitted the time and context. No one led or guided Him. The entirety of His work was His own being—it was the work that ought to be carried out by the incarnate Spirit of God, which was all of the work ushered in by the incarnation. Jesus worked only according to what He Himself saw and heard. In other words, the Spirit worked directly; there was no need for messengers to appear to Him and give Him dreams, nor for any great light to shine upon Him and allow Him to see. He worked freely and without restraint, which was because His work was not based on feelings. In other

words, when He worked, He did not grope and guess, but accomplished things with ease, working and speaking according to His own ideas and what He saw with His own eyes, providing immediate sustenance to each of the disciples who followed Him. This is the difference between the work of God and the work of people: When people work, they seek and grope about, always imitating and deliberating based on the foundation laid by others to achieve deeper entry. God's work is the provision of what He is, and He does the work that He Himself ought to do. He does not provide sustenance to the church using knowledge from the work of any man. Instead, He does the present work based on people's states.

—The Word, Vol. 1. The Appearance and Work of God. Practice (5)

When God comes to the earth, He does only His work within divinity, which is what the heavenly Spirit has entrusted to the incarnate God. When He comes, He but speaks across the land, to give voice to His utterances by different means and from different perspectives. He chiefly takes supplying man and teaching man as His goals and working principle, and does not concern Himself with such things as interpersonal relationships or the details of people's lives. His main ministry is to speak for the Spirit. That is, when God's Spirit appears tangibly in the flesh, He only provides for man's life and releases the truth. He does not involve Himself in man's work, which is to say, He does not partake in the work of humanity. Humans cannot do divine work, and God does not partake in human work. In all the years since God came to this earth to perform His work, He has always done it through people. These people, however, cannot be considered God incarnate—only those who are used by God. The God of today, meanwhile, can speak directly from the perspective of divinity, sending forth the Spirit's voice and working on behalf of the Spirit. All those whom God has used throughout the ages are, likewise, instances of God's Spirit working within

a fleshly body—so why can't they be called God? But today's God is also God's Spirit working directly in the flesh, and Jesus too was God's Spirit working in the flesh; both of Them are called God. So what's the difference? The people that God has used throughout the ages have all been capable of normal thought and reason. They have all understood the principles of human conduct. They have had normal human ideas, and have been possessed of all the things that normal people should possess. Most of them have had exceptional talent and innate intelligence. In working upon these people, God's Spirit harnesses their talents, which are their God-given gifts. God's Spirit brings their talents into play, using their strengths in God's service. Yet the essence of God is without ideas or thought, unadulterated with human intentions, and even lacks what normal humans possess. Which is to say, He is not even conversant with the principles of human conduct. This is how it is when today's God comes to the earth. His work and His words are unadulterated with human intentions or human thought, but they are a direct manifestation of the intentions of the Spirit, and He works directly on God's behalf. This means that the Spirit directly speaks, that is, the divinity directly does the work, without mixing in even one bit of man's intentions. In other words, the incarnate God embodies divinity directly, is without human thought or ideas, and has no understanding of the principles of human conduct. If only divinity were at work (meaning if only God Himself were at work), there would be no way for God's work to be carried out on earth. So when God comes to earth, He must have a small number of people He uses to work within humanity in conjunction with the work that God does in divinity. In other words, He uses human work to uphold His divine work. If not, there would be no way for man to directly engage with the divine work. This is how it was with Jesus and His disciples. During His time in the world, Jesus abolished the

old laws and established new commandments. He also spoke many words. All this work was done in divinity. The others, such as Peter, Paul, and John, all rested their subsequent work on the foundation of Jesus' words. Which is to say, God launched His work in that age, ushering in the beginning of the Age of Grace; that is, He ushered in a new era, abolishing the old, and also fulfilling the words, "God is the Beginning and the End." In other words, man must perform human work upon the foundation of divine work. Once Jesus had said all He needed to say and finished His work on earth, He left man. After this, all people, in working, did so according to the principles expressed in His words, and practiced according to the truths of which He spoke. All of these people worked for Jesus. If it had been Jesus alone doing the work, no matter how many words He spoke, people would have had no means of engaging with His words, because He was working in divinity and could only speak words of divinity, and He could not have explained things to the point where normal people could understand His words. And so He had to have the apostles and prophets who came after Him supplement His work. This is the principle of how God incarnate does His work—using the incarnate flesh to speak and to work so as to complete the work of divinity, and then using a few, or perhaps more, people who are in accordance with God's intentions to supplement His work. That is, God uses people who are in accordance with His intentions to do the work of shepherding and watering in humanity so that God's chosen people may enter the truth reality.

—The Word, Vol. 1. The Appearance and Work of God. The Essential Difference Between the Incarnate God and the People Used by God

The work of man signifies his experience and his humanity. What man provides and the work he does represent him. Man's insight, man's reasoning, man's logic, and his rich imagination are all included in his

work. Man's experience is particularly able to signify his work, and a person's experiences become the components of his work. Man's work can express his experience. When some people experience negatively, most of the language of their fellowship will consist of negative elements. If their experience for a period of time is positive and they are especially possessed of a path in the positive aspect, their fellowship is very encouraging, and people can obtain positive provisions from them. If a worker becomes negative for a period of time, his fellowship will always carry negative elements. This kind of fellowship is depressing, and others will unconsciously become depressed after his fellowship. The state of followers changes depending on that of the leader. Whatever a worker is like inside, that is what he expresses, and the work of the Holy Spirit often changes with man's state. He works according to people's experience and does not force them, but makes demands of people according to the normal course of their experience. This is to say that man's fellowship differs from the word of God. What people fellowship conveys their individual insights and experience, expressing their insights and experience on the basis of God's work. Their responsibility is to find out, after God works or speaks, what of it they ought to practice or enter into, and then to deliver it to followers. Therefore, man's work represents his entry and practice. Of course, such work is mixed with human lessons and experience or some human thoughts. However the Holy Spirit works, whether on man or in God incarnate, the workers always express what they are. Though it is the Holy Spirit who works, the work is founded on what man inherently is, because the Holy Spirit does not work without foundation. In other words, the work does not come from nothing, but is always done in accord with actual circumstances and real conditions. Only in this way can man's disposition be transformed and his old notions and old thoughts be changed. What man expresses is

what he sees, experiences, and can imagine, and it is attainable by man's thinking, even if it is doctrine or notions. Man's work cannot exceed the scope of man's experience, nor what man sees, nor what man can imagine or conceive, regardless of the size of that work. All God expresses is what He Himself is, and this is unattainable by man—that is, beyond the reach of man's thinking. He expresses His work of leading all mankind, and this is unrelated to the details of human experience, but is concerned instead with His own management. What man expresses is his experience, while what God expresses is His being, which is His inherent disposition, beyond the reach of man. Man's experience is his insight and knowledge acquired on the basis of God's expression of His being. Such insight and knowledge are called man's being, and the basis of their expression is man's inherent disposition and caliber—this is why they are also called man's being. Man is able to fellowship what he experiences and sees. No one can fellowship that which they have not experienced, have not seen, or their thinking cannot reach, those being things they do not have inside of them. If what man expresses is not from his experience, it is then his imagination or doctrine. Simply put, there is no reality in his words. Were you never to come into contact with the things of society, you would not be able to fellowship clearly the complex relationships of society. If you had no family, were others to talk about family issues, you would not understand most of what they said. So, what man fellowships and the work he does represent his inner being.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

My speech represents My being, but what I say is beyond the reach of man. What I say is not that which man experiences, and it is not something that man can see; it is also not something that man can touch, but is what I am. Some people acknowledge only that what I fellowship is what I have

experienced, but they do not recognize that it is the direct expression of the Spirit. Of course, what I say is what I have experienced. It is I who have done the management work for six thousand years. I have experienced everything from the beginning of the creation of mankind until now; how would I be unable to discuss that? When it comes to man's nature, I have seen clearly; I observed it long ago. How would I be unable to talk clearly about it? Since I have seen the substance of man clearly, I am qualified to chastise man and judge him, because all of man came from Me but has been corrupted by Satan. Of course, I am also qualified to assess the work I have done. Although this work is not done by My flesh, it is the direct expression of the Spirit, and this is what I have and what I am. Therefore, I am qualified to express it and to do the work I ought to do. What people say is what they have experienced. It is what they have seen, what their minds can reach, and what their senses can detect. That is what they can fellowship. The words spoken by God's incarnate flesh are the direct expression of the Spirit and they express the work that has been done by the Spirit, which the flesh has not experienced or seen, yet He still expresses His being, for the essence of the flesh is the Spirit, and He expresses the work of the Spirit. It is work already done by the Spirit, though it is beyond the reach of the flesh. After incarnation, through the expression of the flesh, He enables people to know God's being and allows people to see God's disposition and the work that He has done. The work of man gives people greater clarity about what they should enter into and what they should understand; it involves leading people toward understanding and experiencing the truth. Man's work is to sustain people; God's work is to open up new paths and new eras for mankind, and to reveal to people that which is not known by mortals, enabling them to know His disposition. God's work is to lead all of mankind.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

The work of man stays within a range and is limited. One person can only do work of a certain phase and cannot do the work of the entire era—otherwise, he would lead people into the midst of rules. The work of man can only apply to a particular time or phase. This is because man's experience has its scope. One cannot compare the work of man with the work of God. Man's ways of practice and his knowledge of the truth are all applicable to a particular scope. You cannot say that the path man treads is completely the intentions of the Holy Spirit, because man can only be enlightened by the Holy Spirit, and cannot be completely filled with the Holy Spirit. The things man can experience are all within the scope of normal humanity and cannot exceed the range of thoughts in the normal human mind. All those who can live out the truth reality experience within this range. When they experience the truth, it is always an experience of normal human life enlightened by the Holy Spirit; it is not a way of experiencing that deviates from normal human life. They experience the truth enlightened by the Holy Spirit on the foundation of living their human lives. Moreover, this truth varies from person to person, and its depth is related to the state of the person. One can only say that the path they walk is the normal human life of someone pursuing the truth, and it may be called the path walked by a normal person enlightened by the Holy Spirit. One cannot say that the path they walk is the path the Holy Spirit takes. In normal human experience, because people who pursue are not the same, the work of the Holy Spirit is also not the same. In addition, because the environments people experience and the ranges of their experience are not the same, and because of the admixture of their mind and thoughts, their experience is mixed to different degrees. Each person understands a truth according to their different, individual conditions. Their understanding of

the real meaning of the truth is not complete and is only one or several aspects of it. The scope of the truth man experiences differs from person to person in line with each person's conditions. In this way, the knowledge of the same truth, as expressed by different people, is not the same. This is to say, man's experience always has limitations and cannot completely represent the intentions of the Holy Spirit, nor can the work of man be perceived as the work of God, even if what is expressed by man corresponds very closely to God's intentions, and even if the experience of man is very close to the perfecting work that the Holy Spirit performs. Man can only be God's servant, doing the work that God entrusts to him. Man can only express knowledge enlightened by the Holy Spirit and truths obtained from his personal experiences. Man is unqualified and does not meet the conditions to be the outlet of the Holy Spirit. He is not entitled to say that his work is the work of God. Man has man's working principles, and all men have different experiences and possess varying conditions. Man's work includes all his experiences under the enlightenment of the Holy Spirit. These experiences can only represent man's being and do not represent the being of God or the intentions of the Holy Spirit. Therefore, the path man walks cannot be said to be the path walked by the Holy Spirit, because the work of man cannot represent the work of God, and man's work and man's experience are not the complete intentions of the Holy Spirit. Man's work is susceptible to falling into rules, and the method of his work is easily confined to a limited scope, and is unable to lead people to a free way. Most followers live within a limited scope, and their way of experiencing is also limited in its scope. Man's experience is always limited; the method of his work is also limited to a few types and cannot be compared with the work of the Holy Spirit or the work of God Himself. This is because man's experience, in the end, is limited. However God does

His work, it is unbound by rules; however it is done, it is not limited to a single method. There are no rules whatsoever to God's work—all His work is released and free. No matter how much time man spends following Him, he cannot distill any laws that govern God's ways of working. Although His work is principled, it is always done in new ways and always has new developments, and it is beyond man's reach. In a single period, God may have several different types of work and different ways of leading people, making it so people always have new entries and changes. You cannot discern the laws of His work because He is always working in new ways, and only thus do followers of God not become bound by rules. The work of God Himself always avoids people's notions and counters them. Only those who follow and pursue Him with a true heart can have their dispositions transformed and be able to live freely, not constrained by any rules or restricted by any religious notions. The work of man makes demands of people based on his own experience and what he himself can achieve. The standard of these requirements is limited within a certain scope, and the methods of practice are also very limited. Followers thus unconsciously live within this limited scope; as time passes, these things become rules and rituals. If the work of one period is led by someone who has not undergone God's personal perfecting and not received judgment, his followers will all become religionists and experts in resisting God. Therefore, if someone is a qualified leader, that person must have undergone judgment and accepted being perfected. Those who have not undergone judgment, even though they may have the work of the Holy Spirit, express only vague and impractical things. With time, they will lead people into vague and supernatural rules. The work that God performs does not accord with the flesh of man. It does not accord with man's thoughts, but counters man's notions; it is not tainted with vague religious colorings. The results of God's

work cannot be achieved by someone who has not been perfected by Him; they are beyond the reach of man's thinking.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

Some people will ask, "What is the difference between the work done by God incarnate and that of the prophets and apostles of times past? David was also called the Lord, and so too was Jesus; although the work they did was different, they were called the same thing. Tell me, why were their identities not the same? What John witnessed was a vision, one that also came from the Holy Spirit, and he was able to say the words that the Holy Spirit intended to say; why was the identity of John different from that of Jesus?" The words spoken by Jesus were able to fully represent God, and they fully represented the work of God. What John saw was a vision, and he was incapable of completely representing the work of God. Why is it that John, Peter, and Paul spoke many words, as Jesus did, and yet they did not have the same identity as Jesus? It is chiefly because the work they did was different. Jesus represented the Spirit of God and was the Spirit of God working directly. He did the work of the new age, the work that no one had done before. He opened up a new way, He represented Jehovah, and He represented God Himself, whereas with Peter, Paul, and David, regardless of what they were called, they only represented the identity of a created being, and were sent by Jesus or Jehovah. So no matter how much work they did, no matter how great the miracles they performed, they were still just created beings, and incapable of representing the Spirit of God. They worked in the name of God or worked after being sent by God; furthermore, they worked in the ages begun by Jesus or Jehovah, and they did no other work. They were, after all, merely created beings.

—The Word, Vol. 1. The Appearance and Work of God. Concerning Appellations and Identity

In the Age of Grace, Jesus also spoke many words and did much work. How was He different from Isaiah? How was He different from Daniel? Was He a prophet? Why is it said that He is Christ? What are the differences between them? They were all men who spoke words, and their words appeared more or less the same to man. They all spoke words and did work. The prophets of the Old Testament spoke prophecies, and similarly, so could Jesus. Why is this so? The distinction here is based on the nature of the work. To discern this matter, you must not consider the nature of the flesh, nor should you consider the depth or superficiality of their words. Always you must first consider their work and the effects their work achieves in man. The prophecies spoken by the prophets at the time did not supply the life of man, and the inspirations received by those such as Isaiah and Daniel were merely prophecies, and not the way of life. If not for the direct revelation of Jehovah, none could have done that work, which is not possible for mortals. Jesus, too, spoke many words, but such words were the way of life from which man could find a path to practice. That is to say, first, He could supply the life of man, for Jesus is life; second, He could reverse the distorted aspects of man; third, His work could succeed that of Jehovah in order to carry on the age; fourth, He could grasp the needs within man and understand what man lacks; fifth, He could usher in a new age and conclude the old. That is why He is called God and Christ; not only is He different from Isaiah but also from all other prophets. Take Isaiah as a comparison for the work of the prophets. First, he could not supply the life of man; second, he could not usher in a new age. He was working under the leadership of Jehovah and not to usher in a new age. Third, the words he spoke were beyond him. He was receiving revelations directly from the Spirit of God, and others would not understand, even having listened to them. These few things alone are sufficient to prove that his words were no

more than prophecies, no more than an aspect of work done in Jehovah's stead. He could not, however, completely represent Jehovah. He was Jehovah's servant, an instrument in Jehovah's work. He was only doing work within the Age of Law and within the scope of the work of Jehovah; he did not work beyond the Age of Law. On the contrary, the work of Jesus differed. He surpassed the scope of Jehovah's work; He worked as God incarnate and underwent crucifixion in order to redeem all mankind. That is to say, He carried out new work outside of the work done by Jehovah. This was the ushering in of a new age. In addition, He was able to speak of that which man could not achieve. His work was work within the management of God and involved the whole of mankind. He did not work in just a few men, nor was His work meant to lead a limited number of men. As for how God was incarnated as a man, how the Spirit gave revelations at that time, and how the Spirit descended upon a man to do work—these are matters that man cannot see or touch. It is utterly impossible for these truths to serve as proof that He is God incarnate. As such, distinction can only be made among the words and work of God, which are tangible to man. Only this is real. This is because matters of the Spirit are not visible to you and are known clearly only by God Himself, and not even God's incarnate flesh knows all; you can only verify whether He is God from the work He has done. From His work, it can be seen that, first, He is able to open up a new age; second, He is able to supply the life of man and show man the way to follow. This is sufficient to establish that He is God Himself. At the very least, the work He does can fully represent the Spirit of God, and from such work it can be seen that the Spirit of God is within Him. As the work done by God incarnate was mainly to usher in a new age, lead new work, and open up a new realm, these alone are sufficient to establish that He is God

Himself. This thus differentiates Him from Isaiah, Daniel, and the other great prophets.

—The Word, Vol. 1. The Appearance and Work of God. The Difference Between the Ministry of God Incarnate and the Duty of Man

Though John also said, "Repent you: for the kingdom of heaven is at hand," and he too preached the gospel of the kingdom of heaven, his work was not further developed and merely constituted a beginning. In contrast, Jesus ushered in a new age as well as bringing the old to an end, but He also fulfilled the law of the Old Testament. The work He did was greater than that of John, and what is more He came to redeem all mankind—He accomplished that stage of work. As for John, he simply prepared the way. Though his work was great, his words many, and those disciples who followed him numerous, his work did no more than bring to man a new beginning. Never did man receive from him life, the way, or deeper truths, nor did man gain through him an understanding of the intentions of God. John was a great prophet (Elijah) who opened up new ground for Jesus' work and prepared the chosen; he was the forerunner of the Age of Grace. Such matters cannot be discerned simply by observing their normal human appearances. This is all the more apt as John also did work that was quite considerable and, moreover, he was promised by the Holy Spirit, and his work was upheld by the Holy Spirit. This being so, it is only through the work that they do that one can distinguish between their respective identities, for there is no way to tell a man's essence from his outward appearance, nor is there any way for man to ascertain what is the testimony of the Holy Spirit. The work done by John and that done by Jesus were dissimilar and were of different natures. It is from this that one may determine whether or not John was God. The work of Jesus was to initiate, to continue, to conclude, and to bring to fruition. He carried out each of

these steps, whereas the work of John was no more than making a beginning. In the beginning, Jesus spread the gospel and preached the way of repentance, and then went on to baptize man, heal the sick, and cast out demons. In the end, He redeemed mankind from sin and completed His work for the entire age. He also went about in every place, preaching to man and spreading the gospel of the kingdom of heaven. In this regard He and John were alike, the difference being that Jesus ushered in a new age and brought the Age of Grace to man. From His mouth came the word on what man should practice and the way that man should follow in the Age of Grace, and in the end, He finished the work of redemption. John could never have carried out this work. And so it was Jesus who did the work of God Himself, and it is He who is God Himself, and who directly represents God.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (1)

The appearance of God incarnate was basically the same as that of the prophets and sons of man. And God incarnate was even more normal and more practical than the prophets. Hence, man is incapable of distinguishing between them. Man focuses solely on appearances, completely unaware that, even though the two are alike in being working and speaking, there is an essential difference between them. Because man's ability to tell things apart is too poor, he is unable to distinguish between simple issues, much less something so complex. When the prophets and those people used by the Holy Spirit spoke and worked, this was to do the duties of man, it was to serve the function of a created being, and it was something that man ought to do. However, the words and the work of God incarnate were to carry out His ministry. Though His external form was that of a created being, His work was not to carry out His function but His ministry. The term "duty" is used with regard to created beings, whereas "ministry" is

used with regard to the flesh of God incarnate. There is a substantive difference between the two; they are not interchangeable. The work of man is only to do his duty, whereas the work of God is to manage, and to carry out His ministry. Therefore, though many apostles were used by the Holy Spirit and many prophets were filled with Him, their work and words were merely to perform their duty as created beings. Their prophecies may have exceeded the way of life spoken of by God incarnate, and their humanity may have even transcended that of God incarnate, but they were still doing their duty, and not fulfilling a ministry. The duty of man refers to the function of man; it is what is attainable by man. However, the ministry carried out by God incarnate is related to His management, and this is unattainable by man. Whether God incarnate speaks, works, or manifests wonders, He is doing great work amidst His management, and such work cannot be done by man in His stead. The work of man is only to do his duty as a created being in a given stage of God's work of management. Without God's management, that is, if the ministry of God incarnate were to be lost, the duty of a created being would be lost. God's work in carrying out His ministry is to manage man, whereas man's performance of his duty is the fulfillment of his own obligation to meet the demands of the Creator, and can in no way be considered the carrying out of one's ministry. To the inherent substance of God—to His Spirit—the work of God is His management, but to God incarnate, who wears the external form of a created being, His work is the carrying out of His ministry. Whatever work He does is to carry out His ministry; all that man can do is to give his best within the scope of God's management and under His guidance.

—The Word, Vol. 1. The Appearance and Work of God. The Difference Between the Ministry of God Incarnate and the Duty of Man

After all, God's work is different from man's work and, moreover, how could His expressions be the same as theirs? God has His own particular disposition, while man has duties they ought to perform. God's disposition is expressed in His work, while man's duty is embodied in the experiences of man and expressed in the pursuits of man. It therefore becomes evident through the work that is done whether something is God's expression or man's expression. It does not need to be explained by God Himself, nor does it require man to strive to bear witness; moreover, it does not need God Himself to suppress any person. All of this comes as a natural revelation; it is neither forced nor something that man can interfere with. Man's duty can be known through their experiences, and it does not require people to do any extra experiential work. All of man's essence can be revealed as they perform their duty, whereas God can express His inherent disposition while performing His work. If it is man's work then it cannot be covered up. If it is God's work, then God's disposition is even more impossible to be concealed by anyone, much less be controlled by man. No man can be said to be God, nor can their work and words be looked upon as holy or regarded as immutable. God can be said to be human because He clothed Himself in flesh, but His work cannot be considered to be man's work or man's duty. Moreover, God's utterances and Paul's letters cannot be equated, nor can God's judgment and chastisement and man's words of instruction be spoken of on equal terms. There are, therefore, principles that distinguish God's work from man's work. These are differentiated according to their essences, not by the scope of the work or its temporary efficiency. On this subject, most people make mistakes of principle. This is because man looks at the exterior, which they can achieve, while God looks at the essence, which cannot be observed with mankind's physical eyes. If you regard God's words and work as the duties of an average man, and

view man's large-scale work as the work of God clothed in the flesh rather than the duty man performs, then are you not mistaken in principle? Man's letters and biographies can be easily written, but only upon the foundation of the work of the Holy Spirit. However, God's utterances and work cannot be easily accomplished by man or achieved by human wisdom and thinking, nor can people explain them thoroughly after exploring them. If these matters of principle do not evoke any reaction in you, then your faith is evidently not very true or refined. It can only be said that your faith is full of vagueness, and is both confused and unprincipled. Without even understanding the most basic essential issues of God and man, is this sort of faith not one that completely lacks perceptiveness?

—The Word, Vol. 1. The Appearance and Work of God. Where Do You Stand on the Thirteen Epistles?

You must know how to differentiate God's work from the work of man. What can you see in the work of man? There are many elements of man's experience in his work; what man expresses is what he is. God's own work also expresses what He is, but His being is different from man's. Man's being represents man's experience and life (what man experiences or encounters in his life, or the philosophies for worldly dealings he has), and people living in different environments express different beings. Whether you have experiences of society and how you actually live in your family and experience within it can be seen in what you express, whereas you cannot see in the work of God incarnate whether He has social experiences. He is well aware of the substance of man and can reveal all kinds of practices pertaining to all kinds of people. He is even better at revealing the corrupt dispositions and the rebellious behavior of humans. He does not live among worldly people, but He is aware of the nature of mortals and all the corruptions of worldly people. This is His being. Though He does not deal

with the world, He knows the rules of dealing with the world, because He understands human nature fully. He knows about the Spirit's work that man's eyes cannot see and man's ears cannot hear, both of today and of the past. This includes wisdom that is not a philosophy for worldly dealings and wonders that are hard for people to fathom. This is His being, open to people and also hidden from people. What He expresses is not the being of an extraordinary person, but the inherent attributes and being of the Spirit. He does not travel the world but knows everything of it. He contacts the "anthropoids" who have no knowledge or insight, but He expresses words that are higher than knowledge and above great men. He lives within a group of obtuse and numb people who are without humanity and who do not understand the conventions and life of humanity, but He can ask mankind to live out normal humanity, at the same time revealing the base and low humanity of mankind. All this is His being, higher than the being of any flesh-and-blood person. For Him, it is unnecessary to experience a complicated, cumbersome, and sordid social life to do the work He needs to do and reveal the substance of corrupt mankind thoroughly. A sordid social life does not edify His flesh. His work and words only reveal man's rebelliousness and do not provide man with experience and lessons for dealing with the world. He does not need to investigate society or man's family when He supplies man with life. Exposing and judging man is not an expression of the experiences of His flesh; it is His revelation of man's unrighteousness after having known man's rebelliousness for a long time and abhorring mankind's corruption. The work He does is all meant to reveal His disposition to man and to express His being. Only He can do this work; it is not something a flesh-and-blood person could achieve.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

The work God does is not representative of the experience of His flesh; the work man does is representative of his experience. Everyone talks about their personal experience. God can express the truth directly, while man can only express the experience that corresponds to his having experienced the truth. God's work has no rules and is not subject to time or geographical constraints. He can express what He is at anytime, anywhere. He works as He pleases. Man's work has conditions and context; without them, he would be unable to work and unable to express his knowledge of God or his experience of the truth. To tell whether something is God's own work or man's work, you must simply compare the differences between the two. If there is no work done by God Himself and there is only the work of man, you will simply know that man's teachings are high, beyond the capacity of anyone else; their tones of speaking, their principles in handling things, and their experienced and steady manner in working are beyond the reach of others. You all admire these people of good caliber and lofty knowledge, but you cannot see from God's work and words how high His humanity is. Instead, He is ordinary, and, when working, He is normal and practical yet also immeasurable by mortals, which therefore makes people develop a kind of heart of fear. Perhaps a person's experience in his work is particularly advanced, or his imagination and reasoning are particularly advanced, and his humanity is particularly good; such attributes can only gain people's admiration, but not arouse their fear and fright. People all admire those who can work well, who have particularly deep experience, and who can practice the truth, but such people can never elicit fear, only admiration and envy. But people who have experienced God's work do not admire God; instead, they feel His work is beyond human reach and is unfathomable to man, that it is fresh and wonderful. When people experience God's work, their first knowledge of Him is that He is

unfathomable, wise, and wonderful, and they unconsciously fear Him and feel the mystery of the work He does, which is beyond the ken of man's mind. People want only to be able to meet His requirements, to satisfy His intentions; they do not wish to exceed Him, because the work He does goes beyond man's thinking and imagination and could not be done by man in His stead. Even man himself does not know his own inadequacies, yet God has forged a new path and has come to bring man into a newer and more beautiful world, and so mankind has made new progress and has had a new start. What people feel for God is not admiration, or rather, is not only admiration. Their deepest experience is fear and love; their feeling is that God is indeed wonderful. He does work that man is unable to do and says things that man is unable to say. People who have experienced God's work always have an indescribable feeling. People of deep enough experience can understand the love of God; they can feel His loveliness, that His work is so wise, so wonderful, and thereby is infinite power generated among them. It is not fright or occasional love and respect, but a deep sense of God's compassion for man and tolerance of him. However, people who have experienced His chastisement and judgment sense His majesty and that He tolerates no offense. Even people who have experienced much of His work are unable to fathom Him; all who truly fear Him know that His work is not in line with people's notions but always goes against their notions. He does not need people to admire Him wholly or present the appearance of submission to Him; rather, they should achieve true fear and true submission. In so much of His work, anyone with true experience develops a heart of fear for Him, which is higher than admiration. People have seen His disposition due to His work of chastisement and judgment, and they therefore have hearts of fear for Him. God is meant to be feared and submitted to, because His being and His disposition are not the same as

those of a created being and are above those of a created being. God is self-existent and everlasting, He is a non-created being, and only God is worthy of fear and submission; man is not qualified for this.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

Related Movie Extracts

How to Differentiate Between God's Work and Man's Work

What Are the Differences Between God's Work and Man's Work?

Related Hymns

The Difference Between God's Work and Man's Work

God Is God, Man Is Man

e. How to differentiate the work of the Holy Spirit and the work of evil spirits

Words of Almighty God of the Last Days

How does the Holy Spirit work in man? How does Satan work in man? How do evil spirits work in man? What are the manifestations? When something happens to you, does it come from the Holy Spirit, and should you submit to it or reject it? In people's actual practice, much arises from human will that people invariably believe comes from the Holy Spirit. Some things come from evil spirits, yet still people think they have come from the Holy Spirit, and sometimes the Holy Spirit guides people from within, yet people are afraid that such guidance comes from Satan and so do not dare to submit, when in reality that guidance is the enlightenment of the Holy Spirit. Thus, unless one practices differentiation, then there is no way to experience in one's practical experience; without differentiation, there is no way of gaining life. How does the Holy Spirit do work? How do evil spirits do work? What comes from the will of man? And what is born of the guidance and enlightenment of the Holy Spirit? If you grasp the patterns of the Holy Spirit's work within man, then, in your daily life and during your practical experiences, you will be able to grow your knowledge and draw distinctions; you will come to know God, you will be able to understand and discern Satan; you will not be confused in your submission or pursuit, and you will be someone whose thoughts are clear, who submits to the work of the Holy Spirit.

The work of the Holy Spirit is a form of proactive guidance and positive enlightenment. It does not allow people to be negative. It brings them solace, gives them faith and resolve, and enables them to pursue being made perfect by God. When the Holy Spirit works, people are able to enter

actively; they are not passive or forced, but act at their own initiative. When the Holy Spirit works, people are glad and willing, willing to submit and happy to humble themselves. Even though they are pained and fragile inside, they have the resolve to cooperate; they suffer gladly, they are able to submit, and they are untainted by human will, untainted by the thinking of man, and certainly they are untainted by human desires and motivations. When people experience the work of the Holy Spirit, they are especially holy inside. Those who are possessed of the work of the Holy Spirit live out the love of God and the love of their brothers and sisters; they delight in the things that delight God and loathe the things that God loathes. People who are touched by the work of the Holy Spirit are those who have normal humanity, constantly pursue the truth and are possessed of humanity. When the Holy Spirit works within people, their condition becomes better and better, and their humanity becomes more and more normal, and though some of their cooperation may be foolish, their motivations are right, their entry is positive, they do not try to cause disruption, and there is no malevolence within them. The work of the Holy Spirit is normal and practical, the Holy Spirit works in man according to the rules of the normal life of man, and He carries out enlightenment and guidance within people according to the actual pursuit of normal people. When the Holy Spirit works in people, He guides and enlightens them according to the needs of normal people. He provides for them according to their needs, and He positively guides and enlightens them according to what they lack, and according to their deficiencies. The Holy Spirit's work is to enlighten and guide people in real life; only if they experience God's words in their actual lives are they able to see the work of the Holy Spirit. If, in their everyday lives, people are in a positive state and have a normal spiritual life, then they are possessed of the work of the Holy Spirit. In such a state, when they

eat and drink the words of God, they have faith; when they pray, they are inspired; when they come up against something, they are not negative; and as things happen, they are able to see the lessons within those things that God requires them to learn. They are not negative or weak, and although they have real difficulties, they are willing to submit to all the arrangements of God.

……

What is the work that comes from Satan? In the work that comes from Satan, the visions within people are vague; people are without normal humanity, the motivations behind their actions are wrong, and although they wish to love God there are always accusations within them, and these accusations and thoughts cause constant disturbance within them, constraining the growth of their life and stopping them from coming before God in the normal condition. This is to say, as soon as the work of Satan is within people, their hearts cannot be at peace before God. Such people do not know what to do with themselves—when they see people gathering together, they want to run away, and they are unable to close their eyes when others pray. The work of evil spirits wrecks the normal relationship between man and God, and upsets people's previous visions or their former path of life entry; in their hearts they can never draw close to God, and things always happen that cause disturbance to them and constrain them. Their hearts cannot find peace and they are left with no strength to love God and with their spirits sinking. Such are the manifestations of the work of Satan. The manifestations of the work of Satan are: being unable to stand your ground and stand witness, causing you to become someone who is at fault before God and who has no faithfulness toward God. When Satan disturbs, you lose the love and loyalty toward God within you, you are stripped of a normal relationship with God, you do not pursue the truth or

the improvement of yourself; you regress and become negative, you indulge yourself, you give free rein to the spread of sin and are not hateful of sin; furthermore, the interference of Satan makes you dissolute; it causes God's touch to disappear within you and makes you complain about God and oppose Him, leading you to question God; there is even the risk that you will abandon God. All of this comes from Satan.

—The Word, Vol. 1. The Appearance and Work of God. The Work of the Holy Spirit and the Work of Satan

The Holy Spirit's work in man is especially normal; man is incapable of feeling it, and it seems to come through man himself, although it is in fact the work of the Holy Spirit. In daily life, the Holy Spirit does work both great and small in everyone, and it is just the extent of this work that varies. Some people are of good caliber, and they understand things quickly, and the enlightenment of the Holy Spirit is especially great within them. Meanwhile, some people are of poor caliber, and it takes them longer to understand things, but the Holy Spirit touches them inside and they, too, are able to achieve faithfulness to God—the Holy Spirit works in all those who pursue God. When, in daily life, people do not oppose or rebel against God, do not do things that disrupt the management of God and do not disturb the work of God, then in each one of them the Spirit of God works to a greater or lesser extent; He touches them, enlightens them, gives them faith, gives them strength, and moves them to enter proactively, not being lazy or coveting the enjoyments of the flesh, willing to practice the truth, and longing for the words of God. All of this is work that comes from the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. The Work of the Holy Spirit and the Work of Satan

All of the Holy Spirit's work is normal, and realistic. When you read God's words and pray, inside you are bright and steadfast, the external world cannot disturb you; inside, you are willing to love God, are willing to engage with positive things, and you detest the evil world. This is living within God. It is not, as people say, experiencing great enjoyment—such talk is not realistic. Today, everything should begin from actuality. Everything God does is practical, and in your experiences you should pay attention to knowing God in a practical way, and to searching for the footprints of God's work and the means by which the Holy Spirit touches and enlightens people. If you eat and drink the words of God, and pray, and cooperate in a way that is more practical, assimilating what was good from times gone by, and rejecting what was bad like Peter, if you listen with your ears and observe with your eyes, and often pray and ponder in your heart, and do all you can to cooperate with God's work, then God will surely guide you.

—The Word, Vol. 1. The Appearance and Work of God. How to Know Reality

When the Holy Spirit works to enlighten people, He generally gives them knowledge of God's work, and of their true entry and true state. He also allows them to understand God's urgent intentions and His requirements for man today, so that they have the resolve to sacrifice everything to satisfy God, love God even if they meet with persecution and adversity, and stand witness for God even if it means shedding their blood or giving their life, and do so without regret. If you have this kind of resolve, it means you have the stirrings and work of the Holy Spirit—but know that you are not possessed of such stirrings at every passing moment. Sometimes at meetings when you pray and eat and drink God's words, you can feel extremely moved and inspired. It feels so new and fresh when others share some fellowship on their experience and understanding of

God's words, and your heart is perfectly clear and bright. This is all the work of the Holy Spirit. If you are a leader and the Holy Spirit gives you exceptional enlightenment and illumination when you go down to the church to work, gives you insight into the problems that exist within the church, allows you to know how to share fellowship on the truth to resolve them, makes you incredibly earnest, responsible and serious in your work, all of this is the work of the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. Practice (1)

The way the work of the Holy Spirit helps people the most is by enlightening and illuminating them, allowing them to understand the truth and God's intentions, to be able to do things according to God's demands, and not to stray from the right path. What is the goal of the Holy Spirit's work of enlightening people? Sometimes, its function is to guide the way; sometimes, it serves as a reminder, to make you have some reason; sometimes, it illuminates you and helps you understand the truth, and gives you a path to practice. When you have strayed onto your own path, He supports and helps you like a crutch, leading you onto the right path and guiding you. Whatever light and knowledge the Holy Spirit enlightens people with, which might vary because of people's personal backgrounds, it does not contradict or conflict with the truth at all. If everyone were to experience in such a way as has true seeking and prayer, and genuine submission, with the Holy Spirit continually working to enlighten and guide them, and if they are keen and subtle of thought, and able to practice and enter those things the Holy Spirit enlightens, then their stature would grow very quickly. They would then have seized the opportunity. One characteristic of the work of the Holy Spirit is that it is very fast. It is over in a flash, unlike the work of evil spirits, which is always urging and forcing people to do things, such that they cannot act in any other way. Sometimes

the Holy Spirit works by giving people a feeling when they are on the verge of danger, making them feel uneasy and extremely anxious. This happens under special circumstances. Usually, whenever people draw near to God, and seek the truth, or when they read God's words, the Holy Spirit gives them a feeling, or a subtle thought or idea. Or, He may convey to you a statement or a message. It is as if there is a voice, but as if it were voiceless, too; it is like a reminder, and you can understand what it means. If you go on to take the meaning you have understood and express it with the appropriate words, you will gain something, and it will edify others, too. If people always experience in this way, they will gradually come to understand many truths. If people always have the work of the Holy Spirit at their side, and there is always a new light leading them, then they are sure never to stray from the true way. Even if no one ever fellowships with you, and no one guides you, and you have no work arrangements, if you walk in the direction the Holy Spirit guides you to, then you are sure not to go astray.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. In Believing in God, Gaining the Truth Is Most Crucial

While the Holy Spirit works, a corrupt disposition still exists within people; however, during the Holy Spirit's work, it is easy for people to discover and recognize their rebelliousness, motivations, and adulterations. Only then do people feel remorse and grow willing to repent. As such, their rebellious and corrupt dispositions are gradually cast away within God's work. The work of the Holy Spirit is especially normal; as He works in people, they still have troubles, they still weep, they still suffer, they are still weak and there is still much that is unclear to them, yet in this state they are able to stop themselves from regressing, and they can love God, and although they weep and are distressed, they are still able to praise God; the

work of the Holy Spirit is especially normal, not the slightest bit supernatural. Most people believe that, as soon as the Holy Spirit begins to work, changes occur in people's state and the things that are substantive to them are removed. Such beliefs are distorted. When the Holy Spirit works within man, the negative things of man are still there and his stature remains the same, but he gains the illumination and enlightenment of the Holy Spirit and so his state becomes more positive, the conditions within him become normal, and he changes rapidly.

—The Word, Vol. 1. The Appearance and Work of God. The Work of the Holy Spirit and the Work of Satan

The work of the Holy Spirit allows people to make positive progress, whereas the work of Satan makes them become negative and retreat, rebel against God and resist Him, lose faith in Him, and become weak in performing their duty. Everything that stems from the enlightenment of the Holy Spirit is quite natural; it is not forced upon you. If you submit to it, then you will have peace; if you do not, then you will afterward be rebuked. With the enlightenment of the Holy Spirit, nothing you do will be disturbed with or constrained; you will be set free, there will be a path to practice in your actions, and you will not be subject to any restraints, but be able to act upon the intentions of God. The work of Satan causes you disturbance in many things; it makes you unwilling to pray, too lazy to eat and drink the words of God, and indisposed to live the life of the church, and it estranges you from the spiritual life. The work of the Holy Spirit does not interfere with your daily life and does not interfere with your normal spiritual life. You are unable to discern many things in the very moment they occur, yet, after a few days, your heart becomes brighter and your mind clearer. You come to have some sense about things of the spirit, and slowly you can discern whether a thought has come from God or from Satan. Some things

clearly make you oppose God and rebel against God, or stop you from putting the words of God into practice; these things all come from Satan. Some things are not apparent, and you cannot tell what they are in the moment; afterward, you can see their manifestations and then exercise discernment. If you can clearly discern which things come from Satan and which are directed by the Holy Spirit, then you will not easily be led astray in your experiences.

—The Word, Vol. 1. The Appearance and Work of God. The Work of the Holy Spirit and the Work of Satan

In experiencing God's work, having the work of the Holy Spirit happens occasionally, whereas having the presence of the Holy Spirit is nearly constant. As long as people's reason and thinking are normal, and as long as their states are normal, then the Holy Spirit is surely with them. When people's reason and thinking are not normal, then their humanity is not normal. If, at this moment, the work of the Holy Spirit is in you, then the Holy Spirit will surely also be with you. But if the Holy Spirit is with you, it does not follow that the Holy Spirit is definitely working within you, for the Holy Spirit works at special times. Having the presence of the Holy Spirit can only maintain people's normal existence, but the Holy Spirit only works at certain times. For example, if you are a leader or worker, when you water and provide sustenance for the church, the Holy Spirit will enlighten you to certain words that are edifying for others and can resolve some of your brothers' and sisters' practical problems—at such times, the Holy Spirit is working. Sometimes, when you are eating and drinking the words of God, the Holy Spirit enlightens you with certain words that are particularly relevant to your own experiences, allowing you to gain a greater knowledge of your own states; this is also the work of the Holy Spirit. Sometimes, as I speak, you listen and are able to measure your own

states against My words, and sometimes you are touched or inspired; all of this is the work of the Holy Spirit. Some people say that the Holy Spirit is working in them at all times. This is impossible. If they were to say that the Holy Spirit is always with them, that would be realistic. If they were to say that their thinking and sense are normal at all times, that would also be realistic, and would show that the Holy Spirit is with them. If they say the Holy Spirit is always working within them, that they are enlightened by God and touched by the Holy Spirit at every moment, and gain new knowledge all the time, then this is by no means normal! It is entirely supernatural! Without a shadow of a doubt, such people are evil spirits! Even when the Spirit of God comes into the flesh, there are times when He must eat and must rest—to say nothing of humans. Those who have been possessed by evil spirits seem to be without the weakness of the flesh. They are able to forsake and give up everything, they are free of feelings, capable of enduring torment and do not feel the slightest fatigue, as if they have transcended the flesh. Is this not extremely supernatural? The work of evil spirits is supernatural—no human could achieve such things! Those who lack discernment are envious when they see such people: They say they have such vigor in their belief in God, have great faith, and never show the slightest sign of weakness! In fact, these are all manifestations of the work of an evil spirit. For, normal people inevitably have human weaknesses; this is the normal state of those who have the presence of the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. Practice (4)

God works in a gentle, delicate, loving and caring way, a way that is extraordinarily measured and proper. His way does not provoke in you intense emotional reactions such as: “God is making me do this” or “God is making me do that.” God never gives you a kind of intense realization or feeling which your heart cannot bear. Is that not so? Even when you accept

God's words of judgment and chastisement, how do you feel then? When you sense the authority and power of God, how do you feel then? Do you feel that God is divine and inviolable? Do you feel distance between yourself and God at these times? Do you feel how frightening God is? No—rather, you feel fear toward God. Is it not because of God's work that people feel all of these things? Would they have these feelings if it were Satan who was at work? Absolutely not. …

What characterizes Satan's work on man? You should be able to learn this through your own experiences—it is Satan's archetypal feature, the thing it repeatedly does, the thing it tries to do with every single person. Perhaps you cannot see this feature, so you do not feel that Satan is so frightful and hateful. Does anyone know what this feature is? (It seduces, entices and tempts man.) That is correct; these are several ways in which this feature manifests. Satan also misleads, attacks and accuses man—these are all manifestations. Are there any more? (It tells lies.) Cheating and lying come most naturally to Satan. It often does these things. There's also bossing people about, inciting them, forcing them to do things, ordering them about, and forcefully taking possession of them. Now I will describe something to you that will make your hair stand on end, but I do not do it to scare you. God works on man and cherishes man both in His attitude and in His heart. Satan, on the other hand, does not cherish man at all, and it spends all its time thinking about how to harm man. Is this not so? When it is thinking about harming man, is its state of mind one of urgency? (Yes.) So, as regards Satan's work on man, I have two phrases that can amply describe the wickedness and maliciousness of Satan, that can truly allow you to know the hatefulness of Satan: In Satan's approach to man, it always wants to forcefully occupy and possess man, each and every one, to the extent that it can gain complete control of man and harm man grievously, so

that it can achieve its objective and fulfill its wild ambition. What does "forcefully occupy" mean? Is it something that happens with your consent, or without your consent? Does it happen with your knowing, or without your knowing? The answer is that it happens completely without your knowing! It happens in situations where you are unaware, perhaps without it even saying or doing anything to you, with no premise, no context—there Satan is, circling around you, surrounding you. It looks for an opportunity to exploit and then it forcefully occupies you, possesses you, achieving its objective of gaining complete control of you and of inflicting harm upon you. This is a most typical intention and behavior of Satan as it struggles to wrest mankind away from God.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique IV

When people have knowledge of God, they are glad to suffer and live for God, but Satan still controls the weaknesses inside them, Satan is still able to make them suffer, evil spirits are still able to work and cause disturbance inside them, to entrance them, to make them deranged and ill at ease, and utterly disturbed. There are things in people's thoughts and consciousness that are liable to be controlled and manipulated by Satan. Therefore, sometimes you are ill or troubled, there are times when you feel the world to be desolate, or that there is no point in living, and there are even times when you may seek death and want to kill yourself. That is to say, these pains are wielded by Satan, and they are man's mortal weakness. Something that has been corrupted and trampled on by Satan can still be used by Satan; this is the screw that Satan turns. … When evil spirits work, there is no gap they will not exploit. They may speak within you or into your ear, or they may disturb your mind and disrupt your thoughts, numbing you to the touch of the Holy Spirit, stopping you from feeling it, and then the evil spirits will begin to disturb you, to throw your thoughts into chaos

and make you lose your sense, even causing your soul to leave your body. This is the work that evil spirits do in people, and people are in great danger if they cannot tell it for what it really is.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Significance of God's Tasting of Worldly Suffering

There are today some evil spirits that mislead man with supernatural things; that is nothing but imitation on their part, to mislead man through work that is not presently done by the Holy Spirit. Many people perform miracles and heal the sick and drive out demons; these are nothing but the work of the evil spirits, for the Holy Spirit no longer does such work in the present day, and all those who have imitated the work of the Holy Spirit from that time onward are evil spirits indeed. All the work carried out in Israel at that time was work of a supernatural nature, though the Holy Spirit does not now work in such a manner, and any such work now is the imitation and disguise of Satan and its disturbance. But you cannot say that whatsoever is supernatural comes from evil spirits—this would depend on the age of God's work.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (1)

God does not repeat His work, He does not do work that is not realistic, He does not make excessive requirements of man, and He does not do work that is beyond the sense of man. All the work He does is within the scope of man's normal sense, and does not exceed the sense of normal humanity, and His work is done according to man's normal requirements. If it is the work of the Holy Spirit, people become ever more normal, and their humanity becomes ever more normal. People gain an increasing knowledge of their corrupt satanic disposition, and of the substance of man, and they also gain an ever greater longing for the truth. That is to say, the life of man grows and grows, and the corrupt disposition of man becomes more and

more capable of change—all of which is the meaning of God becoming the life of man. If a way is incapable of revealing those things that are the substance of man, is incapable of changing the disposition of man, and, moreover, is incapable of bringing people before God or giving them a true understanding of God, and even causes their humanity to become ever more lowly and their sense ever more abnormal, then this way must not be the true way, and it may be the work of an evil spirit, or the old way. In short, it cannot be the present work of the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God and His Work Can Satisfy God

Related Hymns

When the Holy Spirit Works on Man

God's Work Does Not Repeat

f. How to differentiate between having the work of evil spirits and being possessed by evil spirits

Words of Almighty God of the Last Days

What is the work that comes from Satan? In the work that comes from Satan, the visions within people are vague; people are without normal humanity, the motivations behind their actions are wrong, and although they wish to love God there are always accusations within them, and these accusations and thoughts cause constant disturbance within them, constraining the growth of their life and stopping them from coming before God in the normal condition. This is to say, as soon as the work of Satan is within people, their hearts cannot be at peace before God. Such people do not know what to do with themselves—when they see people gathering together, they want to run away, and they are unable to close their eyes when others pray. The work of evil spirits wrecks the normal relationship between man and God, and upsets people's previous visions or their former path of life entry; in their hearts they can never draw close to God, and things always happen that cause disturbance to them and constrain them. Their hearts cannot find peace and they are left with no strength to love God and with their spirits sinking. Such are the manifestations of the work of Satan. The manifestations of the work of Satan are: being unable to stand your ground and stand witness, causing you to become someone who is at fault before God and who has no faithfulness toward God. When Satan disturbs, you lose the love and loyalty toward God within you, you are stripped of a normal relationship with God, you do not pursue the truth or the improvement of yourself; you regress and become negative, you indulge yourself, you give free rein to the spread of sin and are not hateful of sin; furthermore, the interference of Satan makes you dissolute; it causes God's

touch to disappear within you and makes you complain about God and oppose Him, leading you to question God; there is even the risk that you will abandon God. All of this comes from Satan.

—The Word, Vol. 1. The Appearance and Work of God. The Work of the Holy Spirit and the Work of Satan

When people have knowledge of God, they are glad to suffer and live for God, but Satan still controls the weaknesses inside them, Satan is still able to make them suffer, evil spirits are still able to work and cause disturbance inside them, to entrance them, to make them deranged and ill at ease, and utterly disturbed. There are things in people's thoughts and consciousness that are liable to be controlled and manipulated by Satan. Therefore, sometimes you are ill or troubled, there are times when you feel the world to be desolate, or that there is no point in living, and there are even times when you may seek death and want to kill yourself. That is to say, these pains are wielded by Satan, and they are man's mortal weakness. Something that has been corrupted and trampled on by Satan can still be used by Satan; this is the screw that Satan turns. … When evil spirits work, there is no gap they will not exploit. They may speak within you or into your ear, or they may disturb your mind and disrupt your thoughts, numbing you to the touch of the Holy Spirit, stopping you from feeling it, and then the evil spirits will begin to disturb you, to throw your thoughts into chaos and make you lose your sense, even causing your soul to leave your body. This is the work that evil spirits do in people, and people are in great danger if they cannot tell it for what it really is.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Significance of God's Tasting of Worldly Suffering

Some people say that the Holy Spirit is working in them at all times. This is impossible. If they were to say that the Holy Spirit is always with

them, that would be realistic. If they were to say that their thinking and sense are normal at all times, that would also be realistic, and would show that the Holy Spirit is with them. If they say the Holy Spirit is always working within them, that they are enlightened by God and touched by the Holy Spirit at every moment, and gain new knowledge all the time, then this is by no means normal! It is entirely supernatural! Without a shadow of a doubt, such people are evil spirits! Even when the Spirit of God comes into the flesh, there are times when He must eat and must rest—to say nothing of humans. Those who have been possessed by evil spirits seem to be without the weakness of the flesh. They are able to forsake and give up everything, they are free of feelings, capable of enduring torment and do not feel the slightest fatigue, as if they have transcended the flesh. Is this not extremely supernatural? The work of evil spirits is supernatural—no human could achieve such things! Those who lack discernment are envious when they see such people: They say they have such vigor in their belief in God, have great faith, and never show the slightest sign of weakness! In fact, these are all manifestations of the work of an evil spirit. For, normal people inevitably have human weaknesses; this is the normal state of those who have the presence of the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. Practice (4)

If, during the present day, there is to emerge a person who is able to display signs and wonders, cast out demons, heal the sick, and perform many miracles, and if this person claims that they are Jesus who has come, then this would be a counterfeit produced by evil spirits which imitate Jesus. Remember this! God does not repeat the same work. Jesus' stage of work has already been completed, and God will never again undertake that stage of work. The work of God is irreconcilable with the notions of man; for example, the Old Testament foretold the coming of a Messiah, and the

result of this prophecy was Jesus' coming. This having already happened, it would be wrong for another Messiah to come again. Jesus has already come once, and it would be wrong if Jesus were to come again this time. There is one name for every age, and each name contains a characterization of that age. In the notions of man, God must always display signs and wonders, must always heal the sick and cast out demons, and must always be just like Jesus. Yet this time, God is not like that at all. If, during the last days, God still displayed signs and wonders, and still cast out demons and healed the sick—if He did exactly the same as Jesus—then God would be repeating the same work, and the work of Jesus would have no significance or value. Thus, God carries out one stage of work in every age. Once each stage of His work has been completed, it is soon imitated by evil spirits, and after Satan begins to follow on the heels of God, God changes to a different method. Once God has completed a stage of His work, it is imitated by evil spirits. You must be clear about this.

—The Word, Vol. 1. The Appearance and Work of God. Knowing God's Work Today

There are some who are possessed by evil spirits and cry out vociferously, "I am God!" Yet, in the end, they are revealed, for they are wrong in what they represent. They represent Satan, and the Holy Spirit pays them no heed. However highly you exalt yourself or however strongly you cry out, you are still a created being and one that belongs to Satan. I never cry out, "I am God, I am the beloved Son of God!" But the work I do is God's work. Need I shout? There is no need for exaltation. God does His own work Himself and does not need man to accord Him a status or give Him an honorific title: His work represents His identity and status. Prior to His baptism, was not Jesus God Himself? Was He not the incarnate flesh of God? Surely it cannot be said that it was only after receiving witness that He became the only Son of God? Long before He began His work, was

there not already a man by the name of Jesus? You are unable to bring forth new paths or to represent the Spirit. You cannot express the work of the Spirit or the words that He speaks. You are unable to do the work of God Himself, and that of the Spirit you are unable to do. The wisdom, wonder, and unfathomability of God, and the entirety of the disposition by which God chastises man—all of these are beyond your capacity to express. It would therefore be useless to try to claim to be God; you would have only the name and none of the substance. God Himself has come, but no one recognizes Him, yet He continues on in His work and does so in representation of the Spirit. Whether you call Him man or God, the Lord or Christ, or call Her sister, it does not matter. But the work He does is that of the Spirit and represents the work of God Himself. He does not care about the name by which man calls Him. Can that name determine His work? Regardless of what you call Him, as far as God is concerned, He is the incarnate flesh of the Spirit of God; He represents the Spirit and is approved by the Spirit. If you are unable to make way for a new age, or to bring the old to an end, or to usher in a new age, or to do new work, then you cannot be called God!

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (1)

Some people usually behave very normally under typical circumstances: They talk to others and interact with others very normally, they look like normal people and they don't do anything bad. However, when they come to gatherings and read God's words and fellowship on the truth, some of them aren't willing to listen, some get sleepy, some feel averse toward it and find it hard to bear, they don't want to hear it, and some unknowingly fall asleep and become totally unaware—what's going on here? Why are so many abnormal phenomena manifested when someone starts fellowshipping on the truth? Some of these people are in an abnormal

state, but some are being wicked. The possibility that they have been possessed by evil spirits cannot be excluded, and sometimes people cannot fully comprehend this or clearly discern it. Antichrists have evil spirits within them. If you ask them why they are hostile toward the truth, they say they aren't hostile toward the truth and stubbornly refuse to admit it, when in actual fact they know in their hearts they don't love the truth. When no one's reading God's words, they get along with others like they're normal people and you're not aware of what lies within them. However, when someone reads God's words, they don't want to listen and repulsion arises in their hearts. This is their nature being laid bare—they are evil spirits; they are this kind of thing. Have God's words exposed these people's essence or hit a nerve? Neither. When they attend gatherings, they don't want to listen to anyone reading God's words—is this not them being wicked? What does "being wicked" mean? It means being hostile toward the truth, toward positive things, and toward positive people without reason; not even they themselves know what the reason is, they just have to act that way. This is what being wicked means and, in layman's terms, it is just being bad. Some antichrists say, "Someone only needs to start reading god's words and I don't want to listen. I only need to hear someone bearing testimony for god and I feel repulsion, and even I don't know why. When I see someone loving and pursuing the truth, I can't get along with them, I want to set myself against them, I always want to curse them, to harm them behind their back and torment them to death." Even they don't know why they feel this way—this is them being wicked. What is the actual reason for this? Antichrists simply do not have the spirit of a normal person inside them, they simply have no normal humanity—this is how it is in the final analysis.

—The Word, Vol. 4. Exposing Antichrists. Item Seven: They Are Wicked, Insidious, and Deceitful (Part One)

In order for the brothers and sisters to develop discernment and practically learn a lesson, God orchestrated a situation. What situation was it? He arranged for someone who had been possessed by a demon to live among them. At the start, this person's way of speaking and doing things was normal, as was his reason; he did not appear problematic at all. But after a period of contact, the brothers and sisters discovered that everything he said was nonsensical and lacking in proper structure and order. Later, certain supernatural things occurred: He would always tell the brothers and sisters he had seen this or that vision, and obtained such and such revelation. One day, for example, it was revealed to him that he must make steamed buns—he had to—and the day after that, as it happened, he needed to go out, so he took the buns with him. Later, it was revealed to him in a dream that he must head south; there was someone waiting for him six miles away. He went to look, and right there was a person who had gotten lost; he testified to this person about God's work of the last days, and they accepted it. He was always gaining revelation, he was always hearing a voice, supernatural things were always happening to him. Each day, when it came to what to eat, where to go, what to do, who to interact with, he did not follow the laws of normal human life, nor did he seek the words of God as a basis or principle, or seek out people to fellowship with. He always relied on his feelings, and waited for a voice, or a revelation, or a dream. Was this person normal? (No.) There seemed to be regular patterns to the three meals he ate a day, and to his daily routine, yet he was always hearing voices. Some people discerned him and said that these were manifestations of the possession of an evil spirit. The brothers and sisters grew discerning of him, little by little, until one day, he suffered a flare-up of mental illness, began saying crazy things, and ran away naked and with his hair all disheveled, psychotic. With that, the matter finally came to a conclusion.

Don’t the brothers and sisters now have insight into and discernment of the specific manifestations of an evil spirit at work and demonic possession? Of course, some of them had encountered such things before, and already possessed discernment of them, while others had not believed in God for a long time, and had not been through such things, and were therefore likely to be misled. But regardless of whether they were misled or had discernment, if God had not arranged this environment, could they have true discernment of the work or possession of an evil spirit? (No.) So just what was the purpose and significance of God arranging this environment and doing these things? It was to enable them to practically gain discernment and learn a lesson, and know how to discern those who have the work of evil spirits or who have been possessed by demons. If people were just told what the work of an evil spirit is—like when a teacher teaches from a book, and just speaks about textbook theories, without getting their students to do any actual exercises or training—people would only understand some doctrines and statements. You can only clearly explain just what the work of an evil spirit is, and what the specific manifestations of it are, when you have personally witnessed it, seen it with your own eyes, and heard it with your own ears. And then when you encounter such people again, you will be able to discern them and reject them; you will be able to properly address and handle such matters.

—The Word, Vol. 4. Exposing Antichrists. Item Fifteen: They Do Not Believe in the Existence of God, and They Deny the Essence of Christ (Part One)

8. Truths Pertaining to Discerning the God-resisting Essence of the Religious World

a. How to discern hypocritical Pharisees

Words of Almighty God of the Last Days

Do you know what a Pharisee actually is? Are there any Pharisees around you? Why are these people called "Pharisees"? How are Pharisees described? They are people who are hypocritical, completely fake, and put on an act in everything they do. What act do they put on? They pretend to be good, kind, and positive. Is this what they are actually like? Absolutely not. Given that they are hypocrites, everything that is manifested and revealed in them is false; it is all pretense—it is not their true face. Where is their true face hidden? It is hidden deep within their hearts, never to be seen by others. Everything on the outside is an act, it is all fake, but they can only fool people; they cannot fool God. If people do not pursue the truth, if they do not practice and experience God's words, then they cannot truly understand the truth, and so no matter how nice-sounding their words are, these words are not the truth reality, but words and doctrines. Some people only focus on parroting words and doctrines, they ape whoever preaches the highest sermons, with the result that in just a few years their recital of words and doctrines grows ever more advanced, and they are admired and venerated by many people, after which they start to camouflage themselves, and pay great attention to what they say and do, showing themselves to be especially pious and spiritual. They use these so-called spiritual theories to camouflage themselves. This is all they talk about wherever they go, specious things that fit with people's notions, but which lack any of the truth reality. And through preaching these things—things that are in line with people's notions and tastes—they mislead many people. To others, such people seem very devout and humble, but it is actually fake; they seem tolerant, forbearing, and loving, but it is actually a pretense; they say they

love God, but it is actually an act. Others think such people holy, but it is actually fake. Where can a person who is truly holy be found? Human holiness is all fake. It is all an act, a pretense. On the outside, they appear loyal to God, but they are actually just performing for others to see. When no one is looking, they are not the slightest bit loyal, and everything they do is perfunctory. Superficially, they expend themselves for God and have given up their families and careers. But what are they doing in secret? They are conducting their own enterprise and running their own operation in the church, profiting from the church and stealing offerings secretly under the guise of working for God…. These people are the modern hypocritical Pharisees. Where do Pharisees come from? Do they emerge among the nonbelievers? No, all of them emerge among believers. Why do these people become Pharisees? Did someone make them that way? This is obviously not so. What is the reason? It is because this is what their nature essence is like, and this is due to the path they have taken. They use God's words only as a tool to preach and profit from the church. They arm their minds and mouths with God's words, they preach fake spiritual theories, and package themselves as holy, and then use this as capital to achieve the purpose of profiting from the church. They merely preach doctrines, yet have never put the truth into practice. What sort of people are those who continue to preach words and doctrines despite never having followed God's way? These are hypocritical Pharisees. Their meager, so-called good behaviors and good conduct, and what little they have given up and expended, are accomplished entirely through the restraint and packaging of their own will. Those actions are entirely fake, and they are all pretense. In these people's hearts, there is not the slightest fear for God, nor do they have any genuine faith in God. More than that, they are disbelievers. If people do not pursue the truth, then they will walk this sort of path, and

they will become Pharisees. Is that not frightful? The religious place in which the Pharisees gather becomes a marketplace. In God's eyes, this is religion; it is not the church of God, nor is it a place in which He is worshiped. Thus, if people do not pursue the truth, then no matter how many literal words and superficial doctrines about God's utterances they equip themselves with, it will be of no use.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Six Indicators of Life Growth

The reason why the Pharisees are hypocritical, the reason they are wicked, is that they are averse to the truth but love knowledge, so they only study the Scripture and pursue scriptural knowledge yet never accept the truth or God's words. They do not pray to God when reading His words, nor do they seek or fellowship on the truth. Instead, they study God's words, studying what God has said and done, thereby turning God's words into a theory, a doctrine to teach to others, which is called scholarly study. Why do they engage in scholarly study? What are they studying? In their eyes, this is not God's words or God's expression, and even less so the truth. Rather, it is a type of scholarship, or one could even say it is theological knowledge. In their view, to propagate this knowledge, this scholarship, is to spread God's way, to spread the gospel—this is what they call preaching, but all they preach is theological knowledge.

… Pharisees held the theological theories that they grasped as knowledge and a tool with which to appraise and condemn people, even using it on the Lord Jesus. This is how the Lord Jesus was condemned. The way they appraised or treated a person never depended on the person's essence, nor on whether what the person preached was the truth, and less still on the source of the words the person said—the way Pharisees appraised or condemned a person depended only on the regulations, words, and doctrine they grasped in the Old Testament of the Bible. Although the

Pharisees knew in their hearts that what the Lord Jesus said and did was not a sin or a violation of the law, they still condemned Him, because the truths He expressed and the signs and wonders He performed made many people follow and praise Him. The Pharisees were increasingly hateful toward Him, and even wanted to remove Him from the picture. They did not recognize that the Lord Jesus was the Messiah who was to come, nor did they recognize that His words had the truth, less still that His work adhered to the truth. They judged the Lord Jesus to be speaking presumptuous words and driving out demons by Beelzebub, the prince of demons. That they could pin these sins on the Lord Jesus shows how much hatred they had for Him. Therefore, they worked fervently to deny that the Lord Jesus was sent by God, and that He was the Son of God, and that He was the Messiah. What they meant was, "Would god do things in this way? If god were incarnate, he would have been born into a family of formidable status. And he would have to accept tutelage from scribes and from the Pharisees. He would have to study the Scripture systematically, have a grasp of scriptural knowledge, and be equipped with all of the knowledge in the Scripture before being able to bear the name of 'god incarnate.'" But the Lord Jesus was not equipped with this knowledge, so they condemned Him, saying, "Firstly, you are not thus qualified, so you cannot be god; secondly, without this scriptural knowledge you cannot do the work of god, much less can you be god; thirdly, you must not work outside the temple—you are not working in the temple now, but are always among the sinners, so the work you do is beyond the scope of the Scripture, which makes it even less possible that you are god." Where did the basis of their condemnation come from? From the Scripture, from the mind of man, and from the theological education they had received. Because the Pharisees were swollen with notions, imaginings, and knowledge, they believed this knowledge to be right, to be

the truth, to be a valid basis, and at no time could God contravene these things. Did they seek the truth? They did not. What did they seek? A supernatural god that appeared in the form of a spiritual body. Therefore, they determined the parameters for God's work, denied His work, and judged whether God was right or wrong according to the notions, imaginings, and knowledge of man. And what was the end result of this? Not only did they condemn God's work, they nailed God incarnate to the cross. This is what came of their using their notions, imaginings, and knowledge to assess God, and this is what is wicked about them.

—The Word, Vol. 4. Exposing Antichrists. Item Seven: They Are Wicked, Insidious, and Deceitful (Part Three)

The Pharisees were the best at preaching doctrine and chanting slogans. They often stood at street corners and cried out, "Oh, mighty God!" or "Worshipful God!" To others, they looked particularly pious, and did not do anything against the law, but did God approve of them? He did not. How did He condemn them? By giving them a title: the hypocritical Pharisees. In former times, the Pharisees were a respected class in Israel, so why has the name now become a label? This is because the Pharisees have become representative of a type of person. What are the characteristics of this type of person? They are skilled at being false, at ornament, at pretending; they affect great nobility, holiness, uprightness, and transparent decency, and the slogans they shout sound good, but as it turns out, they do not practice the truth in the least. What good behavior do they have? They read scripture and preach; they teach others to uphold the law and regulations, and not resist God. This is all good behavior. Everything they say sounds good, yet, when others' backs are turned, they secretly steal offerings. The Lord Jesus said they "strain at a gnat, and swallow a camel" (Matthew 23:24). This means that all their behavior seems good on the surface

—they chant slogans ostentatiously, they speak lofty theories, and their words sound pleasant, yet their deeds are a disordered mess, and are entirely resistant to God. Their outward behaviors are all pretense, all fraudulent; in their hearts, they have not the slightest love for the truth, nor for positive things. They are averse to the truth, positive things, and all that comes from God. What do they love? Do they love fairness and righteousness? (No.) How can you tell they do not love these things? (The Lord Jesus spread the gospel of the kingdom of heaven, which they not only refused to accept, but also condemned.) If they did not condemn it, would it be possible to tell? No. The Lord Jesus' appearance and work revealed all the Pharisees, and it was only by their condemnation and resistance to the Lord Jesus that others could see their hypocrisy. Had it not been for the Lord Jesus' appearance and work, no one would have been discerning toward the Pharisees, and if people just looked at the Pharisees' outward conduct, it would even make them envious. Was it not insincere and deceitful of the Pharisees to use false good behavior to gain people's trust? Can such deceitful people love the truth? They absolutely cannot. What was the purpose behind their displays of good conduct? For one thing, it was to dupe people. For another, it was to mislead and win people over, so that people thought highly of them and venerated them. And finally, they wanted to be rewarded. What a scam it was! Were these skillful tricks? Did such people love fairness and righteousness? They certainly did not. What they loved was status, fame and gain, and what they wanted was a reward and a crown. They never practiced the words that God taught people, and they never lived out the truth realities in the slightest. They were all about disguising themselves with good conduct, and duping and winning people over with their hypocritical ways to secure their own status and reputation, which they then used to fish for capital and make a living. Is that not

despicable? From all this conduct of theirs, you can see that, in their essence, they did not love the truth, as they never practiced it. What is something that shows they did not practice the truth? The greatest thing of all: that the Lord Jesus came to do the work of redemption, and that all the words the Lord Jesus spoke are the truth and have authority. How did the Pharisees react to this? Although they acknowledged that the words of the Lord Jesus had authority and power, not only did they not accept them, but they also condemned and blasphemed them. What was that about? It was because they did not love the truth, and in their hearts, they were averse to and hated the truth. They acknowledged that the Lord Jesus was right in everything He said, that His words had authority and power, that He was not wrong in any way, and that they had no leverage against Him. But they wanted to condemn the Lord Jesus, so they discussed and conspired, and said, "Crucify Him. It is either Him or us," and this is how the Pharisees defied the Lord Jesus. At that time no one understood the truth, and no one was able to recognize the Lord Jesus as God incarnate. From a human point of view, though, the Lord Jesus expressed many truths, cast out demons, and healed the sick. He performed many miracles, fed the 5,000 with five loaves of bread and two fish, did numerous good deeds, and bestowed so much grace on people. There are so few good and righteous people like this, so why did the Pharisees want to condemn the Lord Jesus? Why were they so intent on crucifying Him? That they preferred to release a criminal rather than the Lord Jesus shows how evil and malicious the Pharisees of the religious world were. They were so wicked! The difference between the evil countenances the Pharisees betrayed, and their feigned, outward benevolence was so great, that many people could not discern which was true and which was false, but the appearance and work of the Lord Jesus revealed them all. The Pharisees usually disguised themselves so well and

outwardly appeared so godly, that no one would have imagined they could so cruelly resist and persecute the Lord Jesus. If the facts had not been revealed, no one would have been able to see through them. God incarnate's expression of the truth is so revealing about man!

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

There are also some who are capable of accepting new light, but their methods of practice do not change. They bring their old religious notions with them as they look to understand God's words of today, so what they understand is still doctrine colored by religious notions; they are not accepting today's light simply. As a result, their practices are tainted; they are the same old practices in new packaging. However well they might practice, they are hypocrites. God leads people in doing new things every day, demanding that each day they gain new insight and understanding, and requiring that they not be old-fashioned and repetitive. If you have believed in God for many years, yet your methods of practice have not changed at all, and if you are still zealous and busy about external matters, yet do not have a quiet heart to bring before God to enjoy His words, then you will obtain nothing. When it comes to accepting God's new work, if you do not plan differently, do not go about your practice in a new way, and do not pursue any new understanding, but instead cling to the old and accept only some limited new light, without changing the way you practice, then such people as you are in this stream in name only; in actuality, they are religious Pharisees outside the stream of the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. Regarding a Normal Spiritual Life

Some people have a penchant for drawing attention to themselves. In the presence of their brothers and sisters, they might say they are indebted to God, but behind their backs, they do not practice the truth and act entirely differently. Are these not religious Pharisees? A person who truly

loves God and possesses the truth is one who is loyal to God but does not outwardly show off as such. Such a person is willing to practice the truth when situations arise, and does not speak or act in a way that goes against their conscience. This sort of person demonstrates wisdom when matters arise, and is principled in his or her deeds regardless of the circumstances. This kind of person can provide true service. There are some who often pay lip service to their indebtedness to God; they spend their days with brows locked in worry, putting on an affected air and pretending to be pitiable. How despicable! If you were to ask them, "Can you tell me about how you are indebted to God?" then they would be rendered speechless. If you are loyal to God, then do not talk outwardly about it; instead, demonstrate your love for God by way of actual practice, and pray to Him with a true heart. Those who just deal with God verbally and perfunctorily are all hypocrites! Some speak of indebtedness to God each time they pray, and begin to weep each time they pray, even without being moved by the Holy Spirit. People such as this are possessed by religious rituals and notions; they live by such rituals and notions, always believing that those actions please God and that He favors superficial godliness or sorrowful tears. What good can come of such absurd people? In order to demonstrate humility, some feign graciousness when speaking in the presence of others. Some are deliberately servile when in the presence of other people, acting like lambs without an ounce of strength. Is this a manner befitting people of the kingdom? People of the kingdom should be lively and free, innocent and open, honest and lovable, and be living in a state of freedom. They should have integrity and dignity and be able to stand witness wherever they go; such people are beloved by both God and man. Those who are novices in the faith have too many outward practices; they must first undergo a period of being pruned and broken. People who have faith in God deep down are

not outwardly distinguishable from others, but their actions and deeds are commendable. Only such people can be deemed to be living out the word of God. If you preach the gospel every day to various people in an effort to bring them to salvation, yet in the end are still living by rules and doctrines, then you cannot bring glory to God. Such people are religious figures, as well as hypocrites. Whenever those religious people congregate, they might ask, “Sister, how have you been these days?” She might reply, “I feel I owe a debt to God, and that I am unable to satisfy His intentions.” Another might say, “I, too, feel indebted to God and that I am unable to satisfy Him.” These few sentences and words alone express the vile things deep within them; such words are most loathsome, and exceedingly repugnant. The nature of such people is in opposition to God. Those who focus on reality communicate whatever is on their mind, and open up their hearts in fellowship. They do not engage in a single false exercise, displaying neither such civilities nor empty pleasantries. They are always straightforward, and observe no secular rules. Some people have a penchant for outward displays, even to the point of utterly lacking sense. When someone sings, they begin to dance, not even realizing that the rice in their pots has already burned. Such people are not godly or honorable, and they are far too frivolous. All of these things are manifestations of a lack of reality. When some people fellowship about matters of spiritual life, though they speak not of owing anything to God, they do retain a true love for Him deep down. Your feeling of indebtedness to God has nothing to do with other people; you are indebted to God, not humanity. What use is it for you to constantly speak of this to others? You must place importance on entering into reality, not on any outward zeal or display. What do the superficial good deeds of humans represent? They represent the flesh, and even the best of outward practices do not represent life; they can only show your

own individual temperament. The outward practices of humanity cannot satisfy the intentions of God. You constantly speak of your indebtedness to God, yet you cannot supply the life of others or stimulate their God-loving hearts. Do you believe that those actions of yours will satisfy God? You feel that it is God's intention for you to act in this way, and that your actions are spiritual, but in truth, they are all absurd! You believe that what pleases you and what you are willing to do are precisely those things in which God delights. Can your likes represent God? Can a person's character represent God? What pleases you is precisely that which God abhors, and your habits are those which God spurns. If you feel indebted, then go and pray before God; there is no need to speak of it to others. If you do not pray before God, and instead constantly draw attention to yourself in the presence of others, can this satisfy God's intentions? If your actions always exist in appearance alone, then this means that you are vain in the extreme. What manner of humans are those who only carry out superficial good deeds and are devoid of reality? Such people are just hypocritical Pharisees and religious figures! If you do not shed your outward practices and are unable to make changes, then the elements of hypocrisy in you will grow even more. The greater your elements of hypocrisy, the more resistance there is toward God. In the end, such people will surely be eliminated!

—The Word, Vol. 1. The Appearance and Work of God. In Faith, One Must Focus on Reality—Engaging in Religious Ritual Is Not Faith

There are some people who equip themselves with truths only in order to work and preach, to provide for others, not to resolve their own problems, never mind putting them into practice. Their fellowship may be of pure understanding and in line with the truth, but they do not measure themselves up to it, nor do they practice or experience it. What is the problem here? Have they truly accepted the truth as their life? No, they

have not. The doctrine one preaches, however pure it may be, does not mean that one is possessed of the truth reality. To be equipped with the truth, one must first have entered it oneself, and put it into practice when they understand it. If one does not focus on their own entry, but is out to show off by preaching the truth to others, their intention is wrong. There are many false leaders who work like this, incessantly fellowshipping with others about the truths they understand, providing for new believers, teaching people to practice the truth, to perform their duties well, not to be negative. These words are all well and good—loving, even—but why do their speakers not practice the truth? Why do they have no life entry? What is going on here, really? Does a person like this actually love the truth? It is hard to say. This was how the Pharisees of Israel expounded the Bible to others, yet they could not keep God's commandments themselves. When the Lord Jesus appeared and worked, they heard God's voice but resisted the Lord. They crucified the Lord Jesus and were cursed by God. Therefore, all people who do not accept or practice the truth will be condemned by God. How wretched they are! If the words and doctrines they preach can help others, why can it not help them? We would do well to call such a person a hypocrite who has no reality. They provide others with the literal meaning of the truth, they have others practice it, but they do not practice the least bit of it themselves. Is such a person not shameless? They do not have the truth reality, yet in preaching the words and doctrines to others, they pretend to. Is this not deliberately misleading and harming people? If such a person were revealed and eliminated, they would have only themselves to blame. They would be unworthy of pity.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Related Movie Extracts

Why Has Woe Befallen the Hypocritical Pharisees?

b. Why the Lord Jesus cursed the Pharisees, and what the essence of the Pharisees was

Words From the Bible

"Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do Your disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But He answered and said to them, Why do you also transgress the commandment of God by your tradition? For God commanded, saying, Honor your father and mother: and, He that curses father or mother, let him die the death. But you say, Whoever shall say to his father or his mother, It is a gift, by whatever you might be profited by me; And honor not his father or his mother, he shall be free. Thus have you made the commandment of God of none effect by your tradition. You hypocrites, well did Esaias prophesy of you, saying, This people draws near to Me with their mouth, and honors Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men" (Matthew 15:1–9).

"Woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men: for you neither go in yourselves, neither suffer you them that are entering to go in. Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and for a pretense make long prayer: therefore you shall receive the greater damnation.

"Woe to you, scribes and Pharisees, hypocrites! For you compass sea and land to make one proselyte, and when he is made, you make him twofold more the child of hell than yourselves.

"Woe to you, you blind guides, which say, Whoever shall swear by the temple, it is nothing; but whoever shall swear by the gold of the temple, he

is a debtor! You fools and blind: for whether is greater, the gold, or the temple that sanctifies the gold? And, Whoever shall swear by the altar, it is nothing; but whoever swears by the gift that is on it, he is guilty. You fools and blind: for whether is greater, the gift, or the altar that sanctifies the gift? Whoever therefore shall swear by the altar, swears by it, and by all things thereon. And whoever shall swear by the temple, swears by it, and by Him that dwells therein. And he that shall swear by heaven, swears by the throne of God, and by Him that sits thereon.

"Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought you to have done, and not to leave the other undone. You blind guides, which strain at a gnat, and swallow a camel.

"Woe to you, scribes and Pharisees, hypocrites! For you make clean the outside of the cup and of the platter, but within they are full of extortion and excess. You blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

"Woe to you, scribes and Pharisees, hypocrites! For you are like to white washed sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so you also outwardly appear righteous to men, but within you are full of hypocrisy and iniquity.

"Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets, and garnish the sepulchers of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Why you be witnesses to yourselves, that you are the children of them which killed the prophets. Fill

you up then the measure of your fathers. You serpents, you generation of vipers, how can you escape the damnation of hell? Why, behold, I send to you prophets, and wise men, and scribes: and some of them you shall kill and crucify; and some of them shall you whip in your synagogues, and persecute them from city to city: That on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zacharias son of Barachias, whom you slew between the temple and the altar. Truly I say to you, All these things shall come on this generation" (Matthew 23:13–36).

Words of Almighty God of the Last Days

Do you wish to know the root of why the Pharisees opposed Jesus? Do you wish to know the essence of the Pharisees? They were full of fantasies about the Messiah. What is more, they believed only that the Messiah would come, yet did not pursue the life truth. And so, even today they still await the Messiah, for they have no knowledge of the way of life, and do not know what the way of truth is. How, say you, could such foolish, stubborn and ignorant people gain God's blessing? How could they behold the Messiah? They opposed Jesus because they did not know the direction of the Holy Spirit's work, because they did not know the way of truth spoken by Jesus, and, furthermore, because they did not understand the Messiah. And since they had never seen the Messiah and had never been in the company of the Messiah, they made the mistake of clinging to the mere name of the Messiah while opposing the essence of the Messiah by any means possible. These Pharisees in essence were stubborn, arrogant, and did not obey the truth. The principle of their belief in God was: No matter how profound Your preaching, no matter how high Your authority, You are not Christ unless You are called the Messiah. Is this belief not preposterous and ridiculous?

How are the wicked parts of the Pharisees manifested? First, let's start our discussion with how the Pharisees treated God incarnate, and then you might understand a bit more. Speaking of God incarnate, we must first talk about what kind of family and background God incarnate was born into two thousand years ago. First of all, the Lord Jesus was not born into a wealthy family at all—His lineage was not so distinguished. His foster father, Joseph, was a carpenter, and His mother, Mary, was an ordinary believer. The identity and social status of His parents represent the family background into which the Lord Jesus was born, and it is clear that He was born into a common family. … What message does this give to later generations? This ordinary and normal person, who was God incarnate, had neither the opportunity nor the conditions to receive higher education. He was the same as ordinary people, He lived in a common social environment, in an ordinary family, and nothing was special about Him. Precisely because of this, after hearing about the sermons and actions of the Lord Jesus, those scribes and Pharisees dared to stand up and openly judge, blaspheme, and condemn Him. What basis did they have for their condemnation? Undoubtedly, it was based on the laws and regulations of the Old Testament. First, the Lord Jesus led His disciples not to observe the Sabbath—He still worked on the Sabbath. In addition, He did not observe the laws and regulations and did not go to the temple, and when He encountered sinners, some people asked Him how to deal with them, but He did not handle them according to the law, instead showing them mercy. None of these aspects of the Lord Jesus' actions conformed to the religious notions of the Pharisees. Because they did not love the truth and thus hated the Lord Jesus, they seized the pretext of the Lord Jesus violating the law to

fervently condemn Him, and determined that He was to be put to death. If the Lord Jesus had been born into a prominent and distinguished family, if He had been highly educated, and if He had been on close terms with these scribes and Pharisees, then things at that time would not have gone for Him as they did later on—they might have changed. It was precisely because of His ordinariness, His normality, and the background of His birth that He was condemned by the Pharisees. What was their basis for condemning the Lord Jesus? It was those regulations and laws that they held on to, which they believed would never change for all of eternity. Pharisees held the theological theories that they grasped as knowledge and a tool with which to appraise and condemn people, even using it on the Lord Jesus. This is how the Lord Jesus was condemned. The way they appraised or treated a person never depended on the person's essence, nor on whether what the person preached was the truth, and less still on the source of the words the person said—the way Pharisees appraised or condemned a person depended only on the regulations, words, and doctrine they grasped in the Old Testament of the Bible. Although the Pharisees knew in their hearts that what the Lord Jesus said and did was not a sin or a violation of the law, they still condemned Him, because the truths He expressed and the signs and wonders He performed made many people follow and praise Him. The Pharisees were increasingly hateful toward Him, and even wanted to remove Him from the picture. They did not recognize that the Lord Jesus was the Messiah who was to come, nor did they recognize that His words had the truth, less still that His work adhered to the truth. They judged the Lord Jesus to be speaking presumptuous words and driving out demons by Beelzebub, the prince of demons. That they could pin these sins on the Lord Jesus shows how much hatred they had for Him. Therefore, they worked fervently to deny that the Lord Jesus was sent by God, and that He was the

Son of God, and that He was the Messiah. What they meant was, "Would god do things in this way? If god were incarnate, he would have been born into a family of formidable status. And he would have to accept tutelage from scribes and from the Pharisees. He would have to study the Scripture systematically, have a grasp of scriptural knowledge, and be equipped with all of the knowledge in the Scripture before being able to bear the name of 'god incarnate.'" But the Lord Jesus was not equipped with this knowledge, so they condemned Him, saying, "Firstly, you are not thus qualified, so you cannot be god; secondly, without this scriptural knowledge you cannot do the work of god, much less can you be god; thirdly, you must not work outside the temple—you are not working in the temple now, but are always among the sinners, so the work you do is beyond the scope of the Scripture, which makes it even less possible that you are god." Where did the basis of their condemnation come from? From the Scripture, from the mind of man, and from the theological education they had received. Because the Pharisees were swollen with notions, imaginings, and knowledge, they believed this knowledge to be right, to be the truth, to be a valid basis, and at no time could God contravene these things. Did they seek the truth? They did not. What did they seek? A supernatural god that appeared in the form of a spiritual body. Therefore, they determined the parameters for God's work, denied His work, and judged whether God was right or wrong according to the notions, imaginings, and knowledge of man. And what was the end result of this? Not only did they condemn God's work, they nailed God incarnate to the cross. This is what came of their using their notions, imaginings, and knowledge to assess God, and this is what is wicked about them.

—The Word, Vol. 4. Exposing Antichrists. Item Seven: They Are Wicked, Insidious, and Deceitful (Part Three)

The Pharisees were the best at preaching doctrine and chanting slogans. They often stood at street corners and cried out, “Oh, mighty God!” or “Worshipful God!” To others, they looked particularly pious, and did not do anything against the law, but did God approve of them? He did not. How did He condemn them? By giving them a title: the hypocritical Pharisees. In former times, the Pharisees were a respected class in Israel, so why has the name now become a label? This is because the Pharisees have become representative of a type of person. What are the characteristics of this type of person? They are skilled at being false, at ornament, at pretending; they affect great nobility, holiness, uprightness, and transparent decency, and the slogans they shout sound good, but as it turns out, they do not practice the truth in the least. What good behavior do they have? They read scripture and preach; they teach others to uphold the law and regulations, and not resist God. This is all good behavior. Everything they say sounds good, yet, when others’ backs are turned, they secretly steal offerings. The Lord Jesus said they “strain at a gnat, and swallow a camel” (Matthew 23:24). This means that all their behavior seems good on the surface —they chant slogans ostentatiously, they speak lofty theories, and their words sound pleasant, yet their deeds are a disordered mess, and are entirely resistant to God. Their outward behaviors are all pretense, all fraudulent; in their hearts, they have not the slightest love for the truth, nor for positive things. They are averse to the truth, positive things, and all that comes from God. What do they love? Do they love fairness and righteousness? (No.) How can you tell they do not love these things? (The Lord Jesus spread the gospel of the kingdom of heaven, which they not only refused to accept, but also condemned.) If they did not condemn it, would it be possible to tell? No. The Lord Jesus’ appearance and work revealed all the Pharisees, and it was only by their condemnation and resistance to the

Lord Jesus that others could see their hypocrisy. Had it not been for the Lord Jesus' appearance and work, no one would have been discerning toward the Pharisees, and if people just looked at the Pharisees' outward conduct, it would even make them envious. Was it not insincere and deceitful of the Pharisees to use false good behavior to gain people's trust? Can such deceitful people love the truth? They absolutely cannot. What was the purpose behind their displays of good conduct? For one thing, it was to dupe people. For another, it was to mislead and win people over, so that people thought highly of them and venerated them. And finally, they wanted to be rewarded. What a scam it was! Were these skillful tricks? Did such people love fairness and righteousness? They certainly did not. What they loved was status, fame and gain, and what they wanted was a reward and a crown. They never practiced the words that God taught people, and they never lived out the truth realities in the slightest. They were all about disguising themselves with good conduct, and duping and winning people over with their hypocritical ways to secure their own status and reputation, which they then used to fish for capital and make a living. Is that not despicable? From all this conduct of theirs, you can see that, in their essence, they did not love the truth, as they never practiced it. What is something that shows they did not practice the truth? The greatest thing of all: that the Lord Jesus came to do the work of redemption, and that all the words the Lord Jesus spoke are the truth and have authority. How did the Pharisees react to this? Although they acknowledged that the words of the Lord Jesus had authority and power, not only did they not accept them, but they also condemned and blasphemed them. What was that about? It was because they did not love the truth, and in their hearts, they were averse to and hated the truth. They acknowledged that the Lord Jesus was right in everything He said, that His words had authority and power, that He was

not wrong in any way, and that they had no leverage against Him. But they wanted to condemn the Lord Jesus, so they discussed and conspired, and said, "Crucify Him. It is either Him or us," and this is how the Pharisees defied the Lord Jesus. At that time no one understood the truth, and no one was able to recognize the Lord Jesus as God incarnate. From a human point of view, though, the Lord Jesus expressed many truths, cast out demons, and healed the sick. He performed many miracles, fed the 5,000 with five loaves of bread and two fish, did numerous good deeds, and bestowed so much grace on people. There are so few good and righteous people like this, so why did the Pharisees want to condemn the Lord Jesus? Why were they so intent on crucifying Him? That they preferred to release a criminal rather than the Lord Jesus shows how evil and malicious the Pharisees of the religious world were. They were so wicked! The difference between the evil countenances the Pharisees betrayed, and their feigned, outward benevolence was so great, that many people could not discern which was true and which was false, but the appearance and work of the Lord Jesus revealed them all. The Pharisees usually disguised themselves so well and outwardly appeared so godly, that no one would have imagined they could so cruelly resist and persecute the Lord Jesus. If the facts had not been revealed, no one would have been able to see through them. God incarnate's expression of the truth is so revealing about man!

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

In the Bible, the Pharisees' appraisal of Jesus Himself and the things that He did was: "… they said, He is beside Himself. … He has Beelzebub, and by the prince of the devils casts He out devils" (Mak 3:21–22). The scribes' and Pharisees' judgment of the Lord Jesus was not them merely imitating other people's words, and neither was it baseless conjecture—it was the conclusion that they drew about the Lord Jesus from what they saw and

heard of His actions. Although their conclusion was ostensibly made in the name of justice and appeared to people as if it were well-founded, the arrogance with which they judged the Lord Jesus was difficult for even them to contain. The frenzied energy of their hatred for the Lord Jesus exposed their own wild ambitions and their evil satanic countenances, as well as their malevolent nature with which they resisted God. These things that they said in their judgment of the Lord Jesus were driven by their wild ambitions, jealousy, and the ugly and malevolent nature of their hostility toward God and the truth. They did not investigate the source of the Lord Jesus' actions, nor did they investigate the essence of what He said or did. Rather, blindly, in a state of crazed agitation, and with deliberate malice, they attacked and discredited what He had done. They went so far as to willfully discredit His Spirit, that is, the Holy Spirit which is God's Spirit. This is what they meant when they said, "He is beside Himself," "Beelzebub," and "the prince of the devils." That is to say, they said that the Spirit of God was Beelzebub and the prince of the devils. They characterized as madness the work of God's Spirit incarnate, which had clothed Himself in flesh. They not only blasphemed God's Spirit as Beelzebub and the prince of the devils, but also condemned God's work and condemned and blasphemed the Lord Jesus Christ. The essence of their resistance and blasphemy of God was entirely the same as the essence of the resistance and blasphemy of God given by Satan and the demons. They did not just represent corrupt humans, but more so they were the embodiment of Satan. They were a channel for Satan amongst mankind, and they were the accomplices and lackeys of Satan. The essence of their blasphemy and their denigration of the Lord Jesus Christ was their struggle with God for status, their contest with God, and their unending testing of God. The essence of their resistance to God and their attitude of hostility

toward Him, as well as their words and their thoughts, directly blasphemed and angered God's Spirit. Thus, God determined a reasonable judgment based on what they said and did, and God determined their deeds to be the sin of blasphemy against the Holy Spirit. This sin is unforgivable in both this world and the world to come, as is borne out in the following passage of scripture: "The blasphemy against the Holy Spirit shall not be forgiven to men," and, "whoever speaks against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come."

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

The Jewish Pharisees used the law of Moses to condemn Jesus. They did not seek compatibility with the Jesus of that time, but diligently followed the law to the letter, to the extent that—after having charged Him with not following the law of the Old Testament and not being the Messiah—they ultimately nailed the innocent Jesus to the cross. What was their substance? Was it not that they didn't seek the way of compatibility with the truth? They obsessed over each and every word of Scripture while paying heed neither to My intentions nor to the steps and methods of My work. They were not people who sought the truth, but people who rigidly clung to words; they were not people who believed in God, but people who believed in the Bible. Essentially, they were watchdogs of the Bible. In order to safeguard the interests of the Bible, to uphold the dignity of the Bible, and to protect the reputation of the Bible, they went so far as to nail the merciful Jesus to the cross. This they did merely for the sake of defending the Bible, and for the sake of maintaining the status of each and every word of the Bible in people's hearts. So they preferred to forsake their future and the sin offering to condemn Jesus, who did not conform to the doctrine of Scripture, to death. Were they not all lackeys to each and every word of Scripture?

—The Word, Vol. 1. The Appearance and Work of God. You Should Seek the Way of Compatibility With Christ

Related Movie Extracts

Why Has Woe Befallen the Hypocritical Pharisees?

What Is the Substance of the Pharisees' Opposition to God?

How to Discern the Essence of the Religious Pharisees

Related Hymns

The Root of the Pharisees' Resistance to Jesus

All Who Use the Bible to Condemn God Are Pharisees

c. Why it is said that religious pastors and elders are all walking the path of the Pharisees, and what their essence is

Words of Almighty God of the Last Days

Man has been corrupted and lives in Satan's trap. All people live in the flesh, live in selfish desires, and there is not a single one among them who is compatible with Me. There are those who say that they are compatible with Me, but such people all worship vague idols. Although they acknowledge My name as holy, they tread a path that runs contrary to Me, and their words are full of arrogance and self-confidence. This is because, at root, they are all against Me and incompatible with Me. Every day, they seek traces of Me in the Bible and find "suitable" passages at random which they read endlessly and recite as scriptures. They do not know how to be compatible with Me nor what it means to be against Me. They merely read scriptures blindly. Within the Bible, they constrain a vague God that they have never seen, and are incapable of seeing, and take it out to look at at their leisure. They believe in My existence only within the scope of the Bible, and they equate Me with the Bible; without the Bible there is no Me, and without Me there is no Bible. They pay no heed to My existence or actions, but instead devote extreme and special attention to each and every word of Scripture. Many more even believe that I should not do anything I wish to do unless it is foretold by Scripture. They attach too much importance to Scripture. It can be said that they see literal words as too important, to the extent that they use verses from the Bible to measure every word I say and to condemn Me. What they seek is not the way of compatibility with Me or the way of compatibility with the truth, but the way of compatibility with the words of the Bible, and they believe that

anything that does not conform to the Bible is, without exception, not My work. Are such people not the dutiful descendants of the Pharisees? The Jewish Pharisees used the law of Moses to condemn Jesus. They did not seek compatibility with the Jesus of that time, but diligently followed the law to the letter, to the extent that—after having charged Him with not following the law of the Old Testament and not being the Messiah—they ultimately nailed the innocent Jesus to the cross. What was their substance? Was it not that they didn't seek the way of compatibility with the truth? They obsessed over each and every word of Scripture while paying heed neither to My intentions nor to the steps and methods of My work. They were not people who sought the truth, but people who rigidly clung to words; they were not people who believed in God, but people who believed in the Bible. Essentially, they were watchdogs of the Bible. In order to safeguard the interests of the Bible, to uphold the dignity of the Bible, and to protect the reputation of the Bible, they went so far as to nail the merciful Jesus to the cross. This they did merely for the sake of defending the Bible, and for the sake of maintaining the status of each and every word of the Bible in people's hearts. So they preferred to forsake their future and the sin offering to condemn Jesus, who did not conform to the doctrine of Scripture, to death. Were they not all lackeys to each and every word of Scripture?

And what of people today? Christ has come to release the truth, yet they would rather expel Him from this world so that they may gain entry into heaven and receive grace. They would rather completely deny the coming of the truth in order to safeguard the interests of the Bible, and they would rather nail the Christ returned to flesh to the cross again in order to ensure the everlasting existence of the Bible. How can man receive My salvation when his heart is so malicious and his nature so antagonistic

toward Me? I live among man, yet man does not know of My existence. When I shine My light upon man, he still remains ignorant of My existence. When I unleash My wrath upon man, he denies My existence with even greater vigor. Man searches for compatibility with words and compatibility with the Bible, yet not a single person comes before Me to seek the way of compatibility with the truth. Man looks up to Me in heaven and devotes particular concern to My existence in heaven, yet no one cares about Me in the flesh, for I who live among man am simply too insignificant. Those who only seek compatibility with the words of the Bible and who only seek compatibility with a vague God are a lowly sight to Me. That is because what they worship are dead words, and a God that is capable of giving them untold treasures; what they worship is a God that would lay Himself at the mercy of man—a God who does not exist. What, then, can such people gain from Me? Man is simply too lowly for words. Those who are against Me, who make limitless demands of Me, who have no love of the truth, who are rebellious toward Me—how could they be compatible with Me?

—The Word, Vol. 1. The Appearance and Work of God. You Should Seek the Way of Compatibility With Christ

There are those who read the Bible in grand churches and recite it all day long, yet not one among them understands the purpose of God's work. Not one among them is able to know God; still less can any one among them accord with God's intentions. They are all worthless, vile people, each standing on high to lecture God. They willfully oppose God even as they carry His banner. Claiming faith in God, still they eat the flesh and drink the blood of man. All such people are devils that devour the soul of man, head demons that deliberately disturb those trying to step onto the right path, and stumbling blocks impeding those who seek God. They may appear of "sound constitution," but how are their followers to know that they are none

other than antichrists who lead people to stand against God? How are their followers to know that they are living devils dedicated to the devouring of human souls? Those who hold themselves in high esteem in God's presence are the most abject of men, while those who think themselves lowly are the most honored. And those who think they know the work of God and who are, moreover, capable of proclaiming the work of God to others with great fanfare even as they look directly at Him—these are the most ignorant of men. Such people are without the testimony of God, arrogant and full of conceit. Those who believe that they have too little knowledge of God, despite having actual experience and practical knowledge of Him, are those most beloved by Him. Only such people truly have testimony and are truly capable of being perfected by God. Those who do not understand the intentions of God are opponents of God; those who understand the intentions of God and yet do not practice the truth are opponents of God; those who eat and drink the words of God, and yet go against the essence of God's words, are opponents of God; those who have notions about the incarnate God, and moreover have a mind to engage in rebellion, are opponents of God; those who pass judgment on God are opponents of God; and whoever is unable to know God or to bear witness to Him is an opponent of God.

—The Word, Vol. 1. The Appearance and Work of God. All People Who Do Not Know God Are People Who Oppose God

Look at the leaders of each religion and each denomination—they are all arrogant and self-righteous, and their interpretations of the Bible lack context and are guided by their own notions and imaginings. They all rely on gifts and knowledge to do their work. If they could not preach at all, would people follow them? They do, after all, possess some knowledge and can preach some doctrines, or they know how to win others over and make

use of some tricks. They use these things to deceive people, and to bring people before themselves. Nominally, those people believe in God, but in reality, they follow these leaders. When they encounter someone preaching the true way, some of them say, "We have to consult our leader about matters of faith." See how people need the agreement and approval of others when it comes to believing in God and accepting the true way—is this not a problem? What have those leaders become, then? Have they not become Pharisees, false shepherds, antichrists, and stumbling blocks to people's acceptance of the true way? Such people are of the same kind as Paul.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

We have preached the gospel over and over to many leaders within religious circles, but no matter how we fellowship on the truth with them, they do not accept it. Why is this? It is because their arrogance has become second nature, and God no longer has a place in their hearts. Some people might say, "People under the leadership of certain pastors in the religious world really have a lot of drive; it is as though they have God in their midst." Do you take having enthusiasm for having drive? No matter how lofty those pastors' theories might sound, do they know God? If they truly feared God deep down, would they make people follow them and exalt them? Would they be able to control others? Would they dare to prevent others from seeking the truth and investigating the true way? If they believe that God's sheep are actually theirs, and that they should all listen to them, then is it not the case that they regard themselves as God? Such people are even worse than the Pharisees. Are they not genuine antichrists?

—The Word, Vol. 3. The Discourses of Christ of the Last Days. An Arrogant Nature Is at the Root of Man's Resistance to God

Do you wish to know the root of why the Pharisees opposed Jesus? Do you wish to know the essence of the Pharisees? They were full of fantasies about the Messiah. What is more, they believed only that the Messiah would come, yet did not pursue the life truth. And so, even today they still await the Messiah, for they have no knowledge of the way of life, and do not know what the way of truth is. How, say you, could such foolish, stubborn and ignorant people gain God's blessing? How could they behold the Messiah? They opposed Jesus because they did not know the direction of the Holy Spirit's work, because they did not know the way of truth spoken by Jesus, and, furthermore, because they did not understand the Messiah. And since they had never seen the Messiah and had never been in the company of the Messiah, they made the mistake of clinging to the mere name of the Messiah while opposing the essence of the Messiah by any means possible. These Pharisees in essence were stubborn, arrogant, and did not obey the truth. The principle of their belief in God was: No matter how profound Your preaching, no matter how high Your authority, You are not Christ unless You are called the Messiah. Is this belief not preposterous and ridiculous?

—The Word, Vol. 1. The Appearance and Work of God. By the Time You Behold the Spiritual Body of Jesus, God Will Have Made Heaven and Earth Anew

Demons and evil spirits have been running amok on earth for a time, and have sealed off both the intentions and the painstaking effort of God so tightly that they are impenetrable. Truly, this is a mortal sin! How can God not feel anxious? How can God not feel wrathful? They have gravely hindered and opposed the work of God: How rebellious! Even those demons, big and small, behave like jackals at the heels of the lion, and follow the evil current, contriving disturbances as they go. Knowing the truth, they deliberately oppose it, these sons of rebellion! It is as if, now that

their king of hell has ascended to the kingly throne, they have become smug and complacent, treating all others with contempt. How many among them seek the truth and follow justice? They are all beasts, no better than pigs and dogs, at the head of a gang of stinking flies, wagging their heads in smug self-congratulation and stirring up all kinds of trouble,[1] in the middle of a dung heap. They believe that their king of hell is the greatest king of all, little knowing that they themselves are no more than stinking flies. And yet, they take advantage of the power of the pigs and dogs they have for parents to malign the existence of God. As diminutive flies, they believe their parents to be as large as blue whales.[2] Little do they know that, while they themselves are tiny, their parents are unclean pigs and dogs hundreds of millions of times larger than they. Unaware of their own lowliness, they rely on the stench of putrefaction exuded by those pigs and dogs to run amok, vainly thinking to procreate future generations, oblivious to shame! With green wings upon their backs (this refers to their claiming to believe in God), they are full of themselves and boast everywhere of their own beauty and allure, while they secretly fling the impurities on their own bodies onto man. Furthermore, they are exceedingly pleased with themselves, as if they can use a pair of rainbow-colored wings to conceal their own impurities, and by these means they bring their oppression to bear on the existence of the true God (this refers to what goes on behind the scenes in the religious world). How would man know that, as enchantingly beautiful as the wings of a fly may be, the fly itself is after all no more than a tiny creature, with a belly full of filth and a body covered with germs? On the strength of the pigs and dogs they have for parents, they run amok across the land (this refers to the way in which the religious officials who persecute God rely on the strong backing of the government of the nation to betray the true God and the truth), unrestrained in their savagery. It is as if

the ghosts of the Jewish Pharisees have returned along with God to the nation of the great red dragon, back to their old nest. They have begun yet another round of persecution, picking up their work of several thousand years ago. This group of degenerates is sure to perish on earth in the end! It would appear that, after several millennia, the unclean spirits have become even more crafty and sly. They are constantly thinking of ways to undermine the work of God in secret. With tricks and wiles galore, they wish to reenact in their homeland the tragedy of several thousand years ago, goading God nearly to the point of crying out. He can hardly keep Himself from returning to the third heaven to annihilate them.

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (7)

Footnotes:

1. "Stirring up all kinds of trouble" refers to how people who are demonic run riot, obstructing and opposing the work of God.

2. "Blue whales" is used mockingly. It is a metaphor for how flies are so small that pigs and dogs appear as big as whales to them.

Related Movie Extracts

How to Discern the Modern Pharisees

Why the Pastors and Elders Madly Resist and Condemn the Lord Jesus' Return

Related Experiential Testimonies

A Catholic Priest's Choice

Related Hymns

Seek the Way of Compatibility With Christ

Those Who Do Not Know God Oppose God

d. Whether religious pastors and elders are really established by God, and whether obeying pastors and elders is submitting to and following God

Words of Almighty God of the Last Days

In selecting a person to serve Him, God always has His own principles. Serving God is by no means, as people imagine, that it is simply a matter of enthusiasm. Today, you see that all who serve before God do so because they have the guidance of God and the work of the Holy Spirit, and because they are people who pursue the truth. These are the minimum conditions for all those who serve God.

Serving God is no simple task. Those whose corrupt disposition remains unchanged can never serve God. If your disposition has not been judged and chastised by God's words, then your disposition still represents Satan, which proves that you serve God out of your own good intentions, that your service is based on your satanic nature. You serve God with your natural character, and according to your personal preferences. What's more, you always think that the things you are willing to do are what are delightful to God, and that the things you do not wish to do are what are hateful to God; you work entirely according to your own preferences. Can this be called serving God? Ultimately, there will not be the slightest change in your life disposition; instead, your service will make you even more stubborn, thus deeply ingraining your corrupt disposition, and as such, there will be formed within you rules about service to God that are primarily based on your own character, and experiences derived from your service according to your own disposition. These are the experiences and lessons of man. It is man's philosophy for worldly dealings. People like this can be

classed as Pharisees and religious officials. If they never wake up and repent, then they will surely turn into the false christs and the antichrists who mislead people in the last days. The false christs and the antichrists that were spoken of will arise from among such people. If those who serve God follow their own character and act according to their own will, they run the risk of being eliminated at any time. Those who apply their many years of experience acquired to serving God in order to win the hearts of others, to lecture them and constrain them, and to stand on high—and who never repent, never confess their sins, never renounce the benefits of position—these people shall fall before God. They are of the same kind as Paul, presuming upon their seniority and flaunting their qualifications. God will not bring people like this to perfection. Such service disrupts the work of God. People always cling to the old. They cling to the notions of the past, to everything from times gone by. This is a great obstacle to their service. If you cannot throw them off, these things will throttle your whole life. God will not commend you, not in the slightest, not even if you break your legs running or your back with labor, not even if you are martyred in your service of God. Quite the contrary: He will say that you are an evildoer.

—The Word, Vol. 1. The Appearance and Work of God. Religious Service Must Be Purged

Those in churches who preach and have status, position, and prestige are a group of people trained in theological seminaries to possess theological knowledge and theories, and they are essentially the main body holding up Christianity. Christianity trains such people to get on stage and preach, to spread the gospel and do work everywhere. They believe that with talents such as these theology students, preaching pastors, and theologians, the existence of Christianity is ensured to this day, and these people become the value and capital of Christianity's existence. If a church's pastor is a graduate of a theological seminary, discusses the Bible

well, has read some spiritual books, and has some knowledge and eloquence, then that church's attendance will flourish and it will become much more famous than other churches. What do these people in Christianity esteem? Knowledge, theological knowledge. Where does this knowledge come from? Isn't it passed down from ancient times? There have been scriptures since ancient times, passed down from generation to generation, and that's how everyone reads and learns them to this day. People divide the Bible into various sections, compile different versions, and encourage study and learning, but their study of the Bible is not to understand the truth in order to know God, nor is it to understand God's intentions in order to fear God and shun evil; rather it is to study the knowledge and mysteries of the Bible, to figure out which events at what times have fulfilled which prophecy of Revelation, and when the great disasters and the millennium will come—they study these. Does their study relate to the truth? (No, it doesn't.) Why do they study things that have nothing to do with the truth? It is because the more they study, the more they feel they understand, and the more words and doctrines they are equipped with, the higher their qualifications become. The higher their qualifications, the greater they feel their abilities are, and the more they believe that they will finally be blessed in their faith, that they will go to heaven after death, or that the living will be caught up in the air to meet the Lord. These are their religious notions, which are not at all in line with God's words.

—The Word, Vol. 4. Exposing Antichrists. Item Seven: They Are Wicked, Insidious, and Deceitful (Part Three)

Work in the mind of man is too easy for man to achieve. Pastors and leaders in the religious world, for example, rely on their gifts and positions to do their work. People who follow them for a long time will be infected

by their gifts and influenced by some of their being. They focus on people's gifts, abilities and knowledge, and they pay attention to supernatural things and many profound, unrealistic doctrines (of course, these profound doctrines are unattainable). They do not focus on changes in people's dispositions, but rather on training people to preach and work, improving people's knowledge and their abundant religious doctrines. They do not focus on how much people's disposition is changed nor on how much people understand of the truth. They do not concern themselves with people's essence, and much less do they try to know people's normal and abnormal states. They do not counter people's notions, nor do they reveal their notions, much less do they prune people for their deficiencies or corruptions. Most who follow them serve with their gifts, and all they release is religious notions and theological theories, which are out of touch with reality and completely unable to confer life onto people. In fact, the essence of their work is nurturing talent, nurturing a person with nothing into a talented seminary graduate who later goes on to work and lead.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

The pastors and elders of the religious world are all people who study biblical knowledge and theology; they are hypocritical Pharisees resisting God. … Are those in Christianity and Catholicism who study the Bible, theology, and even the history of God's work truly believers? Are they different from the believers and followers of God about whom He speaks? In God's eyes, are they believers? No, they study theology, they study God, but they do not follow God or bear witness to Him. Their study of God is the same as those who study history, philosophy, law, biology, or astronomy. It's just that they don't like science or other subjects—they specifically like to study theology. What is the outcome of their seeking out bits and pieces of God's work to study God? Can they discover God's

existence? No, never. Can they understand God's intentions? (No.) Why? Because they live in words, in knowledge, in philosophy, in the human mind and in human thoughts; they will never see God or be enlightened by the Holy Spirit. How does God classify them? As disbelievers, as nonbelievers. These nonbelievers and disbelievers mingle within the so-called Christian community, acting as believers in God, as Christians, but in reality do they have true worship for God? Do they have true submission? (No.) Why is that? One thing is certain: A considerable number of them do not believe in God's existence in their hearts; they do not believe that God created the world and is sovereign over all things, and they believe even less that God can become flesh. What does this unbelief mean? It means to doubt and deny. They even adopt an attitude of not hoping that the prophecies spoken by God, especially those concerning disasters, will be fulfilled or come to pass. This is their attitude toward belief in God, and it is the essence and true face of their so-called faith. These people study God because they are particularly interested in the subject and knowledge of theology, and in the historical facts of God's work; they are purely a group of intellectuals studying theology. These intellectuals do not believe in the existence of God, so how do they react when God comes to work, when God's words are fulfilled? What is their first reaction when they hear that God has become flesh and started a new work? "Impossible!" Whoever preaches God's new name and God's new work, they condemn that person, and they even want to kill or eliminate him. What kind of manifestation is this? Is this not the manifestation of a typical antichrist? What difference is there between them and the Pharisees, chief priests, and scribes of old? They are hostile toward God's work, toward God's judgment in the last days, toward God becoming flesh, and even more so, they are hostile to the fulfillment of God's prophecies. They believe, "If you do not become flesh,

if you are in the form of a spiritual body, then you are god; if you are incarnated and become a person, then you are not god, and we do not acknowledge you." What does this imply? It means that as long as they are here, they will not allow God to become flesh. Isn't this a typical antichrist? This is a genuine antichrist.

—The Word, Vol. 4. Exposing Antichrists. Item Seven: They Are Wicked, Insidious, and Deceitful (Part Three)

Those Jewish Pharisees, head priests, and scribes of the Age of Law nominally believed in God, but they turned their backs on His way, and even crucified the incarnate God. Could their belief, then, have gained God's approval? (No.) God had already designated them as people of the Jewish faith, as members of a religious group. And God likewise sees those today who believe in Jesus as members of a religious group, in that He does not acknowledge them as members of His church or as believers in Him. Why would God condemn the religious world so? Because all members of religious groups, especially the high-level leaders of various denominations, lack a God-fearing heart, nor are they followers of God's will. They are all disbelievers. They do not believe in the incarnation, much less accept the truth. They never seek, ask after, examine, or accept God's work in the last days or the truths He expresses, instead going straight to condemning and blaspheming the work of God's incarnation in the last days. One can see clearly in this that they may nominally believe in God, but God does not acknowledge them as believers in Him; He says that they are evildoers, that none of what they do has the least relation to His work of salvation, that they are nonbelievers who are outside of His words. If you believe in God as you do now, will the day not come when you, too, are reduced to religious adherents? Belief in God from within religion cannot attain salvation—why is this, exactly? If you cannot tell why this is, it shows that

you understand neither the truth nor God's intentions in the least. The most tragic thing that can happen to belief in God is its reduction to religion and its being eliminated by God. This is an unimaginable thing to man, and those who do not understand the truth can never see this matter clearly. Tell Me, when a church has gradually turned into a religion in God's eyes and become a denomination over the many long years since its inception, are the people in it objects for God's salvation? Are they members of His family? (No.) They are not. What road is it they walk, these people who nominally believe in the true God, yet are thought by Him to be religious people? The road they walk is one on which they bear the banner of belief in God yet never follow His way; it is one on which they believe in Him yet do not worship Him, and even forsake Him; it is one on which they claim to believe in God yet resist Him, nominally believing in the name of God, in the true God, yet worshiping Satan and devils, and engaging in human operations, and establishing an independent, human kingdom. That is the road they walk. To look at the road they walk, it is apparent that they are a bunch of disbelievers, a gang of antichrists, a group of Satans and devils that set out explicitly to resist God and disrupt His work. That is the essence of the religious world. Does a group of such people have anything to do with God's management plan for the salvation of man? (No.) Once believers in God, however many they may be, have their mode of faith defined by God as a denomination or a group, then they, too, are defined by God as those who cannot be saved. Why do I say this? A group without God's work or guidance that does not submit to Him or worship Him at all may nominally believe in God, but it is the priests and elders of religion whom they follow and obey, and the priests and elders of religion are by their essence satanic and hypocritical. Therefore, what those people follow and obey are Satans and devils. In their hearts, they are practicing belief in

God, but in fact, they are being manipulated by man, subject to human orchestrations and mastery. So, in essential terms, what they follow and obey is Satan, and devils, and forces of evil which resist God, and the enemies of God. Would God save a gang of people like this? (No.) Why not? Well, are such people capable of repentance? No; they will not repent. They engage in human operations and human enterprises under the banner of faith in God, running counter to God's management plan for the salvation of man, with the ultimate outcome being that they will be spurned by God. It is impossible that God would save these people; they are incapable of repentance, and as they have been carried off by Satan, God hands them over to it.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only With Fear of God Can One Tread Upon the Path of Salvation

Some people do not rejoice in the truth, much less judgment. Instead, they rejoice in power and riches; such people are called power seekers. They search only for those denominations in the world with influence, and they search only for pastors and teachers that come from seminaries. Though they have accepted the way of truth, they are only half-believing; they are incapable of giving all of their hearts and minds, their mouths speak words of expending themselves for God, but their eyes are focused on the great pastors and teachers, and they do not spare Christ a second glance. Their hearts are fixated upon fame, fortune, and glory. They think it out of the question that such a meager person could be capable of conquering so many, that one so unremarkable could perfect man. They think it out of the question that these nobodies among the dust and dunghills are the people chosen by God. They believe that if such people were the objects of God's salvation, then heaven and earth would be turned upside down, and all people would laugh themselves silly. They believe that if God chose such

nobodies to be perfected, then those great men would become God Himself. Their perspectives are tainted with unbelief; more than not believing, they are simply preposterous beasts. For they value only status, prestige, and power, and they esteem only large groups and denominations. They have not the slightest regard for those led by Christ; they are simply betrayers who have turned their backs on Christ, on truth, and on life.

What you admire is not the humility of Christ, but those false shepherds of prominent standing. You do not adore the loveliness or wisdom of Christ, but those libertines who wallow in the filth of the world. You laugh at the pain of Christ who has no place to lay His head, but you admire those corpses that hunt for offerings and live in debauchery. You are not willing to suffer alongside Christ, but you gladly throw yourself into the arms of those reckless antichrists, though they only supply you with flesh, words, and control. Even now, your heart still turns toward them, toward their reputation, toward their status, toward their influence. And yet you continue to hold an attitude whereby you find the work of Christ hard to swallow and you are unwilling to accept it. This is why I say that you lack the faith to acknowledge Christ. The reason you have followed Him to this day is only because you had no other option. A series of lofty images are forever towering in your heart; you cannot forget their every word and deed, nor their influential words and hands. They are, in your heart, forever supreme and forever heroes. But this is not so for the Christ of today. He is forever insignificant in your heart, and forever undeserving of fear. For He is far too ordinary, has far too little influence, and is far from lofty.

In any case, I say that all those who do not value the truth are disbelievers and betrayers of the truth. Such men shall never receive the approval of Christ. Have you now identified how much unbelief is within you, and how much betrayal of Christ you have? I exhort you thus: Since

you have chosen the way of truth, then you should devote yourself wholeheartedly; do not be ambivalent or half-hearted. You should understand that God does not belong to the world nor any one person, but to all those who truly believe in Him, all those who worship Him, and all those who are devoted and faithful to Him.

—The Word, Vol. 1. The Appearance and Work of God. Are You a True Believer in God?

Related Movie Extracts

Are the Pastors and Elders Truly Appointed by the Lord?

Is Obedience to Pastors and Elders the Same as Obedience to God?

Can the Pope Represent God? Is Listening to the Pope Obeying God?

Related Sermons

Is Following Religious Leaders Following God?

Related Hymns

Man Has No True Faith in Christ

To Believe in God but Not Accept the Truth Is to Be a Disbeliever

e. What it is to follow God and what it is to follow man

God's Words From the Bible

"My sheep hear My voice, and I know them, and they follow Me" (John 10:27).

"These are they which follow the Lamb wherever He goes" (Revelation 14:4).

Words of Almighty God of the Last Days

Of principal importance in following God is that everything should be according to the words of God today: Whether you are pursuing life entry or the satisfaction of God's intentions, everything should be centered around the words of God today. If what you fellowship about and seek to enter are not centered around the words of God today, then you are a stranger to the words of God, and totally bereft of the work of the Holy Spirit. What God wants are people who follow His footsteps. No matter how wonderful and pure what you understood before is, God does not want it, and if you are unable to put aside such things, then they will be a tremendous obstacle to your entry in the future. All those who are able to follow the present light of the Holy Spirit are blessed. The people of ages past also followed the footsteps of God, yet they could not follow until today; this is the blessing of the people of the last days. Those who can follow the present work of the Holy Spirit, and who are able to follow the footsteps of God, such that they follow God wherever He leads them—these are people who are blessed by God. Those who do not follow the present work of the Holy Spirit have not entered into the work of God's words, and no matter how much they work, or how great their suffering, or

how much they run about, none of it means anything to God, and He will not commend them. Today, all those who follow the present words of God are in the stream of the Holy Spirit; those who are strangers to the words of God today are outside of the stream of the Holy Spirit, and such people are not commended by God. … "Following the work of the Holy Spirit" means understanding the intentions of God today, being able to act in accordance with the present requirements of God, being able to submit to and follow the God of today, and entering in accordance with the newest utterances of God. Only this is someone who follows the work of the Holy Spirit and is in the stream of the Holy Spirit. Such people are not only capable of receiving God's praise and seeing God, but can also know God's disposition from the latest work of God, and can know man's notions and rebellion, and man's nature and essence, from His latest work; furthermore, they are able to gradually achieve changes in their disposition during their service. Only people such as this are those who are able to gain God, and who have genuinely found the true way.

—The Word, Vol. 1. The Appearance and Work of God. Know God's Newest Work and Follow His Footsteps

No matter how numerous your notions and imaginings about God's work, and no matter how you previously acted according to your own will and rebelled against God, if you truly pursue the truth, and accept the judgment and chastisement of God's words, and being pruned by them; if, in everything He orchestrates, you are able to follow the way of God, heed His words, learn to grasp His intentions, practice in accordance with His words and His desires, and are able to submit by means of seeking; and if you can let go of all your own will, desires, considerations, and intentions, and not be in confrontation with God, then you are following God. You may say you follow God, but if you do everything according to your own will,

with your own aims and your own plans, without leaving it up to God, is God still your God, then? No, He's not. If God is not your God, then, when you say you follow God, are these not empty words? Are such words not an attempt to fool people? You may say you follow God, but if all your actions and deeds, your outlook on life and values, and the attitude and principles with which you approach and handle matters all come from Satan—if you handle all this entirely in accordance with the laws and logic of Satan, are you then a follower of God? …

… The simplest way to describe faith in God is trusting there is a God, and, on this foundation, following Him, submitting to Him, accepting His sovereignty, orchestrations, and arrangements, heeding His words, living in accordance with His words, doing everything according to His words, being a true created being, and fearing Him and shunning evil; only this is true faith in God. This is what it means to follow God. If you say you follow God, but, in your heart, you do not accept God's words, and maintain a doubtful attitude about them, and you do not accept His sovereignty, orchestrations, and arrangements, and you always have notions and misunderstandings about what He does, and complain about it, always dissatisfied; and if you are always measuring and approaching what He does with your own notions and imaginings; and if you always have your own thoughts and understandings—this will cause trouble. That is not experiencing God's work, and it is no way to follow Him truly. It is not faith in God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. One Cannot Be Saved by Believing in Religion or Engaging in Religious Ceremony

Some people do not rejoice in the truth, much less judgment. Instead, they rejoice in power and riches; such people are called power seekers. They search only for those denominations in the world with influence, and

they search only for pastors and teachers that come from seminaries. Though they have accepted the way of truth, they are only half-believing; they are incapable of giving all of their hearts and minds, their mouths speak words of expending themselves for God, but their eyes are focused on the great pastors and teachers, and they do not spare Christ a second glance. Their hearts are fixated upon fame, fortune, and glory. They think it out of the question that such a meager person could be capable of conquering so many, that one so unremarkable could perfect man. They think it out of the question that these nobodies among the dust and dunghills are the people chosen by God. They believe that if such people were the objects of God's salvation, then heaven and earth would be turned upside down, and all people would laugh themselves silly. They believe that if God chose such nobodies to be perfected, then those great men would become God Himself. Their perspectives are tainted with unbelief; more than not believing, they are simply preposterous beasts. For they value only status, prestige, and power, and they esteem only large groups and denominations. They have not the slightest regard for those led by Christ; they are simply betrayers who have turned their backs on Christ, on truth, and on life.

What you admire is not the humility of Christ, but those false shepherds of prominent standing. You do not adore the loveliness or wisdom of Christ, but those libertines who wallow in the filth of the world. You laugh at the pain of Christ who has no place to lay His head, but you admire those corpses that hunt for offerings and live in debauchery. You are not willing to suffer alongside Christ, but you gladly throw yourself into the arms of those reckless antichrists, though they only supply you with flesh, words, and control. Even now, your heart still turns toward them, toward their reputation, toward their status, toward their influence. And yet you continue to hold an attitude whereby you find the work of Christ hard to

swallow and you are unwilling to accept it. This is why I say that you lack the faith to acknowledge Christ. The reason you have followed Him to this day is only because you had no other option. A series of lofty images are forever towering in your heart; you cannot forget their every word and deed, nor their influential words and hands. They are, in your heart, forever supreme and forever heroes. But this is not so for the Christ of today. He is forever insignificant in your heart, and forever undeserving of fear. For He is far too ordinary, has far too little influence, and is far from lofty.

In any case, I say that all those who do not value the truth are disbelievers and betrayers of the truth. Such men shall never receive the approval of Christ. Have you now identified how much unbelief is within you, and how much betrayal of Christ you have? I exhort you thus: Since you have chosen the way of truth, then you should devote yourself wholeheartedly; do not be ambivalent or half-hearted. You should understand that God does not belong to the world nor any one person, but to all those who truly believe in Him, all those who worship Him, and all those who are devoted and faithful to Him.

—The Word, Vol. 1. The Appearance and Work of God. Are You a True Believer in God?

No matter the level of a leader or worker, if you worship them for understanding a bit of the truth and for having a few gifts, and believe that they possess the truth reality and can help you, and if you look up to and depend on them in all things, and through this, you try to attain salvation, then this is foolish and ignorant of you. In the end, it will all come to nothing, because your starting point is inherently wrong. No matter how many truths someone understands, they cannot stand in the stead of Christ, and no matter how gifted someone is, this does not mean they possess the truth—so anyone who worships, looks up to, and follows other people will ultimately all be eliminated and condemned. Believers in God can only look

up to and follow God. Leaders and workers, whatever their rank, are still common people. If you see them as your immediate superiors, if you feel that they are superior to you, that they are more competent than you, and that they should lead you, that they are in all ways a cut above anyone else, then you are wrong—that is a delusion. And what consequences will this delusion visit on you? It will lead you unconsciously to measure your leaders against requirements that do not conform with reality, and to be unable to treat correctly the problems and deficiencies they have; at the same time, without your knowing it, you will also be profoundly drawn to their flair, gifts, and talents, such that before you know it, you are worshiping them, and they are your god. That path, from when they start to become your role model, the object of your worship, to when you become one of their followers, is one that will lead you unconsciously away from God. And even as you gradually move away from God, you will still believe that you are following God, that you are in His house, that you are in His presence, when actually, you will have been drawn away by minions of Satan, by antichrists. You will not even sense it. This is a very dangerous state of affairs. To solve this problem requires, in part, the ability to discern the nature essence of the antichrists, and the ability to see through to the ugly face of the antichrists' hatred of the truth and resistance to God; so, too, does it require being familiar with the antichrists' commonly used techniques of misleading and ensnaring people, as well as the way they do things. The other piece is that you must pursue knowledge of God's disposition and essence. It must be clear to you that only Christ is the truth, the way, and the life, that worshiping any person shall visit catastrophe and misfortune on you. You must trust that only Christ can save people, and you must follow and submit to Christ with absolute faith. This alone is the correct path of human life. Some might say: "Well, I do have my reasons

for worshiping leaders—in my heart, I naturally worship anyone who is talented. I worship any leader who is in line with my notions." Why do you insist on worshiping man though you believe in God? When all is said and done, who is it who will save you? Who is it who truly loves you and protects you—can you truly not see? If you believe in God and follow God, you should heed His word, and if someone speaks and acts correctly, and it accords with the truth principles, just submit to the truth—isn't it as simple as that? Why are you so base? Why do you insist on finding someone whom you worship to follow? Why do you like to be Satan's slave? Why not be a servant of the truth instead? In this, it is seen whether a person has reason and dignity. You should start with yourself: Equip yourself with truths of all sorts, be able to identify the various ways in which different matters and people manifest, know what the nature is of various people's behavior and what dispositions they pour forth, learn to distinguish the essences of various kinds of people, be clear about what kinds of people are around you, what kind of person you are, and what kind of person your leader is. Once you see all this clearly, you will be capable of approaching people in the right way, according to the truth principles: If they are brothers and sisters, you will treat them with love; if they are not brothers and sisters but evil people, antichrists, or disbelievers, you will keep your distance and forsake them. And if they are people who possess the truth reality, though you might admire them, you will not worship them. No one can take the place of Christ; only Christ is the practical God. Only Christ can save people, and only by following Christ can you obtain the truth and life. If you can see these things clearly, then you are possessed of stature and not likely to be misled by the antichrists, nor do you need to fear being misled by the antichrists.

—The Word, Vol. 4. Exposing Antichrists. Item Six

When someone believes in God and follows Him, what is most to be feared is that they depart from God's words and the truth to engage in human operations and human enterprises. To do so is to stray onto one's own path. Say, for example, that a church elects a leader. This leader knows only how to preach the words and doctrines, and focuses only on their own prestige and status. They do no practical work. Yet you hear them preaching the words and doctrines well, and in accord with the truth, and all they say is right, so you very much admire them and feel them to be a good leader. You heed them in all things and ultimately, you follow them, obeying them completely. Are you not then misled and controlled by a false leader? And has that church not become a religious group with a false leader at its head? The members of a religious group with a false leader as its head may appear to be performing their duties, but are they truly performing their duties? Are they truly serving God? (No.) If those people are not serving God or performing their duties, do they have a relationship with God? Does a gang that has no relationship with God believe in Him? Tell Me, do followers of a false leader or people under the control of an antichrist have the work of the Holy Spirit? Certainly not. And why is it that they do not have the work of the Holy Spirit? Because they have deviated from God's words, and they do not submit to God or worship Him, but heed false shepherds and antichrists—God spurns them and does no more work on them. They have deviated from God's words and been spurned by Him, and they have lost the work of the Holy Spirit. So, can they be saved by God? (No.) They cannot, and that means trouble. Therefore, however many people there are in a church performing their duties, whether they can be saved depends crucially on whether they are really following Christ or a person, on whether they are really experiencing God's work and pursuing the truth or engaging in religious activities, in human operations and human enterprises.

It depends crucially on whether they can accept and pursue the truth and on whether they can seek the truth to resolve problems when they discover them. It is these things that are most crucial. What people really pursue and what road they walk, whether they really accept the truth or abandon it, whether they submit to God or resist Him—God is constantly scrutinizing all these things. Every church and every individual is observed by God. No matter how many people there are performing a duty or following God in a church, the moment they depart from God's words, the moment they lose the work of the Holy Spirit, they cease to experience the work of God, and thus they—and the duty they are performing—have no connection to and no part in God's work, in which case this church has become a religious group. Tell Me, what are the consequences once a church becomes a religious group? Wouldn't you say these people are in great danger? They never seek the truth when faced with problems and they don't act according to the truth principles, but are subject to the arrangements and manipulations of human beings. There are even many who, while performing their duty, never pray or seek the truth principles; they only ask others and do as others say, acting on cues from others. Whatever other people tell them to do, that's what they do. They feel that praying to God about their problems and truth-seeking is vague and difficult, so they look for a simple, easy solution. They figure that relying on others and doing what others say is easy and most realistic, and so they simply do what other people say, asking others and doing as they say in everything. As a result, even after believing for many years, when faced with a problem, they have never once come before God, praying and seeking His desires and the truth, and then achieving an understanding of the truth, and acting and behaving according to God's intentions—they've never had such an experience. Do such people really practice faith in God? I wonder: Why is it that some people, once they have

entered a religious group, are so liable to go from believing in God to believing in a person, from following God to following a person? Why do they change so quickly? Why, having believed in God for so many years, would they still heed and follow a person in all things? So many years of belief, yet there has never really been a place for God in their hearts. Of all that they do, none of it ever has anything to do with God, and nothing to do with His words. Their speech, actions, life, dealings with others, handling of matters, even their performance of their duty and service of God, and all their acts and deeds, and all their behaviors, and even each thought and idea that pours forth from them—none of them have anything to do with belief in God, or with His words. Is such a person a sincere believer in God? Can the number of years one has believed in God determine that person's stature? Can it prove whether their relationship with God is normal? Absolutely not. What is crucial for seeing whether a person sincerely believes in God is looking at whether they can accept God's words into their heart, and at whether they can live amid His words and experience His work.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only With Fear of God Can One Tread Upon the Path of Salvation

It would be best for those people who claim to follow God to open their eyes and take a good look to see exactly who they believe in: Is it really God that you believe in, or Satan? If you know that what you believe in is not God, but your own idols, then it would be best if you did not claim to be a believer. If you really do not know who you believe in, then, again, it would be best if you did not claim to be a believer. To say so would be blasphemy! No one is forcing you to believe in God. Do not say you believe in Me; I have had enough of such talk, and do not wish to hear it again, because what you believe in are the idols in your hearts and the local bullies

among you. Those who shake their heads when they hear the truth, who grin when they hear talk of death, are all the spawn of Satan, and they are the ones who will be eliminated. Many in the church have no discernment. When something misleading occurs, they unexpectedly stand on the side of Satan; they even take offense at being called Satan's lackeys. Though people might say they have no discernment, they always stand on the side without truth, they never stand on the side of the truth at the critical time, they never stand up and argue for the truth. Do they truly lack discernment? Why do they unexpectedly take the side of Satan? Why do they never say one word that is fair and reasonable in support of the truth? Has this situation genuinely arisen as a result of their momentary confusion? The less discernment people have, the less able they are to stand on the side of truth. What does this show? Does it not show that people without discernment love sin? Does it not show that they are the loyal spawn of Satan? Why is it that they are always able to stand on the side of Satan and speak its language? Their every word and deed, the expressions on their faces, are all sufficient to prove that they are not any kind of lovers of the truth; rather, they are people who detest the truth. That they can stand on the side of Satan is enough to prove that Satan really loves these petty devils who spend their lives fighting for Satan's sake. Are all these facts not abundantly clear? If you truly are a person who loves the truth, then why have you no regard for those who practice the truth, and why do you immediately follow those who do not practice the truth at the slightest look from them? What kind of problem is this? I do not care whether you have discernment or not. I do not care how great a price you have paid. I do not care how great your forces are, and I do not care whether you are a local bully or a flag-bearing leader. If your forces are great, then that is only with the help of Satan's strength. If your prestige is high, then that is merely

because there are too many around you who do not practice the truth. If you have not been expelled, then that is because now is not the time for the work of expelling; rather, it is time for the work of elimination. There is no rush to expel you now. I am simply waiting for the day when I will punish you after you have been eliminated. Whoever does not practice the truth will be eliminated!

—The Word, Vol. 1. The Appearance and Work of God. A Warning to Those Who Do Not Practice the Truth

Related Experiential Testimonies

The Consequences of a Pastor's Gatekeeping

A Bitter Lesson From Following Man Instead of God

Related Hymns

Man Has No True Faith in Christ

To Believe in God but Not Accept the Truth Is to Be a Disbeliever

Recognize That Christ Is Forever the Truth

f. Whether those who are misled and controlled by the Pharisees and antichrists of the religious world can be saved by God

God's Words From the Bible

"They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch" (Matthew 15:14).

"For the leaders of this people cause them to err; and they that are led of them are destroyed" (Isaiah 9:16).

"My people are destroyed for lack of knowledge" (Hosea 4:6).

Words of Almighty God of the Last Days

There are those who read the Bible in grand churches and recite it all day long, yet not one among them understands the purpose of God's work. Not one among them is able to know God; still less can any one among them accord with God's intentions. They are all worthless, vile people, each standing on high to lecture God. They willfully oppose God even as they carry His banner. Claiming faith in God, still they eat the flesh and drink the blood of man. All such people are devils that devour the soul of man, head demons that deliberately disturb those trying to step onto the right path, and stumbling blocks impeding those who seek God. They may appear of "sound constitution," but how are their followers to know that they are none other than antichrists who lead people to stand against God? How are their followers to know that they are living devils dedicated to the devouring of human souls? Those who hold themselves in high esteem in God's presence are the most abject of men, while those who think themselves lowly are the most honored. And those who think they know the work of God and who are, moreover, capable of proclaiming the work of God to others with great

fanfare even as they look directly at Him—these are the most ignorant of men. Such people are without the testimony of God, arrogant and full of conceit.

—The Word, Vol. 1. The Appearance and Work of God. All People Who Do Not Know God Are People Who Oppose God

Those Jewish Pharisees, head priests, and scribes of the Age of Law nominally believed in God, but they turned their backs on His way, and even crucified the incarnate God. Could their belief, then, have gained God's approval? (No.) God had already designated them as people of the Jewish faith, as members of a religious group. And God likewise sees those today who believe in Jesus as members of a religious group, in that He does not acknowledge them as members of His church or as believers in Him. Why would God condemn the religious world so? Because all members of religious groups, especially the high-level leaders of various denominations, lack a God-fearing heart, nor are they followers of God's will. They are all disbelievers. They do not believe in the incarnation, much less accept the truth. They never seek, ask after, examine, or accept God's work in the last days or the truths He expresses, instead going straight to condemning and blaspheming the work of God's incarnation in the last days. One can see clearly in this that they may nominally believe in God, but God does not acknowledge them as believers in Him; He says that they are evildoers, that none of what they do has the least relation to His work of salvation, that they are nonbelievers who are outside of His words. If you believe in God as you do now, will the day not come when you, too, are reduced to religious adherents? Belief in God from within religion cannot attain salvation—why is this, exactly? If you cannot tell why this is, it shows that you understand neither the truth nor God's intentions in the least. The most tragic thing that can happen to belief in God is its reduction to religion and

its being eliminated by God. This is an unimaginable thing to man, and those who do not understand the truth can never see this matter clearly. Tell Me, when a church has gradually turned into a religion in God's eyes and become a denomination over the many long years since its inception, are the people in it objects for God's salvation? Are they members of His family? (No.) They are not. What road is it they walk, these people who nominally believe in the true God, yet are thought by Him to be religious people? The road they walk is one on which they bear the banner of belief in God yet never follow His way; it is one on which they believe in Him yet do not worship Him, and even forsake Him; it is one on which they claim to believe in God yet resist Him, nominally believing in the name of God, in the true God, yet worshiping Satan and devils, and engaging in human operations, and establishing an independent, human kingdom. That is the road they walk. To look at the road they walk, it is apparent that they are a bunch of disbelievers, a gang of antichrists, a group of Satans and devils that set out explicitly to resist God and disrupt His work. That is the essence of the religious world. Does a group of such people have anything to do with God's management plan for the salvation of man? (No.) Once believers in God, however many they may be, have their mode of faith defined by God as a denomination or a group, then they, too, are defined by God as those who cannot be saved. Why do I say this? A group without God's work or guidance that does not submit to Him or worship Him at all may nominally believe in God, but it is the priests and elders of religion whom they follow and obey, and the priests and elders of religion are by their essence satanic and hypocritical. Therefore, what those people follow and obey are Satans and devils. In their hearts, they are practicing belief in God, but in fact, they are being manipulated by man, subject to human orchestrations and mastery. So, in essential terms, what they follow and

obey is Satan, and devils, and forces of evil which resist God, and the enemies of God. Would God save a gang of people like this? (No.) Why not? Well, are such people capable of repentance? No; they will not repent. They engage in human operations and human enterprises under the banner of faith in God, running counter to God's management plan for the salvation of man, with the ultimate outcome being that they will be spurned by God. It is impossible that God would save these people; they are incapable of repentance, and as they have been carried off by Satan, God hands them over to it. … It does not matter how many sermons you have heard or how many truths you have understood—if you still follow man, if you still follow Satan, and you are not able to follow God's way in the end, nor able to fear Him and shun evil, then such people are those whom God spurns. People in religion may be able to preach a great deal of biblical knowledge, and they may understand some spiritual doctrine, but they cannot submit to God's work, or practice and experience His words, or worship Him truly, nor can they fear Him and shun evil. They are all hypocrites, not people who truly submit to God. In God's eyes, such people are defined as belonging to a denomination, to a human group, to a human gang, as Satan's lodging. Collectively, they are Satan's gang, the kingdom of antichrists, and God spurns them entirely.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only With Fear of God Can One Tread Upon the Path of Salvation

Those who do not accept the new work of God are bereft of the presence of God, and, moreover, devoid of the blessings and protection of God. Most of their words and actions hold to the past requirements of the Holy Spirit's work; they are doctrine, not truth. Such doctrine and regulation are sufficient to prove that the gathering together of these people is nothing but religion; they are not the chosen ones, or the objects of God's

work. The assembly of all those among them can only be called a grand congress of religion, and cannot be called a church. This is an unalterable fact. They do not have the Holy Spirit's new work; what they do seems redolent of religion, what they live out seems replete with religion; they do not possess the presence and work of the Holy Spirit, much less are they eligible to receive the discipline or enlightenment of the Holy Spirit. These people are all lifeless corpses, and maggots that are devoid of spirituality. They have no knowledge of man's rebelliousness and opposition, have no knowledge of all of man's evildoing, much less do they know all of God's work and God's present intentions. They are all ignorant, base people, and they are scum that are unfit to be called believers! Nothing they do has any bearing on the management of God, much less can it impair God's plans. Their words and actions are too disgusting, too pathetic, and simply unworthy of mention. Nothing done by those who are not within the stream of the Holy Spirit has anything to do with the new work of the Holy Spirit. Because of this, no matter what they do, they are without the discipline of the Holy Spirit, and, moreover, without the enlightenment of the Holy Spirit. For they are all people who have no love for the truth, and who have been spurned by the Holy Spirit. They are called evildoers because they walk in the flesh and do whatever pleases them under the signboard of God. While God works, they are deliberately hostile to Him, and run in the opposite direction to Him. Man's failure to cooperate with God is supremely rebellious in itself, so will not those people who deliberately run counter to God particularly receive their just retribution?

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

Some people do not rejoice in the truth, much less judgment. Instead, they rejoice in power and riches; such people are called power seekers. They search only for those denominations in the world with influence, and

they search only for pastors and teachers that come from seminaries. Though they have accepted the way of truth, they are only half-believing; they are incapable of giving all of their hearts and minds, their mouths speak words of expending themselves for God, but their eyes are focused on the great pastors and teachers, and they do not spare Christ a second glance. Their hearts are fixated upon fame, fortune, and glory. They think it out of the question that such a meager person could be capable of conquering so many, that one so unremarkable could perfect man. They think it out of the question that these nobodies among the dust and dunghills are the people chosen by God. They believe that if such people were the objects of God's salvation, then heaven and earth would be turned upside down, and all people would laugh themselves silly. They believe that if God chose such nobodies to be perfected, then those great men would become God Himself. Their perspectives are tainted with unbelief; more than not believing, they are simply preposterous beasts. For they value only status, prestige, and power, and they esteem only large groups and denominations. They have not the slightest regard for those led by Christ; they are simply betrayers who have turned their backs on Christ, on truth, and on life.

What you admire is not the humility of Christ, but those false shepherds of prominent standing. You do not adore the loveliness or wisdom of Christ, but those libertines who wallow in the filth of the world. You laugh at the pain of Christ who has no place to lay His head, but you admire those corpses that hunt for offerings and live in debauchery. You are not willing to suffer alongside Christ, but you gladly throw yourself into the arms of those reckless antichrists, though they only supply you with flesh, words, and control. Even now, your heart still turns toward them, toward their reputation, toward their status, toward their influence. And yet you continue to hold an attitude whereby you find the work of Christ hard to

swallow and you are unwilling to accept it. This is why I say that you lack the faith to acknowledge Christ. The reason you have followed Him to this day is only because you had no other option. A series of lofty images are forever towering in your heart; you cannot forget their every word and deed, nor their influential words and hands. They are, in your heart, forever supreme and forever heroes. But this is not so for the Christ of today. He is forever insignificant in your heart, and forever undeserving of fear. For He is far too ordinary, has far too little influence, and is far from lofty.

In any case, I say that all those who do not value the truth are disbelievers and betrayers of the truth. Such men shall never receive the approval of Christ. Have you now identified how much unbelief is within you, and how much betrayal of Christ you have? I exhort you thus: Since you have chosen the way of truth, then you should devote yourself wholeheartedly; do not be ambivalent or half-hearted. You should understand that God does not belong to the world nor any one person, but to all those who truly believe in Him, all those who worship Him, and all those who are devoted and faithful to Him.

—The Word, Vol. 1. The Appearance and Work of God. Are You a True Believer in God?

How should God's chosen people treat antichrists? They must discern them, expose them, report them, and spurn them. Only then can following God to the very end and entering onto the right track of faith in God be assured. Antichrists are not your leaders, no matter how they misled others into choosing them as leader. Don't acknowledge them, and don't accept their leadership—you must discern them and spurn them, because they can't help you understand the truth, nor can they support you or provide for you. These are the facts. If they cannot lead you into the truth reality, they are not fit to be leaders or workers. If they cannot lead you to understanding the truth and experiencing the work of God, they are those who oppose

God, and you should discern them, expose them, and spurn them. Everything they do is in order to mislead you into following them, and to make you join their group to undermine and disturb the work of the church, to rope you into taking the path of antichrists, as they do. They want to drag you to hell! If you cannot tell them for what they are, and believe that since they are your leaders, you should obey them, and make concessions to them, then you are someone who betrays both the truth and God—and such people cannot be saved. If you wish to be saved, not only must you surpass the hurdle of the great red dragon, and not only must you be able to discern the great red dragon, to see through to its hideous countenance and rebel against it utterly—there is also the hurdle of the antichrists for you to surpass. In the church, an antichrist is not only the enemy of God, but also the enemy of God's chosen people. If you cannot discern an antichrist, you are liable to be misled and won over, walk the path of an antichrist, and be cursed and punished by God. If that happens, your faith in God has completely failed. What must people possess to be granted salvation? First, they must understand many truths, and be able to discern the essence, disposition, and path of an antichrist. This is the only way to ensure not worshiping or following people while believing in God, and the only way to follow God to the very end. Only people who are able to discern an antichrist can truly believe in, follow, and bear witness for God. Some will then say, "What do I do if I don't currently have the truth for that?" You must equip yourself with the truth with all haste; you must learn to see into people and things. Discerning an antichrist is no simple matter, and requires the ability to clearly see their essence, and see through the plots, tricks, intentions and goals behind everything they do. That way you will not be misled or controlled by them, and you can stand firm, safely and securely pursue the truth, and be steadfast on the path of pursuing the truth and

attaining salvation. If you cannot surpass the hurdle of the antichrists, then it can be said that you are in great danger, and you are liable to be misled and captured by an antichrist and come to live under Satan's influence. It is possible that there are some among you who hinder and trip people who pursue the truth, and they are those people's enemies. Do you accept this? There are some who do not dare to face this fact, nor do they dare to accept it as fact. But the antichrists' misleading people really does happen in the churches, and happens often; it is just that people cannot discern it. If you cannot pass this test—the test of antichrists, then you are either misled and controlled by antichrists or made to suffer, tortured, pushed out, suppressed, and abused by them. Ultimately, your measly little life will not withstand for long, and will wither; you will no longer have faith in God, and you will say, "God isn't even righteous! Where is god? There is no justice or light in this world, and there's no such thing as god's salvation of humanity. We might as well pass our days going to work and making money!" You deny God, you stray from God, and no longer believe that He exists; any hope that you will obtain salvation is entirely gone. So, if you want to get to where you can be granted salvation, the first test you must pass is one of being able to perceive and see through Satan, and you must also have the courage to stand up and expose and forsake Satan. Where, then, is Satan? Satan is at your side and all around you; it might even be living inside your heart. If you are living within Satan's disposition, it can be said that you belong to Satan. You cannot see or touch the Satan and evil spirits of the spiritual realm, but the Satans and living devils that exist in real life are everywhere. Any person who is averse to the truth is evil, and any leader or worker who does not accept the truth is an antichrist or false leader. Are such people not Satans and living devils? These people might be the very ones you worship and look up to; they could be the people who lead you or

the people you have long admired, trusted, relied upon, and hoped for in your heart. In fact, however, they are roadblocks standing in your way and hindering you from pursuing the truth and obtaining salvation; they are false leaders and antichrists. They can take control of your life and the path you walk, and they can ruin your chance to be granted salvation. If you fail to discern them and see through them, then at any moment, you could be misled and captured. Thus, you are in great danger. If you cannot extricate yourself from this danger, you are Satan's sacrificial victim. Anyway, people who are misled and controlled, and become the followers of an antichrist can never, ever attain salvation. Because they do not love or pursue the truth, it is an inevitable result that they are misled and follow an antichrist.

Some people think they are someone who pursues the truth and say they are able to discern antichrists. They are overestimating themselves, are they not? If you encounter an obvious antichrist, one that bears their fangs, has poor humanity and has committed some evil deeds, you are naturally able to recognize them. But if you encounter an antichrist who seems pious, who is very soft-spoken, and seems like a nice person—an antichrist that conforms to people's notions—are you still bold enough to claim that you can tell them for what they really are? Do you dare to label them as an antichrist? If you are incapable of discerning them, you are bound to admire them and to be well-disposed toward them, in which case their behavior, their opinions and views, their actions—even their comprehension of the truth—will be sure to influence you. To what extent will these things influence you? You will envy the antichrist, imitate them, emulate them, follow them, which will affect your life entry; it will affect your pursuit of the truth and entry into reality, it will affect your attitude toward God, and it will affect whether or not you truly submit to God and follow God to the

very end. Ultimately the antichrist will become your idol, they will have a place in your heart, and you won't be able to escape them. When you have been misled to this extent, you have only a very slender hope of being saved, because your relationship with God has been shattered, you have lost the normal relationship with God, and are on the verge of danger. And is this a disaster or a blessing for you? Of course it is a disaster; it is absolutely not a blessing. Although, in small matters, some antichrists are able to help you, and to be of benefit to you, or else are able to preach words and doctrines to enlighten you, once you have been misled by them, worship them, and follow them, you're in trouble. You'll have brought ruin on yourself, and lost your chance at salvation. Some people say, "They are not a Satan or an evil person, they seem like someone spiritual, someone who pursues the truth." Do these words hold true? (No.) Why not? With anyone who genuinely pursues the truth, the influence or benefit of their guidance, help, and provision serves to bring you before God so that you may seek His words and the truth, and you come before God and learn to rely on Him and seek Him, and your relationship with Him grows closer and closer. Conversely, what will come of it if your relationship with an antichrist grows closer and closer, until you're at their beck and call? You'll stray off onto the wrong path and bring ruin on yourself. When you have a close relationship with an antichrist, your relationship with God becomes distant. And what is the consequence of this? They will lead you before them, and you will distance yourself from God. If you have an idol in your heart, once you start having notions about the words and work of God, or when God's words expose your idol, you will immediately rebel against God, and might even oppose and betray God; you will stand on the side of your idol and oppose God. This often happens. When some false leaders and antichrists are replaced or expelled, their accomplices and minions start

sticking up for them and complaining; some even become negative and stop believing in God. This is common, is it not? And why is it that they stop believing? They say, “Our leader has been replaced and expelled, so what hope do I, an ordinary believer, have?” Isn’t this nonsense? Their words indicate that they follow the antichrist, that they have been completely misled by the antichrist. And what is the consequence of them being misled? The antichrist has become the idol that they worship; the antichrist has become like their ancestor: How could they not leave, as their ancestor was expelled? They only listen to the antichrist, and they are under the complete control of the antichrist. They think that everything the antichrist says and does is correct, and should be accepted and submitted to as truth, and so they do not tolerate anyone in the house of God exposing and condemning the antichrist. Once the antichrist is expelled by the house of God, those who follow the antichrist take it upon themselves to leave the church; “The tree falls and the monkeys scatter,” as it were. Such things demonstrate that antichrists and their followers are the servants of Satan, who have come to disrupt and disturb God’s work. Once they are uncovered, exposed, and spurned by God’s chosen people, their faith in God comes to an end. Followers of antichrists all have one clearly discernible feature: No one’s words get through to them; they heed only antichrists. And once they are misled by antichrists, they stop listening to the words of God, and they only recognize the antichrist as their lord. In this, have they not been misled, are they not being controlled? Only the followers of antichrists would try to stick up for the antichrists. When the antichrists are exposed and revealed, the people who follow them grow anxious for them, they shed tears for them, they complain on their behalf and try to defend them. At such times they have forgotten God, and no longer pray to God or seek the truth; all they do is defend the antichrists and

rack their brains for them; they don't even recognize God anymore. Do they truly believe in God? Who do they actually believe in? This is already patently clear. … You say you are not worried about being misled by an antichrist, that you have no fear of following an antichrist, but there is no use in claiming this. This is a muddled remark. This is because if you do not pursue the truth and always worship and follow people, then without realizing it, you will take the path of antichrists. Believing in God for several years but being devoid of experiential testimony, and not only not having gained the truth and life, but having become someone who opposes God: this is the ultimate consequence of following antichrists, and it is one you cannot rid yourself of, it is an unalterable fact. It's just as when someone touches an electric current: They're sure to get shocked. Some may say, "I don't believe that; I'm not afraid"—but is it a matter of whether you believe it or whether you're afraid? Touch a current, and zap! You'll get shocked. It won't help not to believe it. Not to believe it is ignorance; it's an irresponsible thing to say. Therefore, whether you're willing to follow an antichrist or not, if you don't pursue the truth, and your exertions are always aimed at fame, gain, and status, you've already set off on the path of antichrists. This consequence will show itself bit by bit, like flotsam rising to the surface. This is inevitable. What the antichrists do is to lead people before them, they make them accept their control and manipulation, rather than accept the orchestrations and arrangements of God, or submit to the sovereignty of God. Antichrists want to win people over, they want to gain them, their aim is to control all of God's chosen people, to control God's chosen people in their hands; they are traffickers. And what do antichrists use to achieve their aim of controlling people? They use the spiritual doctrine that people worship, they use specious theories, they take advantage of people's corrupt mentality of worshiping theory to blather and

embellish, to mislead people. In short, everything they say is but words and doctrines, empty theory, things that are specious and in contravention of the truth. If people do not understand the truth, they will surely be misled; at the very least, they will be misled for a time before coming to their senses. When they do come to their senses is when the antichrists are unmasked, at which time they feel the utmost regret. People who follow antichrists have long since lost the work of the Holy Spirit; this is because they worship idols in their hearts, follow people, and they are spurned by God, and He has put them to one side to reveal them. So, it is extremely dangerous to follow antichrists; like antichrists, people who follow antichrists are most detested by God.

—The Word, Vol. 4. Exposing Antichrists. Item Three: They Exclude and Attack Those Who Pursue the Truth

You have to learn to discern antichrists. If you never take discerning antichrists seriously, you will be in danger, and who knows when or on what occasion you will be misled by them. You may even follow an antichrist in a muddleheaded way without knowing what's going on. You won't feel that there's anything wrong with it at the time, and you'll even feel that what this antichrist says is correct—in this way you will have been misled without realizing it. The fact that you've been misled shows that you've betrayed God, and then God will have no way of saving you. There are some people who usually perform well, but for a time, they are hoodwinked by antichrists, and the church brings them back in the end through dissuasion and fellowship. However, there are some who do not come back no matter how the truth is fellowshipped to them, and they become hell-bent on going with the antichrists—aren't they completely ruined then? They firmly refuse to turn back, and God does not work on them anymore. Some people lack discernment, and feel sorry for this kind

of person, saying, “That person is pretty decent: They believed in God for many years, and they forsook things and expended themselves; they used to do their duty quite loyally, their faith in God was great, and they were a true believer—shouldn’t we give them another chance?” Is this viewpoint correct? Does it conform to the truth? People can only see the surface of another person, but cannot see their heart; they cannot see clearly what kind of person they really are, or what kind of essence they have. They must be in contact with them or observe them for a period of time, and that person must meet with events that reveal them in order for people to be able to see through them. Moreover, if you try to help these people out of the goodness of your heart, but they don’t turn back no matter how much you fellowship with them, you won’t know what the reason is behind all of it. In reality, God has already seen through these people and eliminated them. Why did God eliminate them? The most straightforward reason is that some antichrists are obviously evil spirits, and can be classified as antichrists with evil spirits working in them. If people follow them for a period of time, their hearts will darken, and they will become so weak that they collapse, which proves that God has long since given up on them. God has a righteous disposition, and He hates Satan. Since these people follow Satan and evil spirits, can God still recognize them as His followers? God is holy and abhors evil. He does not want those who have followed evil spirits; even if others think they are good people, He does not want them. What does it mean that God abhors evil? What does “abhorring evil” indicate? Listen to what I say now, and you will understand. Beginning when God chooses a person, until that person acknowledges that God is truth, righteousness, wisdom, and almightiness, that He is the one and only—once they have understood these things, and after they have had some experiences, they will have a basic understanding of God’s disposition,

essence, and what He has and is, deep within their heart, and this basic understanding will become their faith. It will also motivate them to follow God, expend themselves for God, and do their duty. Once they have experience, understand the truth, and their understanding of God's disposition and their knowledge of God have taken root in their heart—when they are in possession of this stature—they will not deny God. But if they do not have true knowledge of Christ, the practical God, and if they are liable to worship and follow an antichrist, then they are still in danger. They may still turn their back on Christ in the flesh to follow a wicked antichrist. This would be openly denying Christ and cutting off ties with God. The subtext of this is: "I don't follow God anymore—I follow Satan. I love Satan and I'm willing to serve it; I'm willing to follow Satan. No matter how it treats me, how it ruins, tramples on, and corrupts me, I am more than willing. No matter how righteous and holy God is, no matter how much truth He expresses, I am not willing to follow Him. I dislike the truth. I like fame, status, rewards, and crowns; even if I can't obtain them, I like them." Just like that, they've followed a person who has nothing to do with them, they have run off with an antichrist who is opposed to God. Would God still want a person like this? Certainly not. Is it reasonable for God not to want them? Exceedingly so. You know from doctrine that God is a God who abhors evil, and that He is holy. You understand this doctrine, but do you know how God treats people like this? If God spurns someone, He will give up on them without hesitation. Is what I say not how things are? (It is.) This is how things are. So, does God giving up on a person such as this mean that He has a cruel heart? (No.) God is principled in His actions. If you know who God is, but you do not like to follow Him—if you know who Satan is, yet you insist on following it—then God will not force you. Go ahead and follow Satan forever. Do not come back; God has given up on

you. How can one understand God's disposition? God's disposition is righteous and holy, and there is an element in His disposition that abhors evil. In other words, if, as a created being, you are willing to be depraved, what else can God say? God never forces people to do things they are not willing to do. He never forces people to accept the truth. If you wish to be depraved, that is your personal choice—ultimately, it is you who will bear the consequences, and you will have only yourself to blame. God's principles for dealing with people are immutable, so if you are happy with depravity, then your inevitable end is to be punished. It does not matter how many years you may have followed God; if you wish to be depraved, God will not force you to repent. It is you who are willing to follow Satan, to be misled and ruined by Satan, and so, in the end, it is you who must bear the consequences.

—The Word, Vol. 4. Exposing Antichrists. Item Seven: They Are Wicked, Insidious, and Deceitful (Part Two)

Related Movie Extracts

Can One Be Saved by Believing in the Lord Within Religion?

Related Hymns

To Believe in God but Not Accept the Truth Is to Be a Disbeliever

Christ of the Last Days Brings the Way of Eternal Life

g. What the essence of the religious world joining together with the CCP to resist and condemn Almighty God is, and what the consequences of this will be

God's Words From the Bible

"Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (Revelation 18:2).

"Alas, alas that great city Babylon, that mighty city! For in one hour is your judgment come" (Revelation 18:10).

Words of Almighty God of the Last Days

The world is falling! Babylon is in paralysis! Oh, the religious world! How could it not be destroyed by My authority on earth? Who still dares to rebel against and oppose Me? The scribes? Every religious official? The rulers and authorities on earth? The angels? Who does not celebrate the perfection and fullness of My body? Among all peoples, who does not sing My praises without cease, who is not unfailingly happy? I live in the land of the great red dragon's lair, yet this does not cause Me to tremble with fear or run away, for all of its people have already begun to loathe it. Never has anything done its "duty" before the dragon for the dragon's sake; instead, all things act as they see fit, and each goes its own way. How could the countries on earth not perish? How could the countries on earth not fall? How could My people not cheer? How could they not sing with joy?

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 22

Demons and evil spirits have been running amok on earth for a time, and have sealed off both the intentions and the painstaking effort of God so tightly that they are impenetrable. Truly, this is a mortal sin! How can God not feel anxious? How can God not feel wrathful? They have gravely hindered and opposed the work of God: How rebellious! Even those demons, big and small, behave like jackals at the heels of the lion, and follow the evil current, contriving disturbances as they go. Knowing the truth, they deliberately oppose it, these sons of rebellion! It is as if, now that their king of hell has ascended to the kingly throne, they have become smug and complacent, treating all others with contempt. How many among them seek the truth and follow justice? They are all beasts, no better than pigs and dogs, at the head of a gang of stinking flies, wagging their heads in smug self-congratulation and stirring up all kinds of trouble,[1] in the middle of a dung heap. They believe that their king of hell is the greatest king of all, little knowing that they themselves are no more than stinking flies. And yet, they take advantage of the power of the pigs and dogs they have for parents to malign the existence of God. As diminutive flies, they believe their parents to be as large as blue whales.[2] Little do they know that, while they themselves are tiny, their parents are unclean pigs and dogs hundreds of millions of times larger than they. Unaware of their own lowliness, they rely on the stench of putrefaction exuded by those pigs and dogs to run amok, vainly thinking to procreate future generations, oblivious to shame! With green wings upon their backs (this refers to their claiming to believe in God), they are full of themselves and boast everywhere of their own beauty and allure, while they secretly fling the impurities on their own bodies onto man. Furthermore, they are exceedingly pleased with themselves, as if they can use a pair of rainbow-colored wings to conceal their own impurities, and by these means they bring their oppression to bear

on the existence of the true God (this refers to what goes on behind the scenes in the religious world). How would man know that, as enchantingly beautiful as the wings of a fly may be, the fly itself is after all no more than a tiny creature, with a belly full of filth and a body covered with germs? On the strength of the pigs and dogs they have for parents, they run amok across the land (this refers to the way in which the religious officials who persecute God rely on the strong backing of the government of the nation to betray the true God and the truth), unrestrained in their savagery. It is as if the ghosts of the Jewish Pharisees have returned along with God to the nation of the great red dragon, back to their old nest. They have begun yet another round of persecution, picking up their work of several thousand years ago. This group of degenerates is sure to perish on earth in the end! It would appear that, after several millennia, the unclean spirits have become even more crafty and sly. They are constantly thinking of ways to undermine the work of God in secret. With tricks and wiles galore, they wish to reenact in their homeland the tragedy of several thousand years ago, goading God nearly to the point of crying out. He can hardly keep Himself from returning to the third heaven to annihilate them.

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (7)

Footnotes:

1. "Stirring up all kinds of trouble" refers to how people who are demonic run riot, obstructing and opposing the work of God.

2. "Blue whales" is used mockingly. It is a metaphor for how flies are so small that pigs and dogs appear as big as whales to them.

Christ comes during the last days so that all those who truly believe in Him may be provided with life. His work is for the sake of concluding the old age and entering the new one, and His work is the path that must be taken by all those who would enter the new age. If you are incapable of acknowledging Him, and instead condemn, blaspheme, or even persecute

Him, then you are bound to burn for eternity and shall never enter the kingdom of God. For this Christ is Himself the expression of the Holy Spirit, the expression of God, the One whom God has entrusted to do His work on earth. And so I say that if you cannot accept all that is done by Christ of the last days, then you blaspheme the Holy Spirit. The retribution to be had by those who blaspheme the Holy Spirit is self-evident to all. I also tell you that if you resist Christ of the last days, if you spurn Christ of the last days, there will be no one else to bear the consequences on your behalf. Furthermore, from this day onward you will not have another chance to gain the approval of God; even if you try to redeem yourself, you will never again behold the face of God. For what you resist is not a man, what you spurn is not some puny being, but Christ. Do you know what the consequences of this will be? You will not have made a small mistake, but committed a heinous crime. And so I advise everyone not to bare your fangs before the truth, or make careless criticisms, for only the truth can bring you life, and nothing except the truth can allow you to be reborn and behold the face of God again.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

Recall the scene in the Bible when God wrought destruction upon Sodom and think also of how Lot's wife became a pillar of salt. Think back to how the people of Nineveh repented their sins in sackcloth and ashes and recall what followed after the Jews nailed Jesus to the cross 2,000 years ago. The Jews were expelled from Israel and fled to countries around the world. Many were killed, and the entire Jewish nation was subjected to the unprecedented pain of their country's annihilation. They had nailed God to the cross—committed a heinous sin—and provoked the disposition of God. They were made to pay for what they did and were made to bear all the

consequences of their actions. They condemned God, rejected God, and so they had but one fate: to be punished by God. This was the bitter consequence and disaster that their rulers brought upon their country and nation.

Today, God has returned to the world to do His work. His first stop is the exemplar of dictatorial rulership: China, the staunch bastion of atheism. God has gained a group of people by His wisdom and power. During this period, He has been hunted by China's ruling party by every means and subjected to great suffering, with no place to rest His head, unable to find shelter. Despite this, God still continues the work He intends to do: He utters His voice and spreads the gospel. None can fathom the almightiness of God. In China, a country that regards God as an enemy, God has never ceased His work. Instead, more people have accepted His work and word, for God saves each and every member of mankind to the greatest extent possible. We trust that no country or power can stand in the way of what God wishes to achieve. Those who obstruct God's work, resist the word of God and disturb and impair the plan of God shall ultimately be punished by God. He who defies the work of God shall be sent to hell; any country that defies the work of God shall be destroyed; any nation that rises up to oppose the work of God shall be wiped from this earth and shall cease to exist. I urge the people of all nations, of all countries, and even of all industries to listen to the voice of God, to behold the work of God and to pay attention to the fate of mankind, in order to make God the most holy, the most honorable, the highest, and the only object of worship among mankind, and to allow the whole of mankind to live under the blessing of God, just as the descendants of Abraham lived under the promise of Jehovah, and just as Adam and Eve, whom God created first, lived in the Garden of Eden.

The work of God surges onward like a mighty wave. No one can detain Him, and no one can halt His march. Only those who listen carefully to His words, and who seek and thirst for Him, can follow His footsteps and receive His promise. Those who do not shall be subjected to overwhelming disaster and well-deserved punishment.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 2: God Presides Over the Fate of All Mankind

Related Movie Extracts

The Religious Babylon Is Destined to Fall Under God's Wrath

Related Hymns

Those Who Provoke God's Disposition Must Be Punished

The World Is Falling! Babylon Is in Paralysis!

h. God's salvation can only be attained by accepting His work in the last days and leaving the religious world

Words of Almighty God of the Last Days

All those who are able to follow the present light of the Holy Spirit are blessed. The people of ages past also followed the footsteps of God, yet they could not follow until today; this is the blessing of the people of the last days. Those who can follow the present work of the Holy Spirit, and who are able to follow the footsteps of God, such that they follow God wherever He leads them—these are people who are blessed by God. Those who do not follow the present work of the Holy Spirit have not entered into the work of God's words, and no matter how much they work, or how great their suffering, or how much they run about, none of it means anything to God, and He will not commend them. Today, all those who follow the present words of God are in the stream of the Holy Spirit; those who are strangers to the words of God today are outside of the stream of the Holy Spirit, and such people are not commended by God. Service that is divorced from the present utterances of the Holy Spirit is service that is of the flesh, and of notions, and it is impossible for it to be in accordance with God's intentions. If people live among religious notions, then they are unable to do anything that is in line with God's intentions, and even though they serve God, they serve in the midst of their imaginings and notions, and are totally incapable of serving in accordance with the intentions of God. Those who are unable to follow the work of the Holy Spirit do not understand the intentions of God, and those who do not understand the intentions of God cannot serve God. God wants service that is in line with His intentions; He does not want service that is of notions and the flesh. If people are

incapable of following the steps of the Holy Spirit's work, then they live amid notions. The service of such people disrupts and disturbs, and such service runs contrary to God. Thus those who are unable to follow the footsteps of God are incapable of serving God; those who are unable to follow the footsteps of God most certainly oppose God, and are incapable of being compatible with God. "Following the work of the Holy Spirit" means understanding the intentions of God today, being able to act in accordance with the present requirements of God, being able to submit to and follow the God of today, and entering in accordance with the newest utterances of God. Only this is someone who follows the work of the Holy Spirit and is in the stream of the Holy Spirit. Such people are not only capable of receiving God's praise and seeing God, but can also know God's disposition from the latest work of God, and can know man's notions and rebellion, and man's nature and essence, from His latest work; furthermore, they are able to gradually achieve changes in their disposition during their service. Only people such as this are those who are able to gain God, and who have genuinely found the true way. Those who are eliminated by the work of the Holy Spirit are people who are incapable of following the latest work of God, and who rebel against the latest work of God. That such people openly oppose God is because God has done new work, and because the image of God is not the same as that in their notions—as a result of this, they openly oppose God and pass judgment upon God, which results in God spurning them. Possessing the knowledge of the latest work of God is no easy matter, but if people have a mind to submit to the work of God and seek the work of God, then they will have the chance to see God, and will have the chance to gain the newest guidance of the Holy Spirit. Those who intentionally oppose the work of God cannot receive the enlightenment of the Holy Spirit or the guidance of God. Thus, whether or not people can

receive the latest work of God depends on the grace of God, it depends on their pursuit, and it depends on their intentions.

All who are able to submit to the present utterances of the Holy Spirit are blessed. It does not matter how they used to be, or how the Holy Spirit used to work within them—those who have gained the latest work of God are the most blessed, and those who are unable to follow the latest work today are eliminated. God wants those who are able to accept the new light, and He wants those who accept and know His latest work. Why is it said that you must be a chaste virgin? A chaste virgin is able to seek the work of the Holy Spirit and understand the new things, and moreover, able to put aside old notions, and submit to the work of God today. This group of people, who accept the newest work of today, were predestined by God before the ages, and are the most blessed of people. You hear the voice of God directly, and behold the appearance of God, and so, throughout heaven and earth, and throughout the ages, none have been more blessed than you, this group of people.

—The Word, Vol. 1. The Appearance and Work of God. Know God's Newest Work and Follow His Footsteps

The work of the Holy Spirit is always moving forward, and all those who are in the stream of the Holy Spirit should also be progressing deeper and changing, step-by-step. They should not stop at a single stage. Only those who do not know the work of the Holy Spirit would remain amongst His original work, and not accept the new work of the Holy Spirit. Only those who are rebellious would be incapable of gaining the Holy Spirit's work. If the practice of man does not keep pace with the new work of the Holy Spirit, then the practice of man is surely dissevered from the work of today and is surely incompatible with the work of today. Such outdated people as these are simply incapable of fulfilling God's will, much less

could they become people who will ultimately stand testimony to God. The entire management work, furthermore, could not be concluded amongst such a group of people. For those who once held to the law of Jehovah, and those who once suffered for the cross, if they cannot accept the stage of work of the last days, then all that they did will have been in vain, and useless. The clearest expression of the Holy Spirit's work is in embracing the here and now, not clinging to the past. Those who have not kept up with the work of today, and who have become separated from the practice of today, are those who oppose and do not accept the work of the Holy Spirit. Such people defy the present work of God. Though they hold onto the light of the past, it cannot be denied that they do not know the work of the Holy Spirit. Why has there been all this talk of the changes in the practice of man, of the differences in the practice between the past and today, of how the practice was carried out during the previous age, and of how it is done today? Such divisions in the practice of man are always spoken of because the work of the Holy Spirit is constantly moving forward, and thus the practice of man is required to constantly change. If man remains stuck in one stage, then this proves that he is incapable of keeping up with God's new work and new light; it does not prove that God's plan of management has not changed. Those who are outside the stream of the Holy Spirit always think they are right, but in fact, God's work in them ceased long ago, and the work of the Holy Spirit is absent from them. The work of God was long since transferred to another group of people, a group on whom He intends to complete His new work. Because those in religion are incapable of accepting God's new work, and hold only to the old work of the past, thus God has forsaken these people, and does His new work on the people who accept this new work. These are people who cooperate in His new work, and only in this way can His management be accomplished.

Since man believes in God, he must closely follow the footsteps of God, step-by-step; he should "follow the Lamb wherever He goes." Only these are the people who seek the true way, only they are the ones who know the work of the Holy Spirit. People who slavishly follow words and doctrines are those who have been eliminated by the work of the Holy Spirit. In each period of time, God will begin new work, and in each period, there will be a new beginning among man. If man only abides by the truths that "Jehovah is God" and "Jesus is Christ," which are truths that only apply to their respective ages, then man will never keep up with the work of the Holy Spirit, and will forever be incapable of gaining the work of the Holy Spirit. Regardless of how God works, man follows without the slightest doubt, and he follows closely. In this way, how could man be eliminated by the Holy Spirit? Regardless of what God does, as long as man is certain that it is the work of the Holy Spirit, and cooperates in the work of the Holy Spirit without any misgivings, and tries to meet the requirements of God, then how could he be punished? The work of God has never ceased, His footsteps have never halted, and prior to the completion of His management work, He has always been busy, and never stops. But man is different: Having gained but a modicum of the Holy Spirit's work, he treats it as if it will never change; having gained a little knowledge, he does not go forth to follow the footsteps of God's newer work; having seen but a little of God's work, he immediately prescribes God as a particular wooden figure, and believes that God will always remain in this form that he sees before him, that it was like this in the past and will always be thus in the future; having gained but a superficial knowledge, man is so proud that he forgets himself and begins to wantonly proclaim a disposition and a being of God that simply do not exist; and having become certain about one stage

of the Holy Spirit's work, no matter what kind of person it is that proclaims the new work of God, man does not accept it. These are people who cannot accept the new work of the Holy Spirit; they are too conservative, and incapable of accepting new things. Such people are those who believe in God but also reject God. Man believes that the Israelites were wrong to "only believe in Jehovah and not believe in Jesus," yet the majority of people act out a role in which they "only believe in Jehovah and reject Jesus" and "long for the return of the Messiah, but oppose the Messiah who is called Jesus." No wonder, then, that people still live under the power of Satan after accepting one stage of the work of the Holy Spirit, and still do not receive God's blessings. Is this not the result of man's rebelliousness? Christians across the world who have not kept up with the new work of today all cling to the hope that they will get lucky, assuming that God will fulfill each of their wishes. Yet they cannot say for sure why God will take them up to the third heaven, nor are they certain about how Jesus will come to receive them riding upon a white cloud, much less can they say with absolute certainty whether Jesus will truly arrive upon a white cloud on the day that they imagine. They are all anxious, and at a loss; they themselves do not even know whether God will take up each of them, the varied small handfuls of people, who hail from every denomination. The work that God does now, the present age, God's intentions—they have no grasp of any of these things, and they can do nothing but count down the days on their fingers. Only those who follow the footsteps of the Lamb to the very end can gain the final blessing, whereas those "clever people," who are unable to follow to the very end yet believe they have gained all, are incapable of witnessing the appearance of God. They each believe they are the smartest person on earth, and they cut short the continued development of God's work for no reason at all, and seem to believe with absolute certainty that

God will take them up to heaven, they who “have the utmost loyalty to God, follow God, and abide by the words of God.” Even though they have the “utmost loyalty” toward the words spoken by God, their words and actions are still so disgusting because they oppose the work of the Holy Spirit, and commit deceit and evil. Those who do not follow to the very end, who do not keep up with the work of the Holy Spirit, and who only cleave to the old work have not only failed to achieve loyalty to God, but on the contrary, have become those who oppose God, have become those who are rejected by the new age, and who will be punished. Are there any more pitiable than them? Many even believe that all those who reject the old law and accept the new work are without conscience. These people, who only talk of “conscience,” and do not know the work of the Holy Spirit, will ultimately have their prospects cut short by their own consciences. God’s work does not abide by doctrine, and though it may be His own work, still God does not cling to it. That which should be denied is denied, that which should be eliminated is eliminated. Yet man places himself in enmity to God by holding onto but one small part of the work of God’s management. Is this not the absurdity of man? Is this not the ignorance of man? The more people are timid and overcautious because they are afraid of not gaining God’s blessings, the more they are incapable of gaining greater blessings, and of receiving the final blessing. Those people who slavishly abide by the law all display the utmost loyalty toward the law, and the more they display such loyalty toward the law, the more they are rebels who oppose God. For now is the Age of Kingdom and not the Age of Law, and the work of today and the work of the past cannot be mentioned in the same breath, nor can the work of the past be compared to the work of today. The work of God has changed, and the practice of man has also changed; it is not to hold onto

the law or bear the cross, therefore people's loyalty toward the law and the cross will not gain God's approval.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

Those Jewish Pharisees, head priests, and scribes of the Age of Law nominally believed in God, but they turned their backs on His way, and even crucified the incarnate God. Could their belief, then, have gained God's approval? (No.) God had already designated them as people of the Jewish faith, as members of a religious group. And God likewise sees those today who believe in Jesus as members of a religious group, in that He does not acknowledge them as members of His church or as believers in Him. Why would God condemn the religious world so? Because all members of religious groups, especially the high-level leaders of various denominations, lack a God-fearing heart, nor are they followers of God's will. They are all disbelievers. They do not believe in the incarnation, much less accept the truth. They never seek, ask after, examine, or accept God's work in the last days or the truths He expresses, instead going straight to condemning and blaspheming the work of God's incarnation in the last days. One can see clearly in this that they may nominally believe in God, but God does not acknowledge them as believers in Him; He says that they are evildoers, that none of what they do has the least relation to His work of salvation, that they are nonbelievers who are outside of His words. If you believe in God as you do now, will the day not come when you, too, are reduced to religious adherents? Belief in God from within religion cannot attain salvation—why is this, exactly? If you cannot tell why this is, it shows that you understand neither the truth nor God's intentions in the least. The most tragic thing that can happen to belief in God is its reduction to religion and its being eliminated by God. This is an unimaginable thing to man, and those who do not understand the truth can never see this matter clearly. Tell

Me, when a church has gradually turned into a religion in God's eyes and become a denomination over the many long years since its inception, are the people in it objects for God's salvation? Are they members of His family? (No.) They are not. What road is it they walk, these people who nominally believe in the true God, yet are thought by Him to be religious people? The road they walk is one on which they bear the banner of belief in God yet never follow His way; it is one on which they believe in Him yet do not worship Him, and even forsake Him; it is one on which they claim to believe in God yet resist Him, nominally believing in the name of God, in the true God, yet worshiping Satan and devils, and engaging in human operations, and establishing an independent, human kingdom. That is the road they walk. To look at the road they walk, it is apparent that they are a bunch of disbelievers, a gang of antichrists, a group of Satans and devils that set out explicitly to resist God and disrupt His work. That is the essence of the religious world. Does a group of such people have anything to do with God's management plan for the salvation of man? (No.) Once believers in God, however many they may be, have their mode of faith defined by God as a denomination or a group, then they, too, are defined by God as those who cannot be saved. Why do I say this? A group without God's work or guidance that does not submit to Him or worship Him at all may nominally believe in God, but it is the priests and elders of religion whom they follow and obey, and the priests and elders of religion are by their essence satanic and hypocritical. Therefore, what those people follow and obey are Satans and devils. In their hearts, they are practicing belief in God, but in fact, they are being manipulated by man, subject to human orchestrations and mastery. So, in essential terms, what they follow and obey is Satan, and devils, and forces of evil which resist God, and the enemies of God. Would God save a gang of people like this? (No.) Why

not? Well, are such people capable of repentance? No; they will not repent. They engage in human operations and human enterprises under the banner of faith in God, running counter to God's management plan for the salvation of man, with the ultimate outcome being that they will be spurned by God. It is impossible that God would save these people; they are incapable of repentance, and as they have been carried off by Satan, God hands them over to it.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only With Fear of God Can One Tread Upon the Path of Salvation

Related Movie Extracts

Why Is There Such Widespread Desolation in the Religious World?

Related Experiential Testimonies

Truth Can't Be Gained in Religion

Related Hymns

Blessed Are Those Who Accept God's New Work

Believers Must Follow Closely God's Footsteps

Can Those Who Don't Accept the Holy Spirit's New Work See God's Appearance?

The Consequences of Rejecting Christ of the Last Days

9. Truths Pertaining to Understanding the Essence and Root of Darkness and Evil in the World

a. Satan misleading and corrupting mankind is the root of darkness and evil in the world

Words of Almighty God of the Last Days

Adam and Eve created by God in the beginning were holy people, which is to say, whilst in the Garden of Eden they were holy, untainted with filth. They were also faithful to Jehovah, and knew nothing of the betrayal of Jehovah. This is because they were without the disturbance of the influence of Satan, were without Satan's poison, and were the purest of all mankind. They lived in the Garden of Eden, undefiled by any filth, unpossessed by the flesh, and in fear of Jehovah. Later, when they were tempted by Satan, they had the poison of the serpent, and the desire to betray Jehovah, and they lived under the influence of Satan. In the beginning, they were holy and they feared Jehovah; only in this state were they human. Later on, after they were tempted by Satan, they ate the fruit of the tree of the knowledge of good and evil, and lived under the influence of Satan. They were gradually corrupted by Satan, and lost the original image of man. In the beginning, man had the breath of Jehovah, was not the slightest bit rebellious, and had no evil in his heart. At that time, man was truly human. After being corrupted by Satan, man became a beast. His thoughts were filled with evil and filth, without good or holiness. Is this not Satan?

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

Since mankind's contrivance of the social sciences, the mind of man has become occupied by science and knowledge. Science and knowledge then have become tools for the ruling of mankind, and there is no longer sufficient room for man to worship God, and no more favorable conditions

for the worship of God. The position of God has sunk ever lower in the heart of man. Without God in his heart, man's inner world is dark, hopeless and empty. Subsequently many social scientists, historians, and politicians have come to the fore to express theories of social science, the theory of human evolution, and other theories that contradict the truth that God created man, to fill the hearts and minds of mankind. And in this way, those who believe that God created everything have become ever fewer, and those who believe in the theory of evolution have become ever greater in number. More and more people treat the records of the work of God and His words during the age of the Old Testament as myths and legends. In their hearts, people become indifferent to the dignity and greatness of God, to the tenet that God exists and holds dominion over all things. The survival of mankind and the fate of countries and nations are no longer important to them, and man lives in a hollow world concerned only with eating, drinking, and the pursuit of pleasure. … Few people take it upon themselves to seek out where God does His work today, or to look for how He presides over and arranges the destination of man. And in this way, unbeknownst to man, human civilization becomes less and less able to hew to man's wishes, and there are even many people who feel that, living in such a world, they are less happy than those who have already passed away. Even people of countries that used to be highly civilized air such grievances. For without the guidance of God, no matter how much rulers and sociologists wrack their brains to preserve human civilization, it is to no avail. No one can fill the emptiness in man's heart, for no one can be the life of man, and no social theory can free man from the emptiness with which he is afflicted. Science, knowledge, freedom, democracy, leisure, comfort: these bring man only a temporary consolation. Even with these things, man still inevitably sins and bemoans the injustices of society. These things cannot restrain

man's craving and desire to explore. This is because man was made by God and the senseless sacrifices and explorations of man can only lead to more distress and can only cause man to exist in a constant state of fear, not knowing how to face the future of mankind or how to face the path that lies ahead. Man even comes to fear science and knowledge, and fear even more the feeling of emptiness. In this world, regardless of whether you live in a free country or one without human rights, you are utterly incapable of escaping the fate of mankind. Whether you are the ruler or the ruled, you are utterly incapable of escaping the desire to explore the fate, mysteries, and destination of mankind, much less are you capable of escaping the bewildering sense of emptiness. Such phenomena, which are common to all of mankind, are called social phenomena by sociologists, yet no great man can come forth to solve such problems. Man, after all, is man, and the position and life of God cannot be replaced by any man. Mankind does not just require a fair society in which everyone is well-fed and is equal and free; what mankind needs is the salvation of God and His provision of life to them. Only when man receives God's provision of life and His salvation can the needs, the yearning to explore, and the spiritual emptiness of man be resolved. If the people of a country or a nation are unable to receive the salvation and care of God, then such a country or nation will tread the road of decline, toward darkness, and shall be annihilated by God.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 2: God Presides Over the Fate of All Mankind

From top to bottom and from beginning to end, Satan has been disturbing the work of God and acting in opposition to Him. All this talk of "ancient cultural heritage," valuable "knowledge of ancient culture," "teachings of Taoism and Confucianism," and "Confucian classics and feudal rites" has taken man into hell. Advanced modern-day science and

technology, as well as highly developed industry, agriculture, and business are nowhere to be seen. Rather, all it does is emphasize the feudal rites propagated by the "apes" of ancient times in order to deliberately disrupt, oppose, and dismantle the work of God. Not only has it continued to afflict man until this day, but it even wants to swallow[1] man whole. The transmission of the moral and ethical teachings of feudalism and the passing down of the knowledge of ancient culture have long infected humanity, turning them into devils big and small. Few are those who would gladly receive God, few who would jubilantly welcome His coming. The face of all humanity is filled with murderous intent, and in every place, a killing breath pervades the air. They seek to cast God out from this land; with knives and swords in hand, they arrange themselves in battle formation to "annihilate" God. All across this land of the devils, where man is constantly taught there is no God, idols are spread, and the air above is permeated by a nauseating odor of burning paper and incense, so thick as to be suffocating. It is like the stench of sludge that wafts up with the writhing of the poisonous serpent, so much so that one cannot keep from vomiting. Besides this, there can faintly be heard the sound of evil demons chanting scriptures, a sound which seems to be coming from faraway in hell, so much so that one cannot keep from shivering. Everywhere in this land are placed idols of all colors of the rainbow, turning the land into a world of sensual delights, while the king of devils keeps laughing wickedly, as if its dastardly plot has succeeded. Meanwhile, man remains completely oblivious, and nor has he any inkling that the devil has already corrupted him to the point where he has become senseless and hangs his head in defeat. It wishes, in one fell swoop, to wipe out everything about God, and once again to defile and assassinate Him; it is intent upon tearing down and disturbing His work. How can it allow God to be of equal status? How can it tolerate God

“interfering” with its work among men on earth? How can it allow God to unmask its hideous face? How can it allow God to put its work in disarray? How can this devil, apoplectic with rage, allow God to have control over its imperial court on the earth? How can it willingly bow down to His superior might? Its hideous countenance has been revealed for what it is, so that one knows not whether to laugh or cry, and it is truly difficult to speak of. Is this not its substance? With an ugly soul, it still believes that it is beautiful beyond belief. This gang of accomplices in crime![2] They come down into the mortal realm to indulge in pleasures and cause a commotion, stirring things up so much that the world becomes a fickle and inconstant place and the heart of man is filled with panic and unease, and they have toyed with man so much that his appearance has become that of an inhuman beast of the field, supremely ugly, and from which the last trace of the original holy man has been lost. Furthermore, they even wish to assume sovereign power on earth. They impede the work of God so much that it can barely inch forward, and they close man off as tightly as walls of copper and steel. Having committed so many grievous sins and caused so many disasters, are they still expecting something other than chastisement? Demons and evil spirits have been running amok on earth for a time, and have sealed off both the intentions and the painstaking effort of God so tightly that they are impenetrable. Truly, this is a mortal sin! How can God not feel anxious? How can God not feel wrathful? They have gravely hindered and opposed the work of God: How rebellious!

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (7)

Footnotes:

1. “Swallow” refers to the vicious behavior of the king of devils, which ravishes people in their entirety.

2. “Accomplices in crime” are of the same ilk as “a band of hoodlums.”

Satan corrupts people through the education and influence of national governments and of the famous and great. Their devilish words have become man's life and nature. "Every man for himself and the devil take the hindmost" is a well-known satanic saying that has been instilled into everyone, and this has become man's life. There are other words of philosophies for worldly dealings that are also like this. Satan uses each nation's traditional culture to educate, mislead, and corrupt people, causing mankind to fall into and be engulfed by a boundless abyss of destruction, and in the end, people are destroyed by God because they serve Satan and resist God. Some people have served as public officials in society for decades. Imagine asking them the following question: "You've done so well in this capacity, what are the main famous sayings that you live by?" They might say, "The one thing I understand is this: 'Officials do not make things difficult for those who bear gifts, and those who do not flatter accomplish nothing.'" This is the satanic philosophy their career is based on. Are these words not representative of such people's nature? Unscrupulously using any means to obtain position has become their nature, officialdom and career success are their goals. There are still many satanic poisons in people's lives, conduct, and behavior. For example, their philosophies for worldly dealings, their ways of doing things, and their maxims are all filled with the poisons of the great red dragon, and these all come from Satan. Thus, all things that flow through people's bones and blood are of Satan. All of those officials, those who hold power, and those who are accomplished have their own paths and secrets to success. Are such secrets not perfectly representative of their nature? They have done such big things in the world, and no one can see through the schemes and intrigues that lay behind them. This shows just how insidious and venomous their nature is. Mankind has been profoundly corrupted by Satan. Satan's venom flows through the

blood of every person, and it can be said that man's nature is corrupt, wicked, antagonistic, and in opposition to God, filled by and immersed in the philosophies and poisons of Satan. It has become, entirely, the nature essence of Satan. This is why people resist God and stand in opposition to God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Know Man's Nature

During the process of man's learning of knowledge, Satan employs all manner of methods, whether it be telling stories, simply giving them some individual piece of knowledge, or allowing them to satisfy their desires or ambitions. What road does Satan want to lead you down? People think there is nothing wrong with learning knowledge, that it is entirely natural. To put it in a way that sounds appealing, to foster lofty ideals or to have ambitions is to have drive, and this should be the right path in life. Is it not a more glorious way for people to live if they can realize their own ideals, or successfully establish a career? By doing these things, one can not only honor one's ancestors but also has the chance to leave one's mark on history—is this not a good thing? This is a good thing in the eyes of worldly people, and to them it should be proper and positive. Does Satan, however, with its sinister motives, take people on to this kind of road and that's all there is to it? Of course not. In fact, no matter how lofty man's ideals are, no matter how realistic man's desires are or how proper they may be, all that man wants to achieve, all that man seeks for, is inextricably linked to two words. These two words are vitally important to the life of every person, and they are things Satan intends to instill in man. What are these two words? They are "fame" and "gain." Satan uses a very subtle kind of method, a method very much in concert with people's notions, which is not at all radical, through which it causes people to unknowingly accept its way of living, its rules to live by, and to establish life goals and their direction in

life, and unknowingly they also come to have ambitions in life. No matter how grand these life ambitions may seem, they are inextricably linked to "fame" and "gain." Everything that any great or famous person—all people, in fact—follow in life relates only to these two words: "fame" and "gain." People think that once they have fame and gain, they can then capitalize on those things to enjoy high status and great wealth, and to enjoy life. They think fame and gain are a kind of capital that they can use to obtain a life of pleasure-seeking and wanton enjoyment of the flesh. For the sake of this fame and gain which mankind so covets, people willingly, albeit unknowingly, hand over their bodies, minds, all that they have, their futures and their destinies, to Satan. They do so without even a moment's hesitation, ever ignorant of the need to recover all that they have handed over. Can people retain any control over themselves once they have taken refuge in Satan in this way and become loyal to it? Certainly not. They are completely and utterly controlled by Satan. They have completely and utterly sunk into a quagmire, and are unable to free themselves. Once someone is mired in fame and gain, they no longer seek that which is bright, that which is just, or those things that are beautiful and good. This is because the seductive power that fame and gain have over people is too great; they become things for people to pursue throughout their lives and even for all eternity without end. Is this not true? Some people will say that learning knowledge is nothing more than reading books or learning a few things that they do not already know so as not to lag behind the times or be left behind by the world. Knowledge is only learned so they can put food on the table, for their own future, or to provide the basic necessities. Is there any person who would endure a decade of hard study just for the basic necessities, just to resolve the issue of food? No, there are none like this. So why does a person suffer these hardships for all these years? It is for fame

and gain. Fame and gain are waiting for them in the distance, beckoning them, and they believe that only through their own diligence, hardships and struggles can they follow the road that will lead them to attain fame and gain. Such a person must suffer these hardships for their own future path, for their future enjoyment and to gain a better life. What on earth is this knowledge—can you tell Me? Is it not the rules and philosophies for living that Satan instills in man, such as "Love the Party, love the country, and love your religion" and "A wise man submits to circumstances"? Is it not life's "lofty ideals" instilled into man by Satan, such as the ideas of great people, the integrity of the famous or the brave spirit of heroic figures, or the chivalry and kindness of the protagonists and swordsmen in martial arts novels? These ideas influence one generation after another, and the people of each generation are brought to accept these ideas. They constantly struggle in the pursuit of "lofty ideals" that they will even sacrifice their lives for. This is the means and approach by which Satan uses knowledge to corrupt people. So after Satan leads people upon this path, are they able to submit to and worship God? And are they able to accept God's words and pursue the truth? Absolutely not—because they have been led astray by Satan. Let us look again at the knowledge, thoughts, and opinions instilled in people by Satan: Do these things contain the truths of submission to God and worship of God? Are there the truths of fearing God and shunning evil? Are there any of the words of God? Is there anything in them that relates to the truth? Not at all—these things are totally absent. Can you be sure that the things instilled in people by Satan contain no truth? You dare not—but no matter. So long as you recognize that "fame" and "gain" are the two key words that Satan uses to entice people onto the path of wickedness, then that is enough.

… Satan uses fame and gain to control man's thoughts, until all people can think of is fame and gain. They struggle for fame and gain, suffer hardships for fame and gain, endure humiliation for fame and gain, sacrifice everything they have for fame and gain, and they will make any judgment or decision for the sake of fame and gain. In this way, Satan binds people with invisible shackles, and they have neither the strength nor the courage to throw them off. They unknowingly bear these shackles and trudge ever onward with great difficulty. For the sake of this fame and gain, mankind shuns God and betrays Him and becomes increasingly wicked. In this way, therefore, one generation after another is destroyed in the midst of Satan's fame and gain.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VI

How does Satan use science to corrupt people? … What science does is merely to allow people to see the objects in the physical world, and to satisfy man's curiosity, but it cannot enable man to see the laws by which God has dominion over all things. Man seems to find answers in science, but those answers are puzzling and bring only temporary satisfaction, a satisfaction that only serves to confine the heart of man to the material world. Man feels that they have received answers from science, so whatever issue arises, they use their scientific views as a basis to prove and accept that issue. Man's heart becomes seduced by science and possessed by it to the point that man no longer has the mind to know God, worship God and believe that all things come from God and that man should look to Him for answers. Is this not so? The more a person believes in science, the more absurd they become, believing that everything has a scientific solution, that research can solve anything. They do not seek God and they do not believe He exists. There are many long-term believers in God who, when faced with any problem, will use a computer to look things up and search for

answers; they believe only in scientific knowledge. They do not believe that God's words are the truth, they do not believe that God's words can solve all of mankind's problems, they do not view mankind's myriad problems from the perspective of the truth. No matter what problem they encounter, they never pray to God or seek a resolution by searching for the truth in God's words. In many matters, they'd prefer to believe that knowledge can solve the problem; for them, science is the ultimate answer. God is totally absent from such people's hearts. They are disbelievers, and their views on belief in God are no different from those of many distinguished academics and scientists, who are always trying to examine God using scientific methods. For example, there are many religious experts who have gone to the mountain where the ark came to rest, and thus they proved the existence of the ark. But in the appearance of the ark they do not see the existence of God. They believe only in the stories and the history; this is the result of their scientific research and study of the material world. If you research material things, whether it be microbiology, astronomy, or geography, you will never find a result that determines that God exists or that He has sovereignty over all things. So what does science do for man? Does it not distance man from God? Does it not cause people to subject God to studies? Does it not make people more doubtful of God's existence and sovereignty, and thus deny and betray God? This is the consequence. So when Satan uses science to corrupt man, what aim is Satan trying to achieve? It wants to use scientific conclusions to mislead people and make them numb, and use ambiguous answers to hold on to people's hearts so that they will not seek out or believe in God's existence. So this is why I say that science is one of the ways in which Satan corrupts people.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique V

Satan corrupts and controls man through social trends. Social trends cover many aspects, including various areas such as worshiping famous and great figures, as well as film and music idols, celebrity worship, online games, etc.—these are all part of social trends, and there is no need to go into detail here. We will only talk about the ideas that social trends bring about in people, the way they cause people to conduct themselves in the world, and the life goals and outlook that they bring about in people. These are very important; they can control and influence people's thoughts and opinion. These trends arise one after another, and they all carry an evil influence that continually debases mankind, causing people to lose conscience, humanity and reason, weakening their morals and their quality of character ever more, to the extent that we can even say that the majority of people now have no integrity, no humanity, and neither do they have any conscience, much less any reason. So what are these social trends? They are trends that you cannot see with the naked eye. When a new trend sweeps through the world, perhaps only a small number of people are on the cutting edge, acting as the trendsetters. They start off doing some new thing, then accepting some kind of idea or some kind of perspective. The majority of people, however, will be continually infected, attracted, and assimilated by this trend in a state of unawareness, until they all unknowingly and involuntarily accept it and become submerged in it and controlled by it. One after another, such trends cause people, who are not of sound body and mind, do not know what the truth is, and cannot differentiate between positive and negative things, to happily accept them as well as the life views and values that come from Satan. They accept what Satan tells them about how to approach life and the way to live that Satan "bestows" on them, and they have neither the strength nor the ability, much less the awareness, to resist. …

When looking at these social trends, would you say that they have a big influence on people? Do they have a deeply harmful effect on people? They do have a very deeply harmful effect on people. What aspects of man does Satan use each of these trends to corrupt? Satan chiefly corrupts man's conscience, sense, humanity, morals, and life perspectives. And do these social trends not gradually degrade and corrupt people? Satan uses these social trends to lure people one step at a time into a nest of devils, so that people caught up in social trends unknowingly advocate money and material desires, wickedness and violence. Once these things have entered the heart of man, what then does man become? Man becomes a devil and Satan! Why? Because, what psychological inclination exists in the heart of man? What does man revere? Man begins to take pleasure in wickedness and violence, showing no love for beauty or goodness, much less peace. People are not willing to live the simple life of normal humanity, but instead wish to enjoy high status and great wealth, to revel in the pleasures of the flesh, sparing no effort to satisfy their own flesh, with no restrictions, no bonds to hold them back; in other words, doing whatever they desire. So when man has become immersed in these kinds of trends, can the knowledge that you have learned help you to free yourself? Can your understanding of traditional culture and superstitions help you escape from this dire predicament? Can the traditional morals and ceremonies known to man help people exercise restraint? Take the Analects and the Tao Te Ching, for example. Can they help people pull their feet out of the quagmire of these evil trends? Absolutely not. Thus, man becomes more and more wicked, arrogant, condescending, selfish and malicious. There is no longer any affection between people, no longer any love between family members, no longer any understanding among relatives and friends; human relations have become characterized by violence. Each and every person seeks to use

violent methods to live among their fellow man; they seize their daily bread using violence; they win their positions and obtain their profits using violence, and they use violent and wicked ways to do anything they want. Is this humanity not horrifying? It is, very much so: Not only did they crucify God, but would also slaughter all who follow Him—because man is too wicked.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VI

Satan builds its reputation through deceiving people, and often establishes itself as a vanguard and role model of justice. Under false pretenses of safeguarding justice, it harms people, devours their souls, and uses all sorts of means to benumb, mislead and incite man. Its goal is to make man approve of and go along with its wicked conduct, to make man join it in opposing God's authority and sovereignty. However, when one sees through its schemes and plots and sees through to its vile features, and when one does not wish to continue to be trampled upon and fooled by it or to continue slaving away for it, or to be punished and destroyed alongside it, then Satan changes its previously saintly features and tears off its false mask to reveal its true face, which is wicked, vicious, ugly and savage. It would love nothing more than to exterminate all those who refuse to follow it and who oppose its wicked forces. At this point Satan can no longer assume a trustworthy, gentlemanly appearance; instead, its true ugly and devilish features are revealed under sheep's clothing. Once Satan's schemes are brought to light and its true features exposed, it will fly into a rage and expose its barbarity. After this, its desire to harm and devour people will only be intensified. It is enraged by man's awakening to the truth, and it develops a powerful hatred and vindictiveness toward man for their aspiration to yearn for freedom and light and to break free of its prison. Its

rage is intended to defend and uphold its wickedness, and it is also a true revelation of its savage nature.

In every matter, Satan's behavior exposes its wicked nature. Out of all the wicked acts that Satan has carried out upon man—from its early efforts to mislead man into following it, to its exploitation of man, in which it drags man into its wicked deeds, to its vindictiveness toward man after its true features have been exposed and man has recognized and forsaken it—not one of these acts fails to expose Satan's wicked essence, nor to prove the fact that Satan has no relation to positive things and that Satan is the source of all wicked things. Every single one of its actions safeguards its wickedness, maintains the continuation of its wicked acts, goes against just and positive things, and ruins the laws and order of humanity's normal existence. These acts of Satan are hostile to God, and they will be destroyed by God's wrath.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

Related Hymns

The Consequences of Mankind Losing God's Guidance

Satan Controls People's Thoughts With Fame and Gain

b. The harm and consequences that corrupt mankind's wielding power brings to people

Words of Almighty God of the Last Days

Since mankind's contrivance of the social sciences, the mind of man has become occupied by science and knowledge. Science and knowledge then have become tools for the ruling of mankind, and there is no longer sufficient room for man to worship God, and no more favorable conditions for the worship of God. The position of God has sunk ever lower in the heart of man. Without God in his heart, man's inner world is dark, hopeless and empty. Subsequently many social scientists, historians, and politicians have come to the fore to express theories of social science, the theory of human evolution, and other theories that contradict the truth that God created man, to fill the hearts and minds of mankind. And in this way, those who believe that God created everything have become ever fewer, and those who believe in the theory of evolution have become ever greater in number. More and more people treat the records of the work of God and His words during the age of the Old Testament as myths and legends. In their hearts, people become indifferent to the dignity and greatness of God, to the tenet that God exists and holds dominion over all things. The survival of mankind and the fate of countries and nations are no longer important to them, and man lives in a hollow world concerned only with eating, drinking, and the pursuit of pleasure. … Few people take it upon themselves to seek out where God does His work today, or to look for how He presides over and arranges the destination of man. And in this way, unbeknownst to man, human civilization becomes less and less able to hew to man's wishes, and there are even many people who feel that, living in such a world, they are less happy than those who have already passed away. Even people of

countries that used to be highly civilized air such grievances. For without the guidance of God, no matter how much rulers and sociologists wrack their brains to preserve human civilization, it is to no avail. No one can fill the emptiness in man's heart, for no one can be the life of man, and no social theory can free man from the emptiness with which he is afflicted. Science, knowledge, freedom, democracy, leisure, comfort: these bring man only a temporary consolation. Even with these things, man still inevitably sins and bemoans the injustices of society. These things cannot restrain man's craving and desire to explore. This is because man was made by God and the senseless sacrifices and explorations of man can only lead to more distress and can only cause man to exist in a constant state of fear, not knowing how to face the future of mankind or how to face the path that lies ahead. Man even comes to fear science and knowledge, and fear even more the feeling of emptiness. In this world, regardless of whether you live in a free country or one without human rights, you are utterly incapable of escaping the fate of mankind. Whether you are the ruler or the ruled, you are utterly incapable of escaping the desire to explore the fate, mysteries, and destination of mankind, much less are you capable of escaping the bewildering sense of emptiness. Such phenomena, which are common to all of mankind, are called social phenomena by sociologists, yet no great man can come forth to solve such problems. Man, after all, is man, and the position and life of God cannot be replaced by any man. Mankind does not just require a fair society in which everyone is well-fed and is equal and free; what mankind needs is the salvation of God and His provision of life to them. Only when man receives God's provision of life and His salvation can the needs, the yearning to explore, and the spiritual emptiness of man be resolved. If the people of a country or a nation are unable to receive the

salvation and care of God, then such a country or nation will tread the road of decline, toward darkness, and shall be annihilated by God.

Perhaps your country currently prospers, but if you allow your people to stray from God, then it shall find itself increasingly bereft of the blessings of God. The civilization of your country shall be increasingly trampled underfoot and, before long, the people shall rise up against God and curse Heaven. And so, unbeknownst to man, the fate of a country shall be ruined. God shall raise up powerful countries to counter those countries that have been cursed by God, and may even wipe them from the face of the earth. The rise and fall of a country or nation is predicated upon whether its rulers worship God, and whether they lead their people to become closer to God and to worship Him. And yet, in this final era, because those who truly seek and worship God are increasingly scarce, God bestows special favor upon countries in which Christianity is the state religion. He gathers those countries together to form the world's relatively just camp, while the atheistic countries and those that do not worship the true God become the opponents of the just camp. In this way, God not only has a place among mankind in which to conduct His work, but also gains countries that can exercise just authority, allowing sanctions and restrictions to be imposed on those countries that resist Him. Yet despite this, still no more people come forward to worship God, because man has strayed too far from Him, and man has forgotten God for too long. There remain on earth only countries that exercise justice and resist injustice. But this is far from the wishes of God, for no country's rulers will allow God to preside over their people, and no political party will gather together its people to worship God; God has lost His rightful place in the heart of every country, nation, ruling party, and even in the heart of every person. Although just forces do exist in this world, rule in which God holds no place in the heart of man is fragile.

Without the blessing of God, the political arena shall fall into disarray and become unable to withstand a single blow. For mankind, being without the blessing of God is like being without the sun. Regardless of how assiduously rulers make contributions to their people, regardless of how many just conferences mankind holds together, none of this shall reverse the tide or alter the fate of mankind. Man believes that a country in which people are fed and clothed, in which they live together peacefully, is a good country, and one with good leadership. But God does not think so. He believes that a country in which no one worships Him is one that He shall annihilate. Man's way of thinking is too much at odds with that of God. So, if the head of a country does not worship God, then the fate of this country shall be a tragic one, and the country shall have no destination.

God does not partake in the politics of man, yet the fate of a country or nation is controlled by God. God controls this world and the entire universe. The fate of man and the plan of God are intimately connected, and no man, country or nation is exempt from the sovereignty of God. If man wishes to know his fate, then he must come before God. God shall cause those who follow and worship Him to prosper and shall bring decline and extinction upon those who resist and reject Him.

Recall the scene in the Bible when God wrought destruction upon Sodom and think also of how Lot's wife became a pillar of salt. Think back to how the people of Nineveh repented their sins in sackcloth and ashes and recall what followed after the Jews nailed Jesus to the cross 2,000 years ago. The Jews were expelled from Israel and fled to countries around the world. Many were killed, and the entire Jewish nation was subjected to the unprecedented pain of their country's annihilation. They had nailed God to the cross—committed a heinous sin—and provoked the disposition of God. They were made to pay for what they did and were made to bear all the

consequences of their actions. They condemned God, rejected God, and so they had but one fate: to be punished by God. This was the bitter consequence and disaster that their rulers brought upon their country and nation.

Today, God has returned to the world to do His work. His first stop is the exemplar of dictatorial rulership: China, the staunch bastion of atheism. God has gained a group of people by His wisdom and power. During this period, He has been hunted by China's ruling party by every means and subjected to great suffering, with no place to rest His head, unable to find shelter. Despite this, God still continues the work He intends to do: He utters His voice and spreads the gospel. None can fathom the almightiness of God. In China, a country that regards God as an enemy, God has never ceased His work. Instead, more people have accepted His work and word, for God saves each and every member of mankind to the greatest extent possible. We trust that no country or power can stand in the way of what God wishes to achieve. Those who obstruct God's work, resist the word of God and disturb and impair the plan of God shall ultimately be punished by God. He who defies the work of God shall be sent to hell; any country that defies the work of God shall be destroyed; any nation that rises up to oppose the work of God shall be wiped from this earth and shall cease to exist.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 2: God Presides Over the Fate of All Mankind

Knowledge of ancient culture and history spanning several thousand years has closed off man's thinking and notions and his mental outlook so tightly as to render them impervious and non-biodegradable.[1] People live in the eighteenth circle of hell, where, just as if they have been banished by God into the dungeons, the light may never be seen. Feudal thinking has so

oppressed people that they can barely breathe and are suffocating. They have not the slightest jot of strength to resist; all they do is endure and endure in silence…. Never has anyone dared to struggle or stand up for justice and fairness; people simply live a life worse than an animal's, under the blows and abuse of feudal ethics, day after day, and year after year. They have never thought to seek out God to enjoy happiness in the human world. It is as if people have been beaten down to the point where they are like the fallen leaves of autumn, withered, desiccated, and yellow-brown. People have long since lost their memory; they live helpless in the hell which is called the human world, waiting for the coming of the last day so that they may perish together with this hell, as if the last day that they yearn for is the day when man shall enjoy restful peace. Feudal ethics have taken the life of man into "Hades," further weakening man's power to resist. All sorts of oppression push man, step by step, to fall deeper into Hades, farther and farther away from God, until today he has become a complete stranger to God and makes haste to avoid Him when they meet. Man does not heed Him and leaves Him standing alone to one side, as if man has never known Him, has never seen Him before. … Knowledge of ancient culture has surreptitiously stolen man from the presence of God and turned him over to the king of devils and its progeny. The Four Books and Five Classics[a] have taken man's thinking and notions into another age of rebellion, causing him to give even greater adulation than before to those who compiled the Book/Classic of Documents, and as a result to further exacerbate his notions about God. Unbeknownst to man, the king of devils heartlessly cast God out from his heart and then occupied it itself with triumphant glee. Since that time, man became possessed of an ugly soul and of the countenance of the king of devils. A hatred of God filled his chest, and the spiteful malice of the king of devils spread within man day after day

until he was utterly consumed. Man no longer had the least bit of freedom and had no way of breaking free from the toils of the king of devils. He had no choice but to be taken captive on the spot, to surrender and fall down in submission in its presence. Long ago, when man's heart and soul was still in its infancy, the king of devils planted in it the seed of the tumor of atheism, teaching him such fallacies as "study science and technology; realize the Four Modernizations; and there is no such thing as God in the world." Not only that, it shouts out at every opportunity: "Let us rely on our industrious labor to build a beautiful homeland," asking each and every person to be prepared from childhood to render faithful service to their country. Man, unwitting, was brought into its presence, where it unhesitatingly arrogated all the credit (meaning the credit belonging to God for holding all of mankind in His hands) unto itself. Never did it have any sense of shame. Moreover, it shamelessly seized God's people and dragged them back into its house, where it leaped like a mouse onto the table and had man worship it as God. What a desperado! It cries out scandalous, shocking things, such as: "There is no such thing as God in the world. The wind comes from transformations according to natural laws; rain comes when water vapor, meeting with cold temperatures, condenses into drops that fall to earth; an earthquake is the shaking of the surface of the earth due to geological changes; drought is due to dryness in the air caused by nucleonic disruption on the sun's surface. These are natural phenomena. Where, in all this, is there an act of God?" There are even those who shout out statements like the following, statements that should not be given voice: "Man evolved from apes in the ancient past, and the world today comes from a succession of primitive societies starting from approximately an eon ago. Whether a country flourishes or declines rests entirely in the hands of its people." In the background, it makes man hang it on the wall or place it on the table to

pay homage and make offerings to it. At the same time that it cries out, “There is no God,” it sets itself up as God, unceremoniously pushing God out of the bounds of the earth, while standing in God’s place and taking up the role of the king of devils. How utterly lost to reason! It makes one hate it to the very bone. It seems that God and it are sworn enemies, and the two cannot coexist. It schemes to chase God away while it roams free, outside the reach of law.[2] Such a king of devils it is! How can its existence be tolerated? It will not rest until it has made a mess of God’s work and left it all in a complete shambles,[3] as if it wants to oppose God to the bitter end, until either the fish dies or the net breaks, deliberately setting itself against God and pressing in ever closer. Its hideous face having long since been completely unmasked, it is now bruised and battered[4] and in a sorry condition, yet still it will not relent in its hatred of God, as if only by devouring God in one mouthful will it be able to relieve the hatred pent up in its heart. How can we tolerate it, this enemy of God! Only its eradication and complete extermination will bring our life’s wish to fruition. How can it be allowed to continue running rampant? It has corrupted man to such a degree that man does not know the heavensun, and has become deadened and devoid of feeling. Man has lost normal human reason. Why not offer up our whole being to destroy it and burn it up to eliminate all worries for the future and allow the work of God to sooner reach unprecedented splendor? This gang of scoundrels has come into the world of men and reduced it to turmoil. They have brought all of humanity to the edge of a precipice, secretly planning to push them over to be dashed to pieces so that they may then devour their corpses. They vainly hope to break up God’s plan and enter into a match with Him, staking everything on a single throw of the dice.[5] That is by no means easy! The cross has been prepared, after all, for the king of devils, who is guilty of the most heinous crimes. God does not

belong to the cross. He has already tossed it aside for the devil. God has long before now emerged victorious and no longer feels sorrow over the sins of mankind, but will bring salvation to all mankind.

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (7)

Footnotes:

1. "Non-biodegradable" is intended as satire here, meaning that people are rigid in their knowledge, culture, and spiritual outlook.

2. "Roams free, outside the reach of law" indicates that the devil goes berserk and runs amok.

3. "A complete shambles" refers to how the devil's violent behavior is unbearable to see.

4. "Bruised and battered" refers to the ugly face of the king of devils.

5. "Staking everything on a single throw of the dice" means placing all one's money on a single bet in hopes of winning in the end. This is a metaphor for the devil's sinister and nefarious schemes. The expression is used mockingly.

a. The Four Books and Five Classics are the authoritative books of Confucianism in China.

After several thousand years of corruption, man is numb and dull-witted; he has become a demon that opposes God, to the extent that man's rebelliousness toward God has been documented in the books of history, and even man himself is incapable of giving a full account of his rebellious behavior—for man has been profoundly corrupted by Satan, and has been led astray by Satan such that he knows not where to turn. Even today, man still betrays God: When man sees God, he betrays Him, and when he cannot see God, so too does he betray Him. There are even those who, having witnessed God's curses and God's wrath, still betray Him. And so I say that man's sense has lost its original function, and that man's conscience, too, has lost its original function. The man that I look upon is a beast in human attire, he is a venomous snake, and no matter how pitiable he tries to appear before My eyes, I will never be merciful toward him, for man has no grasp of the difference between black and white, of the difference between truth and non-truth. Man's sense is so benumbed, yet still he wishes to gain blessings; his humanity is so ignoble yet still he wishes to possess the

sovereignty of a king. Who could he be the king of, with sense such as that? How could he with such a humanity sit atop a throne? Man truly has no shame! He is a conceited wretch! For those of you who wish to gain blessings, I suggest you first find a mirror and look at your own ugly reflection—do you have what it takes to be a king? Do you have the face of one who could gain blessings? There has not been the slightest change in your disposition and you have not put any of the truth into practice, yet still you wish for a wonderful tomorrow. You are deluding yourself! Born into such a filthy land, man has been severely blighted by society, he has been influenced by feudal ethics, and he has been taught at "institutes of higher learning." The backward thinking, corrupt morality, mean view on life, despicable philosophy for worldly dealings, utterly worthless existence, and depraved lifestyle and customs—all of these things have severely intruded upon man's heart, and severely undermined and attacked his conscience. As a result, man is ever more distant from God, and ever more opposed to Him. Man's disposition becomes more vicious by the day, and there is not a single person who will willingly give up anything for God, not a single person who will willingly submit to God, nor, moreover, a single person who will willingly seek the appearance of God. Instead, under the power of Satan, man does nothing but pursue pleasure, giving himself over to the corruption of the flesh in the land of mud. Even when they hear the truth, those who live in darkness give no thought to putting it into practice, nor are they inclined to seek out God even if they have beheld His appearance. How could a mankind so depraved have any chance of salvation? How could a mankind so decadent live in the light?

—The Word, Vol. 1. The Appearance and Work of God. To Have an Unchanged Disposition Is to Be in Enmity to God

Humans are none other than My enemies. Humans are the evil ones who oppose and rebel against Me. Humans are none other than the progeny of the evil one accursed by Me. Humans are none other than the descendants of the archangel that betrayed Me. Humans are none other than the legacy of the devil who, spurned by Me long ago, has been My irreconcilable enemy ever since. For the sky above all mankind is turbid and dark, without the slightest impression of clarity, and the human world is plunged into pitchy darkness, so that one living in it cannot even see his outstretched hand before his face or the sun when he lifts up his head. The road beneath his feet, muddy and rife with potholes, meanders tortuously; the whole land is littered with corpses. The dark corners are filled with the remains of the dead, and in the cool and shady corners crowds of demons have taken up residence. And everywhere in the world of men demons come and go in hordes. The progeny of all manner of beasts, covered in filth, are locked in pitched battle, the sound of which strikes terror to the heart. At such times, in such a world, such an "earthly paradise," where does one go to seek out life's felicities? Where could one go to find his life's destination? Mankind, long since trampled under Satan's feet, has from the first been an actor taking on Satan's image—more than that, mankind is the embodiment of Satan, and serves as the evidence that bears witness to Satan, loud and clear. How can such a human race, such a bunch of degenerate scum, such offspring of this corrupt human family, bear witness to God? Whence comes My glory? Where can one begin to speak of My testimony? For the enemy that, having corrupted mankind, stands against Me, has already taken mankind—the mankind that I created long ago and that was filled with My glory and My living out—and soiled them. It has snatched away My glory, and all it has imbued man with is poison heavily laced with the ugliness of Satan, and juice from the fruit of the tree

of the knowledge of good and evil. In the beginning, I created mankind; that is, I created mankind's ancestor, Adam. He was endowed with form and image, brimming with vigor, brimming with vitality, and was, furthermore, in the company of My glory. That was the glorious day when I created man. After that, Eve was produced from the body of Adam, and she too was the ancestor of man, and so the people that I created were filled with My breath and brimming with My glory. Adam was originally born from My hand and was the representation of My image. Thus the original meaning of "Adam" was a being created by Me, imbued with My vital energy, imbued with My glory, having form and image, having spirit and breath. He was the only created being, possessed of a spirit, who was capable of representing Me, of bearing My image, and receiving My breath. In the beginning, Eve was the second human endowed with breath whose creation I had ordained, so the original meaning of "Eve" was a created being who would continue My glory, filled with My vitality and furthermore endowed with My glory. Eve came from Adam, so she also bore My image, for she was the second human to be created in My image. The original meaning of "Eve" was a living human, with spirit, flesh, and bone, My second testimony as well as My second image among mankind. They were mankind's ancestors, man's pure and precious treasure, and, from the first, living beings endowed with spirit. However, the evil one trampled and took captive the progeny of mankind's ancestors, plunging the human world into complete darkness, and making it so that the progeny no longer believe in My existence. Even more abominable is that, even as the evil one corrupts people and tramples all over them, it is cruelly wresting away My glory, My testimony, the vitality I bestowed on them, the breath and the life I blew into them, all My glory in the human world, and all the heart's blood I have expended on mankind. Mankind is no longer in the light, people have lost everything I

bestowed upon them, and they have cast away the glory I gave. How can they acknowledge that I am the Lord of all created beings? How can they continue to believe in My existence in heaven? How can they discover the manifestations of My glory upon the earth? How can these grandsons and granddaughters take the God their own ancestors feared as the Lord who created them? These pitiful grandsons and granddaughters have generously "presented" to the evil one the glory, the image, and the testimony that I bestowed upon Adam and Eve, as well as the life I bestowed upon mankind and on which they depend to exist; and they are utterly unmindful of the evil one's presence, and give all My glory to it. Is this not the very source of the term "scum"? How can such a mankind, such evil demons, such walking corpses, such figures of Satan, such enemies of Mine be possessed of My glory? I will repossess My glory, repossess My testimony that exists among men, and all that once belonged to Me and that I gave to mankind long ago—I will completely conquer mankind. However, you should know that the humans I created were holy men who bore My image and My glory. They did not belong to Satan, nor were they subject to its trampling, but were purely a manifestation of Mine, free of the slightest trace of Satan's poison. And so, I inform humanity that I want only that which is created by My hand, the holy ones that I love and that belong to no other entity. Furthermore, I will take pleasure in them and consider them as My glory. However, what I want is not the mankind that has been corrupted by Satan, that belongs to Satan today, and that is no longer My original creation. Because I intend to repossess My glory that exists in the human world, I shall completely conquer the survivors among mankind, as proof of My glory in defeating Satan. I take only My testimony as a crystallization of My self, as the object of My enjoyment. This is My intention.

It has taken tens of thousands of years of history for mankind to get where it is today, yet the mankind I created in the beginning has long since sunk into degeneracy. Humanity is no longer the humanity I desire, and thus, in My eyes, people no longer deserve the name of mankind. They are, rather, the scum of mankind that Satan has taken captive, the rotten walking corpses that are inhabited by Satan and with which Satan clothes itself. People have no trust in My existence, nor do they welcome My coming. Mankind only begrudgingly responds to My requests, temporarily acceding to them, and does not sincerely share in life's joys and sorrows with Me. Since people see Me as inscrutable, they give Me begrudging smiles, their attitude one of cozying up to one in power, for people have no knowledge of My work, much less of My intentions at present. I will be honest with you: When the day comes, the suffering of anyone who worships Me will be easier to bear than yours. The degree of your faith in Me does not, in actuality, exceed that of Job—even the faith of the Jewish Pharisees surpasses yours—and so, if the day of fire descends, your suffering will be more grave than that of the Pharisees when rebuked by Jesus, than that of the 250 leaders who opposed Moses, and than that of Sodom under the scorching flames of its destruction.

—The Word, Vol. 1. The Appearance and Work of God. What It Means to Be a Real Person

Those who are of the devil all live for themselves. Their life view and maxims mainly come from Satan's sayings, such as "Every man for himself and the devil take the hindmost," "Man dies for wealth as birds do for food," and other such fallacies. All these words spoken by those devil kings, great ones, and philosophers have become man's very life. In particular, most of the words of Confucius, who is touted by Chinese people as a "sage," have become man's life. There are also the famous proverbs of Buddhism and Taoism, and the oft-quoted classic sayings of various famous

figures. These are all summations of Satan's philosophies and Satan's nature. They are also the best illustrations and explanations of Satan's nature. These poisons that have been infused into the heart of man all come from Satan, and not the least bit of them comes from God. Such devilish words are also in direct opposition to God's word. It is absolutely clear that the realities of all positive things come from God, and all negative things that poison man come from Satan. Therefore, you can discern a person's nature and to whom they belong by looking at their life view and values. Satan corrupts people through the education and influence of national governments and of the famous and great. Their devilish words have become man's life and nature. "Every man for himself and the devil take the hindmost" is a well-known satanic saying that has been instilled into everyone, and this has become man's life. There are other words of philosophies for worldly dealings that are also like this. Satan uses each nation's traditional culture to educate, mislead, and corrupt people, causing mankind to fall into and be engulfed by a boundless abyss of destruction, and in the end, people are destroyed by God because they serve Satan and resist God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Know Man's Nature

Besides using all the various findings and conclusions of science to mislead man, Satan also uses science as a means to carry out wanton destruction and exploitation of the living environment that was given to man by God. It does this under the pretext that if man carries out scientific research, then man's living environment and quality of life will continually improve, and furthermore that the purpose of scientific development is to cater to people's daily increasing material needs and their need to continually improve their quality of life. This is the theoretical basis of Satan's development of science. However, what has science brought to

mankind? Has our living environment—and the living environment of all mankind—not been defiled? Has the air that man breathes not been defiled? Has the water that we drink not been defiled? Is the food that we eat still organic and natural? Most grains and vegetables are genetically modified, they have been grown with fertilizer, and some are variants created using science. The vegetables and fruit we eat are no longer natural. Even natural eggs are no longer easy to find, and eggs no longer taste the way they used to, having already been processed by Satan's so-called science. Looking at the big picture, the entire atmosphere has been destroyed and polluted; mountains, lakes, forests, rivers, oceans, and everything above and below ground have all been ruined by so-called scientific achievements. In brief, the entire natural environment, the living environment given to mankind by God, has been destroyed and ruined by so-called science. Although there are many people who have obtained what they always hoped for in terms of the quality of life they seek, satisfying both their desires and their flesh, the environment man lives in has essentially been destroyed and ruined by the various "achievements" brought on by science. Now, we no longer have the right to breathe a single breath of clean air. Is this not mankind's sorrow? Is there any happiness left to speak of for man, when they must live in this kind of space? This space and living environment in which man lives was, from the very beginning, created by God for man. The water people drink, the air people breathe, the various foods people eat, as well as plants and living beings, and even the mountains, lakes, and oceans—every part of this living environment was given to man by God; it is natural, operating in accordance with a natural law laid down by God. Without science, people would still follow the methods bestowed upon them by God, they would be able to enjoy all that is pristine and natural, and they would be happy. Now, however, all of this has been destroyed and ruined by Satan; man's

fundamental living space is no longer pristine. But no one is able to recognize what caused this or how this came about, and many more people approach science and understand it through the ideas instilled in them by Satan. Is this not utterly detestable and pitiable? With Satan now having taken the space in which people exist, as well as their living environment, and corrupted them into this state, and with mankind continuing to develop in this way, is there any need for God to personally destroy these people? If people continue to develop in this way, what direction will they take? (They will be exterminated.) How will they be exterminated? In addition to people's greedy search for fame and gain, they continually carry out scientific exploration and dive deep into research, and then ceaselessly act in such a way as to satisfy their own material needs and desires; what then are the consequences for man? First of all, the ecological balance is broken, and when this happens, people's bodies, their internal organs, are tainted and damaged by this unbalanced environment, and various infectious diseases and plagues spread across the world. Is it not true that this is now a situation that man has no control over? Now that you understand this, if mankind does not follow God, but always follows Satan in this way—using knowledge to continually enrich themselves, using science to ceaselessly explore the future of human life, using this kind of method to continue living—can you recognize how this will end for mankind? Mankind will naturally become extinct: Step-by-step, mankind advances toward destruction, toward their own destruction! Is this not bringing destruction upon themselves? And is it not the consequence of scientific progress? It now seems as though science is a kind of magic potion that Satan has prepared for man, so that when you try to discern things you do so in a foggy haze; no matter how hard you look, you cannot see things clearly, and no matter how hard you try, you cannot figure them out. Satan, however,

uses the name of science to whet your appetite and lead you by the nose, one foot in front of the other, toward the abyss and death. And this being the case, people will clearly see that actually, the destruction of man is wrought by the hand of Satan—Satan is the ringleader.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VI

Related Hymns

God Controls the Fate of Every Country or Nation

Those Who Provoke God's Disposition Must Be Punished

c. How God brings an end to the dark age of Satan's rule in the last days

Words of Almighty God of the Last Days

When God's people have all been made complete and all the nations of the earth become Christ's kingdom, then it will be the time when the seven thunders peal. The current day is a stride toward that stage; the charge has been unleashed toward that day. This is God's plan, and in the near future it will be realized. However, God has already accomplished everything that He has uttered. Thus, it is clear that the nations of earth are but castles in the sand, trembling as high tide nears: The last day is imminent, and the great red dragon will topple beneath God's word. To ensure that His plan is carried out successfully, the angels of heaven have descended upon earth, doing their utmost to satisfy God. The incarnate God Himself has deployed to the field of battle to wage war against the enemy. Wherever the incarnation appears is a place from which the enemy is exterminated. China will be the first to be annihilated; it will be laid to waste by the hand of God. God will give absolutely no quarter there. Proof of the great red dragon's progressive collapse can be seen in the continued maturation of God's people; this is obvious and visible to anyone. The maturation of God's people is a sign of the enemy's demise. This is a bit of an explanation of what is meant by "compete."

—The Word, Vol. 1. The Appearance and Work of God. Interpretations of the Mysteries of "God's Words to the Entire Universe," Chapter 10

All will be accomplished by My words; no man may partake, and no man can do the work that I will carry out. I will wipe clean the air of all lands and eradicate all trace of the demons on earth. I have already begun, and I will commence the first step of My work of chastisement in the

dwelling place of the great red dragon. Thus it can be seen that My chastisement has befallen the entire universe, and that the great red dragon and all kinds of unclean spirits will be powerless to escape My chastisement, for I look upon all lands. When My work on earth is completed, that is, when the era of judgment comes to an end, I will formally chastise the great red dragon. My people will surely see My righteous chastisement of the great red dragon, will surely pour forth praise because of My righteousness, and will surely forever extol My holy name because of My righteousness. Hence you will formally perform your duty, and will formally praise Me throughout the lands, forever and ever!

When the era of judgment reaches its peak, I will not hasten to conclude My work, but will integrate into it the evidence of the era of chastisement and allow this evidence to be seen by all My people; in this will be borne greater fruit. This evidence is the means by which I chastise the great red dragon, and I will cause My people to behold it with their own eyes so that they will know more of My disposition. The time when My people enjoy Me is when the great red dragon is chastised. Causing the people of the great red dragon to rise up and revolt against it is My plan, and this is the method by which I make perfect My people, and it is a great opportunity for all My people to grow in life. … Today, I advance together with man into the era of chastisement, going forth with him side by side. I am doing My work, which is to say, I strike down My rod among man and it falls upon that which is rebellious in man. In the eyes of man, My rod seems to have special powers: It comes upon all those who are My enemies and does not easily spare them; among all who oppose Me, the rod performs its inherent function; all those who are in My hands perform their duty according to My intentions, and never have they gone against My intentions or changed their substance. As a result, the waters will roar, the

mountains will topple, the great rivers will disintegrate, man will be ever given to change, the sun will grow dim, the moon will darken, man will have no more days of living in peace, there will be no more times of tranquility upon the land, the heavens will never again remain calm and quiet, and will endure no longer. All things will be renewed and will recover their original appearance. All households upon earth will be torn apart, and all nations on earth will be rent asunder; gone will be the days of reunions between husband and wife, no more will mother and son meet again, never again will there be the coming together of father and daughter. All that used to be on earth will be smashed by Me.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 28

It can be said that all of today's utterances prophesy future matters; these utterances are how God makes arrangements for the next step of His work. God has almost finished His work in the people of the church, and afterward He shall appear before all people with rage. As God says, "I shall make the people on earth acknowledge My doings, and My deeds shall be proven before the 'judgment seat,' so that they may be acknowledged among people across the earth, who all shall yield." Did you see anything in these words? In this is the summary of the next part of God's work. First, God shall make all the guard dogs who wield political power sincerely convinced and He shall make them step back from the stage of history of their own accord, never again to fight for status, and never again to engage in schemes and intrigue. This work must be carried out through God, by raising up various disasters on earth. But it is not at all the case that God will appear. At this time, the nation of the great red dragon shall still be a land of filth, and therefore God will not appear, but will merely emerge through chastisement. Such is the righteous disposition of God, from which

none can escape. During this time, all who inhabit the nation of the great red dragon will suffer calamity, which naturally also includes the kingdom on earth (the church). This is the very time when the facts come forth, and so it is experienced by all people, and none can escape. This has been predestined by God. It is precisely because of this step of work that God says, "Now is the time to carry out grand plans." Because, in the future, there will be no church on earth, and due to the advent of catastrophe, people will only be capable of thinking about what is in front of them, and will neglect everything else, and it will be difficult for them to enjoy God amidst catastrophe. Thus, people are asked to love God with all their heart during this wonderful time, so that they do not miss the chance. When this fact passes, God will have utterly defeated the great red dragon, and thus the work of testimony of the people of God will have come to an end; afterward, God will commence the next step of work, laying waste to the country of the great red dragon, and ultimately nailing people throughout the universe upside down on the cross, after which He shall annihilate all mankind—these are the future steps of God's work.

—The Word, Vol. 1. The Appearance and Work of God. Interpretations of the Mysteries of "God's Words to the Entire Universe," Chapter 42

When God lets loose His great wrath, the whole world will experience all sorts of disasters as a result, like a volcano exploding. Standing on high in the sky, it can be seen that on the earth, every manner of calamity approaches all of mankind, closer by the day. Looking down from on high, the earth presents a variety of scenes like those that precede an earthquake. Liquid fire rushes unchecked, lava flows freely, mountains shift, and a cold light glitters over all. The entire world has sunk into fire. This is the scene of God unleashing His wrath, and it is the time of His judgment. All those who are of flesh and blood will be unable to escape. Thus, wars between

countries and conflicts between people will not be needed to destroy the entire world; instead, the world will "consciously enjoy itself" within the cradle of God's chastisement. No one will be able to escape; each and every person must pass through this ordeal, one by one. After that, the entire universe will once again sparkle with holy radiance and all of mankind will once again begin a new life. And God will be at rest above the universe and will bless all of mankind each day.

—The Word, Vol. 1. The Appearance and Work of God. Interpretations of the Mysteries of "God's Words to the Entire Universe," Chapter 18

So long as the old world continues to exist, I will hurl forth My rage upon its nations, openly promulgate My administrative decrees throughout the universe, and visit chastisement upon whosoever violates them:

As I turn My face to the universe to speak, all mankind hears My voice, and thereupon sees all the works I have wrought throughout the universe. Those who set themselves against My intentions, that is to say, who oppose Me with the deeds of man, will fall under My chastisement. I will take the multitudinous stars in the heavens and make them anew and, thanks to Me, the sun and the moon will be renewed—the skies will no longer be as they were and the myriad things on the earth will be renewed. All will become complete through My words. The many nations within the universe will be partitioned afresh and replaced by My kingdom, so that the nations upon the earth will disappear forever and all will become a kingdom that worships Me; all the nations of the earth will be destroyed and cease to exist. Of the human beings within the universe, all those belonging to the devil will be exterminated, and all who worship Satan will be laid low by My burning fire—that is, except for those now within the stream, all will be turned to ashes. When I chastise the many peoples, those in the religious world will, to varying extents, return to My kingdom, conquered by My

works, because they will have seen the advent of the Holy One riding on a white cloud. All people will be separated according to their own kind, and will receive chastisements commensurate with their actions. All those who have stood against Me will perish; as for those whose deeds on earth have not involved Me, they will, because of how they have acquitted themselves, continue to exist on the earth under the governance of My sons and My people. I will reveal Myself to the myriad peoples and the myriad nations, and with My own voice, I will sound forth upon the earth, proclaiming the completion of My great work for all mankind to see with their own eyes.

As My voice deepens in intensity, I also observe the state of the universe. Through My words, the myriad things of creation are all made new. Heaven changes, as does the earth. Humanity is exposed in its original form and, slowly, each person is separated according to their kind, and finds their way unawares back into the bosom of their families. This will please Me greatly. I am free from disturbance and, imperceptibly, My great work is accomplished, and all the myriad things of creation are transformed. When I created the world, I fashioned all things according to their kind, placing all things with forms together with their kind. As the end of My management plan draws near, I will restore the former state of creation; I will restore everything to the way it originally was, profoundly changing everything, so that everything will return to the bosom of My plan. The time has come! The last stage of My plan is about to be accomplished. Ah, unclean old world! You shall surely fall beneath My words! You shall surely be reduced to nothingness by My plan! Ah, the myriad things of creation! You will all gain new life within My words—you shall have your Sovereign! Ah, pure and unblemished new world! You shall surely revive within My glory! Ah, Mount Zion! Be silent no more—I have returned in triumph! From the midst of creation, I scrutinize the whole earth. On earth, mankind has begun

a new life and has won new hope. Ah, My people! How can you not come back to life within My light? How can you not jump for joy under My guidance? The lands are shouting in jubilation, the waters are raucous with gleeful laughter! Ah, the resurrected Israel! How can you not feel pride on account of My predestination? Who has wept? Who has wailed? The Israel of old has ceased to be, and today's Israel has risen up, erect and towering in the world, and has stood up in the hearts of all humanity. Today's Israel shall surely attain the source of existence through My people! Ah, hateful Egypt! Surely you do not still stand against Me? How can you take advantage of My mercy and try to escape My chastisement? How can you not exist within My chastisement? All those I love will surely live for eternity, and all those who stand against Me will surely be chastised by Me for eternity. For I am a jealous God and will not lightly spare men for all that they have done. I will watch over the whole earth and, appearing in the East of the world with righteousness, majesty, wrath, and chastisement, I shall reveal Myself to the myriad hosts of humanity!

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 26

My work lasts for but six thousand years, and I promised that the evil one's control over the whole of mankind would also last for no more than six thousand years. So, now the time is up. I will neither continue nor delay any longer: During the last days I will vanquish Satan, I will take back all My glory, and I will reclaim all the souls that belong to Me on earth so that these distressed souls may escape from the sea of suffering, and thus will be concluded My entire work on earth. From this day onward, never again will I become flesh on earth, and never again will My all-controlling Spirit work upon the earth. I will do but one thing on earth: I will remake mankind, a mankind that is holy and which is My faithful city on earth. But know that I

will not annihilate the entire world, nor will I annihilate the whole of mankind. I will keep that remaining third—the third that loves Me and has been thoroughly conquered by Me, and I will cause this third to be fruitful and multiply on earth just as the Israelites did under the law; they will receive the copious sheep and cattle I nourish them with, as well as all the riches on earth. This mankind will remain with Me forever, yet it will not be the deplorably filthy mankind of today, but a mankind that is an assembly of all those who have been gained by Me. Such a mankind will not be damaged, disturbed, or besieged by Satan, and will be the only mankind that exists on earth after I have triumphed over Satan. It is the mankind that has today been conquered by Me and has gained My promise. And so, the mankind that has been conquered during the last days is also the mankind that will be spared and will gain My everlasting blessings. It will be the only evidence of My triumph over Satan, and the only spoils of My battle with Satan. These spoils of war are saved by Me from the power of Satan, and are the only crystallization and fruit of My six-thousand-year management plan. They come from every nation and denomination, from every place and country throughout the universe. They are of different races, have different languages, customs and skin colors, and they are spread across every nation and denomination of the globe, and even every corner of the world. Eventually, they will come together to form a complete mankind, an assembly of man that is unreachable by the forces of Satan. Those among mankind who have not been saved and conquered by Me will sink silent to the depths of the sea, and will be burned by My consuming flames for all eternity. I will annihilate this old, supremely filthy mankind, just as I annihilated the firstborn sons and cattle of Egypt, leaving only the Israelites, who ate lamb's meat, drank lamb's blood, and marked their door lintels with lamb's blood. Are the people who have been conquered by Me

and are of My family not also the people who eat the meat of the Lamb that is Me and drink the blood of the Lamb that is Me, and have been redeemed by Me and worship Me? Are such people not always accompanied by My glory? Have not those who are without the meat of Lamb that is Me already sunk silently into the depths of the sea? Today you oppose Me, and today My words are just like those spoken by Jehovah to the sons and grandsons of Israel. Yet the hardness in the depths of your hearts is causing My wrath to accumulate, bringing more suffering upon your flesh, more judgment upon your sins, and more wrath upon your unrighteousness. Who could be spared on My day of wrath, when you treat Me like this today? Whose unrighteousness could escape My eyes of chastisement? Whose sins could elude the hands of Me, the Almighty? Whose defiance could escape the judgment of Me, the Almighty? I, Jehovah, speak thus unto you, the descendants of the Gentile family, and the words I speak to you surpass all the utterances of the Age of Law and the Age of Grace, yet you are harder than all the people of Egypt. Do you not store up My wrath as I reposefully do My work? How could you escape unharmed from the day of Me, the Almighty?

—The Word, Vol. 1. The Appearance and Work of God. No One Who Is of the Flesh Can Escape the Day of Wrath

Related Videos

Large Choir Performance "Kingdom Anthem: The Kingdom Descends Upon the World"

Choir Performance of Praise "God Will Restore the Former State of Creation"

Related Hymns

The Scene of God's Wrath

God’s Open Administrative Decrees to the Universe

The Great Red Dragon Collapses as God’s People Grow

d. Why God will destroy the evil humans who resist Him

Words of Almighty God of the Last Days

God created humans and placed them upon earth, and He has led them ever since. He then saved them and served as a sin offering for humanity. At the end, He still must conquer humanity, save humans entirely, and restore them to their original likeness. This is the work that He has been engaged in ever since the beginning—restoring humanity to their original image and likeness. God will establish His kingdom and restore the original likeness of human beings, which means that God will restore His authority upon earth and among all created beings. Humanity lost their God-fearing heart as well as the function incumbent upon created beings after being corrupted by Satan, thereby becoming an enemy rebellious against God. Humanity then lived under Satan's power and followed Satan's orders; thus, God had no way to work among His created beings, and became all the more unable to gain their fear. Humans were created by God, and ought to worship God, but they actually turned their backs on Him and worshiped Satan instead. Satan became the idol in their hearts. Thus, God lost His standing in their hearts, which is to say that He lost the meaning behind His creation of humanity. Therefore, to restore the meaning behind His creation of humanity, He must restore their original likeness and rid humanity of their corrupt dispositions. To reclaim humans from Satan, He must save them from sin. Only in this way can God gradually restore their original likeness and function, and finally, restore His kingdom. The ultimate destruction of those sons of rebellion will also be carried out in order to allow humans to better worship God and better live upon the earth. Because God created humans, He will make them worship Him; because He wishes to restore

humanity's original function, He will restore it completely and without any adulteration. Restoring His authority means making humans worship Him and submit to Him; it means that God will make humans live because of Him and cause His enemies to perish as a result of His authority. It means that God will cause everything about Him to persist among humans without resistance from anybody. The kingdom God wishes to establish is His own kingdom. The humanity He desires is one that will worship Him, one that will submit to Him completely and manifest His glory. If God does not save corrupt humanity, then the meaning behind His creation of humanity will be lost; He will have no more authority among humans, and His kingdom will no longer be able to exist upon the earth. If God does not destroy those enemies who are rebellious against Him, He will be unable to obtain His complete glory, nor will He be able to establish His kingdom upon the earth. These will be marks of the completion of His work and of His great accomplishment: to utterly destroy those among humanity who are rebellious against Him, and to bring into rest those who have been made complete. When humans have been restored to their original likeness, and when they can fulfill their respective duties, keep to their own proper places and submit to all of God's arrangements, God will have obtained a group of people upon the earth who worship Him, and He will also have established a kingdom upon the earth that worships Him. He will have eternal victory upon the earth, and all those who are opposed to Him will perish for all eternity. This will restore His original intention in creating humanity; it will restore His intention in creating all things, and it will also restore His authority upon earth, among all things, and among His enemies. These will be the symbols of His total victory. Thenceforth, humanity will enter into rest and begin a life that is on the right track. God will also enter into eternal rest with humanity, and commence an eternal life shared by both

Himself and humans. The filth and rebelliousness upon the earth will have disappeared, and all the wailing will have dissipated, and everything in this world that opposes God will have ceased to exist. Only God and those people to whom He has brought salvation will remain; only His creation will remain.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

Evil, corrupted humans! When will I swallow you up? When will I bury you in the lake of fire and brimstone? So many times have I been driven away from your group, so many times have people insulted, ridiculed, and defamed Me, and so many times have people openly judged and defied Me. Blind humans! Do you not know that you are simply a handful of mud in My palm? Do you not know that you are but created beings? My wrath is being released now, and nobody can defend against it. People can only beg repeatedly for mercy. However, as My work has progressed to this extent, nobody can change it. Those who have been created must return to mud. It is not that I am unrighteous, but that you are overly corrupted and wanton, and it is because you have been seized by Satan and become its tools. I am the holy God Himself; I cannot be sullied, nor can I possess an unclean temple. From now on, My raging fury (more severe than wrath) will begin to pour down upon all nations and peoples and to chastise all the scum who come from Me but who do not know Me. I hate humans to the extreme, and I will have no further mercy; rather, I will rain down all of My curses. There will be absolutely no more compassion and love, everything will be incinerated into nothingness, and only My kingdom will remain, so that My people will praise Me in My house, give glory to Me, and cheer for Me forever (this is the function of My people). My hand will begin to officially chastise those both inside and outside of

My house. No evildoers will be able to escape My grasp and judgment; everyone must undergo this ordeal and worship Me. This is My majesty and, moreover, it is an administrative decree that I proclaim to evildoers. Nobody can save anyone else. People can only tend to them themselves, but no matter what they do, they will not be able to escape My hand of chastisement. Herein is revealed the reason it has been said that My administrative decrees are harsh; this is a fact that all people can see with their own eyes.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 109

Humans are none other than My enemies. Humans are the evil ones who oppose and rebel against Me. Humans are none other than the progeny of the evil one accursed by Me. Humans are none other than the descendants of the archangel that betrayed Me. Humans are none other than the legacy of the devil who, spurned by Me long ago, has been My irreconcilable enemy ever since. For the sky above all mankind is turbid and dark, without the slightest impression of clarity, and the human world is plunged into pitchy darkness, so that one living in it cannot even see his outstretched hand before his face or the sun when he lifts up his head. The road beneath his feet, muddy and rife with potholes, meanders tortuously; the whole land is littered with corpses. The dark corners are filled with the remains of the dead, and in the cool and shady corners crowds of demons have taken up residence. And everywhere in the world of men demons come and go in hordes. The progeny of all manner of beasts, covered in filth, are locked in pitched battle, the sound of which strikes terror to the heart. At such times, in such a world, such an "earthly paradise," where does one go to seek out life's felicities? Where could one go to find his life's destination? Mankind, long since trampled under Satan's feet, has

from the first been an actor taking on Satan's image—more than that, mankind is the embodiment of Satan, and serves as the evidence that bears witness to Satan, loud and clear. How can such a human race, such a bunch of degenerate scum, such offspring of this corrupt human family, bear witness to God? Whence comes My glory? Where can one begin to speak of My testimony? For the enemy that, having corrupted mankind, stands against Me, has already taken mankind—the mankind that I created long ago and that was filled with My glory and My living out—and soiled them. It has snatched away My glory, and all it has imbued man with is poison heavily laced with the ugliness of Satan, and juice from the fruit of the tree of the knowledge of good and evil. In the beginning, I created mankind; that is, I created mankind's ancestor, Adam. He was endowed with form and image, brimming with vigor, brimming with vitality, and was, furthermore, in the company of My glory. That was the glorious day when I created man. After that, Eve was produced from the body of Adam, and she too was the ancestor of man, and so the people that I created were filled with My breath and brimming with My glory. Adam was originally born from My hand and was the representation of My image. Thus the original meaning of "Adam" was a being created by Me, imbued with My vital energy, imbued with My glory, having form and image, having spirit and breath. He was the only created being, possessed of a spirit, who was capable of representing Me, of bearing My image, and receiving My breath. In the beginning, Eve was the second human endowed with breath whose creation I had ordained, so the original meaning of "Eve" was a created being who would continue My glory, filled with My vitality and furthermore endowed with My glory. Eve came from Adam, so she also bore My image, for she was the second human to be created in My image. The original meaning of "Eve" was a living human, with spirit, flesh, and bone, My second testimony as well as

My second image among mankind. They were mankind's ancestors, man's pure and precious treasure, and, from the first, living beings endowed with spirit. However, the evil one trampled and took captive the progeny of mankind's ancestors, plunging the human world into complete darkness, and making it so that the progeny no longer believe in My existence. Even more abominable is that, even as the evil one corrupts people and tramples all over them, it is cruelly wresting away My glory, My testimony, the vitality I bestowed on them, the breath and the life I blew into them, all My glory in the human world, and all the heart's blood I have expended on mankind. Mankind is no longer in the light, people have lost everything I bestowed upon them, and they have cast away the glory I gave. How can they acknowledge that I am the Lord of all created beings? How can they continue to believe in My existence in heaven? How can they discover the manifestations of My glory upon the earth? How can these grandsons and granddaughters take the God their own ancestors feared as the Lord who created them? These pitiful grandsons and granddaughters have generously "presented" to the evil one the glory, the image, and the testimony that I bestowed upon Adam and Eve, as well as the life I bestowed upon mankind and on which they depend to exist; and they are utterly unmindful of the evil one's presence, and give all My glory to it. Is this not the very source of the term "scum"? How can such a mankind, such evil demons, such walking corpses, such figures of Satan, such enemies of Mine be possessed of My glory? I will repossess My glory, repossess My testimony that exists among men, and all that once belonged to Me and that I gave to mankind long ago—I will completely conquer mankind. However, you should know that the humans I created were holy men who bore My image and My glory. They did not belong to Satan, nor were they subject to its trampling, but were purely a manifestation of Mine, free of the slightest trace of Satan's

poison. And so, I inform humanity that I want only that which is created by My hand, the holy ones that I love and that belong to no other entity. Furthermore, I will take pleasure in them and consider them as My glory. However, what I want is not the mankind that has been corrupted by Satan, that belongs to Satan today, and that is no longer My original creation. Because I intend to repossess My glory that exists in the human world, I shall completely conquer the survivors among mankind, as proof of My glory in defeating Satan. I take only My testimony as a crystallization of My self, as the object of My enjoyment. This is My intention.

It has taken tens of thousands of years of history for mankind to get where it is today, yet the mankind I created in the beginning has long since sunk into degeneracy. Humanity is no longer the humanity I desire, and thus, in My eyes, people no longer deserve the name of mankind. They are, rather, the scum of mankind that Satan has taken captive, the rotten walking corpses that are inhabited by Satan and with which Satan clothes itself. People have no trust in My existence, nor do they welcome My coming. Mankind only begrudgingly responds to My requests, temporarily acceding to them, and does not sincerely share in life's joys and sorrows with Me. Since people see Me as inscrutable, they give Me begrudging smiles, their attitude one of cozying up to one in power, for people have no knowledge of My work, much less of My intentions at present. I will be honest with you: When the day comes, the suffering of anyone who worships Me will be easier to bear than yours. The degree of your faith in Me does not, in actuality, exceed that of Job—even the faith of the Jewish Pharisees surpasses yours—and so, if the day of fire descends, your suffering will be more grave than that of the Pharisees when rebuked by Jesus, than that of the 250 leaders who opposed Moses, and than that of Sodom under the scorching flames of its destruction.

This humanity had become corrupt in the extreme. These people did not know who God was or where they themselves had come from. If you mentioned God to them, they would attack, slander, and blaspheme. Even when God's servants had come to spread His warning, these corrupt people not only showed no signs of repentance and did not abandon their wicked conduct, but on the contrary, they brazenly harmed God's servants. What they expressed and revealed was their nature essence of extreme hostility toward God. We can see that these corrupt people's resistance against God was more than a revelation of their corrupt disposition, just as it was more than an instance of slandering or mocking which simply stemmed from a lack of understanding of the truth. Neither stupidity nor ignorance caused their wicked conduct; they acted in this way not because they had been deceived, and it was certainly not because they had been misled. Their conduct had reached the level of flagrantly brazen antagonism, opposition and clamoring against God. Without a doubt, this kind of human behavior would enrage God, and it would enrage His disposition—a disposition that must not be offended. Therefore, God directly and openly unleashed His wrath and His majesty; this was a true revelation of His righteous disposition. Faced with a city overflowing with sin, God desired to destroy it in the swiftest manner possible, to eradicate the people within it and the entirety of their sins in the most complete way, to make this city's people cease to exist and to stop the sin within this place from multiplying. The swiftest and most complete way of doing so was to burn it down with fire. God's attitude toward the people of Sodom was not one of abandonment or disregard. Rather, He used His wrath, majesty and authority to punish, strike down and utterly destroy these people. His attitude toward them was one not only of physical destruction but also of destruction of the soul, an

eternal eradication. This is the true implication of what God means by the words, “cease to exist.”

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

God’s treatment of the whole of humanity, foolish and ignorant as humanity is, is primarily based on mercy and tolerance. His wrath, on the other hand, is kept concealed for the vast majority of time and in the vast majority of events, and it is unknown to man. As a result, it is difficult for man to see God express His wrath, and it is also difficult to understand His wrath. As such, man makes light of God’s wrath. When man faces God’s final work and step of tolerance and forgiveness for man—that is, when God’s final instance of mercy and His final warning comes upon mankind—if people still use the same methods to oppose God and do not make any effort to repent, to mend their ways and accept His mercy, then God will no longer bestow His tolerance and patience upon them. On the contrary, God will retract His mercy at this time. Following this, He will only send forth His wrath. He can express His wrath in different ways, just as He can use different methods to punish and destroy people.

God’s use of fire to destroy the city of Sodom is His swiftest method of utterly annihilating a humanity or any other thing. Burning the people of Sodom destroyed more than their physical bodies; it destroyed the entirety of their spirits, their souls and their bodies, ensuring that the people inside the city would cease to exist in both the material world and the world that is invisible to man. This is one way in which God reveals and expresses His wrath. This manner of revelation and expression is one aspect of the essence of God’s wrath, just as it is naturally also a revelation of the essence of God’s righteous disposition. When God sends forth His wrath, He ceases to reveal any mercy or lovingkindness, nor does He display any more of His tolerance or patience; there is no person, thing or reason that can persuade

Him to continue to be patient, to give His mercy again, to bestow His tolerance once more. In place of these things, without a moment's hesitation, God sends forth His wrath and majesty, doing what He desires. He will do these things in a swift and clean manner in accordance with His own wishes. This is the way in which God sends forth His wrath and majesty, which man must not offend, and it is also an expression of one aspect of His righteous disposition. When people witness God showing concern and love toward man, they are unable to detect His wrath, see His majesty or feel His intolerance toward offense. These things have always led people to believe that God's righteous disposition is one solely of mercy, tolerance and love. However, when one sees God destroy a city or detest a humanity, His rage in the destruction of man and His majesty allow people to glimpse the other side of His righteous disposition. This is God's intolerance to offense. God's disposition that tolerates no offense surpasses the imagination of any created being, and among the non-created beings, none is capable of interfering with it or affecting it; even less can it be impersonated or imitated. Thus, this aspect of God's disposition is the one that humanity should know the most. Only God Himself has this kind of disposition, and only God Himself is possessed of this kind of disposition. God is possessed of this kind of righteous disposition because He detests wickedness, darkness, rebelliousness and Satan's wicked acts—corrupting and devouring mankind—because He detests all acts of sin in opposition to Him and because of His holy and undefiled essence. It is because of this that He will not suffer any of the created or non-created beings to openly oppose or contest Him. Even an individual to whom He had once shown mercy or whom He had chosen, need only provoke His disposition and transgress His principles of patience and tolerance, and God will unleash

and reveal His righteous disposition that tolerates no offense without the least bit of mercy or hesitation.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

In God's eyes, there is a limit to His patience toward man's corruption, toward the filthiness, violence, and rebelliousness of all flesh. What is His limit? It is as God said: "God looked on the earth, and, behold, it was corrupt; for all flesh had corrupted his way on the earth." What does the phrase "for all flesh had corrupted his way on the earth" mean? It means any living things, including those who followed God, those who called on the name of God, those who once made burnt offerings to God, those who verbally acknowledged God and even praised God—once their behavior was full of corruption and reached God's eyes, He would have to destroy them. That was God's limit. So to what extent did God remain patient with man and the corruption of all flesh? To the extent that all people, whether followers of God or nonbelievers, were not walking the right path. To the extent that man was not just morally corrupt and full of evil, but where there was no one who believed in God's existence, let alone anyone who believed that the world is ruled by God and that God can bring people light and the right path. To the extent that man despised God's existence and did not permit God to exist. Once man's corruption reached this point, God could stand it no longer. What would replace it? The coming of God's wrath and God's punishment.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself I

God sends forth His wrath because unjust, negative and wicked things obstruct, disturb or destroy the normal activity and development of just and positive things. The goal of God's anger is not to safeguard His own status and identity, but to safeguard the existence of just, positive, beautiful and good things, to safeguard the laws and order of humanity's normal survival.

This is the root cause of God's wrath. God's rage is a very proper, natural and true revelation of His disposition. There are no ulterior motives in His rage, and nor is there deceit or plotting, let alone the desires, craftiness, malice, violence, wickedness or any of corrupt humanity's other shared traits. Before God sends forth His rage, He has already perceived the essence of every matter quite clearly and completely, and He has already formulated accurate, clear definitions and conclusions. Thus, God's objective in everything He does is crystal-clear, as is His attitude. He is not muddle-headed, blind, impulsive, or careless, and He is certainly not unprincipled. This is the practical aspect of God's wrath, and it is because of this practical aspect of God's wrath that humanity has attained its normal existence. Without God's wrath, humanity would descend into abnormal living conditions and all things just, beautiful and good would be destroyed and cease to exist. Without God's wrath, the laws and rules of existence for created beings would be broken or even utterly subverted. Since the creation of man, God has continuously used His righteous disposition to safeguard and sustain humanity's normal existence. Because His righteous disposition contains wrath and majesty, all wicked people, things and objects, and all things that disturb and damage humanity's normal existence, are punished, controlled and destroyed as a result of His wrath. Over the past several millennia, God has continuously used His righteous disposition to strike down and destroy all kinds of unclean and evil spirits which oppose God and act as Satan's accomplices and lackeys in God's work of managing humanity. Thus, God's work of the salvation of man has always advanced according to His plan. This is to say that because of the existence of God's wrath, the most just causes among mankind have never been destroyed.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

My work lasts for but six thousand years, and I promised that the evil one's control over the whole of mankind would also last for no more than six thousand years. So, now the time is up. I will neither continue nor delay any longer: During the last days I will vanquish Satan, I will take back all My glory, and I will reclaim all the souls that belong to Me on earth so that these distressed souls may escape from the sea of suffering, and thus will be concluded My entire work on earth. From this day onward, never again will I become flesh on earth, and never again will My all-controlling Spirit work upon the earth. I will do but one thing on earth: I will remake mankind, a mankind that is holy and which is My faithful city on earth. But know that I will not annihilate the entire world, nor will I annihilate the whole of mankind. I will keep that remaining third—the third that loves Me and has been thoroughly conquered by Me, and I will cause this third to be fruitful and multiply on earth just as the Israelites did under the law; they will receive the copious sheep and cattle I nourish them with, as well as all the riches on earth. This mankind will remain with Me forever, yet it will not be the deplorably filthy mankind of today, but a mankind that is an assembly of all those who have been gained by Me. Such a mankind will not be damaged, disturbed, or besieged by Satan, and will be the only mankind that exists on earth after I have triumphed over Satan. It is the mankind that has today been conquered by Me and has gained My promise. And so, the mankind that has been conquered during the last days is also the mankind that will be spared and will gain My everlasting blessings. It will be the only evidence of My triumph over Satan, and the only spoils of My battle with Satan. These spoils of war are saved by Me from the power of Satan, and are the only crystallization and fruit of My six-thousand-year management plan. They come from every nation and denomination, from every place and country throughout the universe. They are of different

races, have different languages, customs and skin colors, and they are spread across every nation and denomination of the globe, and even every corner of the world. Eventually, they will come together to form a complete mankind, an assembly of man that is unreachable by the forces of Satan. Those among mankind who have not been saved and conquered by Me will sink silent to the depths of the sea, and will be burned by My consuming flames for all eternity. I will annihilate this old, supremely filthy mankind, just as I annihilated the firstborn sons and cattle of Egypt, leaving only the Israelites, who ate lamb's meat, drank lamb's blood, and marked their door lintels with lamb's blood. Are the people who have been conquered by Me and are of My family not also the people who eat the meat of the Lamb that is Me and drink the blood of the Lamb that is Me, and have been redeemed by Me and worship Me? Are such people not always accompanied by My glory? Have not those who are without the meat of Lamb that is Me already sunk silently into the depths of the sea?

—The Word, Vol. 1. The Appearance and Work of God. No One Who Is of the Flesh Can Escape the Day of Wrath

Related Hymns

God Will Restore the Meaning of His Creation of Man

The Symbols of God's Victory

Mankind Has Ceased to Be What God Wants

God Maintains Man's Existence With His Righteous Disposition

10. Truths Pertaining to God Determining the Outcomes of Each Sort of Person and to His Promises to Mankind

a. What the basis is of God's determination of a person's outcome

Words of Almighty God of the Last Days

Those who are able to stand firm during God's work of judgment and chastisement during the last days—that is, during the final work of purification—will be the ones who will enter into the final rest alongside God; as such, all those who enter into rest will have broken free of Satan's influence and been obtained by God after having undergone His final work of purification. These humans, who will have been finally obtained by God, will enter into the final rest. The purpose of God's work of chastisement and judgment is in essence meant to purify humanity, for the sake of the ultimate rest; otherwise none of humanity could be classified into different categories according to kind, or enter into rest. This work is humanity's only path to enter into rest. Only God's work of purification will cleanse humans of their unrighteousness, and only His work of chastisement and judgment will bring to light those rebellious elements of humanity, thereby separating those who can be saved from those who cannot, and those who will remain from those who will not. When this work ends, those people who are allowed to remain will all be cleansed and enter a higher state of humanity in which they will enjoy a more wonderful second human life upon the earth; in other words, they will commence their human day of rest, and coexist with God. After those who are not allowed to remain have been chastised and judged, their true colors will be entirely exposed, after which they will all be destroyed and, like Satan, will no longer be permitted to survive upon the earth. The humanity of the future will no longer include any of this type of people; such people are not fit to enter the land of the ultimate rest, nor are they fit to join in the day of rest that God and

humanity will share, for they are the targets of punishment and are evil, unrighteous people. They were redeemed once, and they have also been judged and chastised; they also once labored for God. However, when the final day comes, they will still be eliminated and destroyed due to their evil and as a result of their rebelliousness and inability to be redeemed; they will never again come into being in the world of the future, and will no longer live among the human race of the future. Whether they are spirits of the dead or people still living in the flesh, all evildoers and all those who have not been saved will be destroyed once the holy among humanity enter into rest. As for these evildoing spirits and humans, or the spirits of righteous people and those who do righteousness, regardless of what era they are in, all those who are evil will ultimately be destroyed, and all those who are righteous will survive. Whether a person or spirit will receive salvation is not entirely decided on the basis of the work of the final age; rather, it is determined by whether or not they have resisted or rebelled against God. People in the previous era who committed evil and could not attain salvation will, undoubtedly, be targets for punishment, and those in the current era who commit evil and cannot be saved will surely be targets for punishment, too. Humans are categorized on the basis of good and evil, not by which epoch they live in. Once thus categorized, they will not be punished or rewarded immediately; rather, God will only carry out His work of punishing evil and rewarding good after He has finished carrying out His work of conquest in the last days. Actually, He has been separating humans into good and evil ever since He started doing His work of mankind's salvation. It is just that He will reward the righteous and punish the evil only after His work has come to an end; it is not that He will separate them into categories upon the completion of His work and then immediately set about the task of punishing evil and rewarding good.

Rather, this task will be done only when His work is wholly finished. The entire purpose behind God's ultimate work of punishing evil and rewarding good is to thoroughly purify all humans so that He may bring a purely holy humanity into eternal rest. This stage of His work is the most crucial; it is the final stage of the whole of His work of management.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

Now is the time when I determine the ending for each person, not the stage in which I began to work man. I write down in My record book, one by one, the words and actions of each person, the path by which they have followed Me, their inherent characteristics, and how they have ultimately comported themselves. In this way, no matter what kind of person they are, no one shall escape My hand, and all shall be with their own kind as I assign. I decide the destination of each person not on the basis of age, seniority, amount of suffering, and least of all, the degree to which they invite pity, but according to whether they possess the truth. There is no other choice but this. You must realize that all those who do not follow the will of God shall also be punished. This is an immutable fact. Therefore, all those who are punished are so punished for the righteousness of God and as retribution for their numerous evil acts.

—The Word, Vol. 1. The Appearance and Work of God. Prepare Sufficient Good Deeds for Your Destination

Before humanity enters into rest, whether each sort of person is punished or rewarded will be determined according to whether they have sought the truth, whether they know God, and whether they can submit to the visible God. Those who have labored for the visible God, yet neither know Him nor submit to Him, lack truth. Such people are evildoers, and evildoers will undoubtedly be objects of punishment; furthermore, they

shall be punished according to their evil conduct. God is for humans to believe in, and He is also worthy of their submission. Those who only have faith in the vague and invisible God are people who do not believe in God and are unable to submit to God. If these people still cannot manage to believe in the visible God by the time His work of conquest is finished, and continue to rebel against and resist the God who is visible in the flesh, then these "vagueists" will, without a doubt, become objects of destruction. It is just like some among you—anyone who verbally recognizes God incarnate, yet cannot practice the truth of submission to God incarnate, are ultimately to be eliminated and destroyed. Moreover, anyone who verbally recognizes the visible God, eating and drinking of the truth expressed by Him while also seeking after the vague and invisible God, will certainly be the object of destruction. None of these people will be able to remain until the time of rest that will come after God's work has finished, nor can a single individual similar to such people remain in that time of rest. Demonic people are those who do not practice the truth; their essence is one of resistance and rebelliousness to God, and they do not have the slightest intention of submitting to Him. Such people will all be destroyed. Whether you have truth and whether you resist God depend on your essence, not on your appearance or how you might occasionally speak or conduct yourself. Whether or not an individual will be destroyed is determined by one's essence; it is decided according to the essence revealed by one's behavior and one's pursuit of the truth. Among people who are the same as each other in that they are doing work, and who do similar amounts of work, those whose human essences are good and who possess truth are the people who will be allowed to remain, while those whose human essences are evil and who rebel against the visible God are those who will be objects of destruction. All of God's work or words related to humanity's destination

will deal with people appropriately according to each individual's essence; not the slightest error will occur, and not a single mistake will be made. It is only when people do work that human feelings or meaning enter the mix. The work God does is most appropriate; He absolutely does not bring false claims against any created being. There are currently many people who are unable to perceive humanity's future destination and who do not believe the words I utter. All those who do not believe, as well as the ones who do not practice truth, are demons!

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

In God's work of the last days, He determines people's outcomes based on their manifestations. Do you know what "manifestations" refers to here? You might think that manifestations refers to the corrupt dispositions that people reveal while doing things, but that is not actually what this means. Manifestations here refers to whether or not you are able to practice the truth; whether or not you are able to be loyal while performing your duty; your perspective on believing in God, your attitude toward God, your resolve to suffer hardships; your attitude toward accepting judgment, chastisement, and pruning; the number of serious transgressions that you have committed; and the extent to which you ultimately achieve repentance and transformation. All of these combined make up your manifestations. Manifestations here does not refer to how many corrupt dispositions you have revealed or how many bad things you have done, but to how many results you have gotten and how much real change you have undergone in your belief in God. If people's outcomes were determined based on how much corruption their nature has revealed, no one could attain salvation, because human beings are all deeply corrupt, they all have a satanic nature, and they all resist God. God wants to save people who can accept the truth

and submit to His work. No matter how much corruption they reveal, as long as they can ultimately accept the truth, achieve true repentance, and undergo true change, they are people who are saved by God. Some people cannot see through this and think that anyone who serves as a leader will reveal more of their corrupt dispositions, and that whoever reveals more corruption will definitely be eliminated and not be able to survive. Is this point of view correct? Although leaders reveal more corruption, if they are people who pursue the truth, then they are qualified to experience God's judgment and chastisement, they can embark upon the path of being saved and made perfect, and they will ultimately be able to give a beautiful testimony for God. These are people who have truly changed. If people's outcomes were determined based on how much of their corrupt disposition is revealed, then the more they served as leaders and workers, the quicker they would be revealed. If this were the case, who would dare to be a leader or a worker? Who could reach the point of being used and perfected by God? Isn't this point of view too absurd? God mainly looks at whether people can accept and practice the truth, whether they can stand firm in their testimony, and whether they have truly changed. If people have true testimony and have undergone true change, they are people that God approves of. Some people appear to reveal little corruption on the surface, but they lack true experiential testimony, they have not truly changed, and God does not approve of them.

God determines the outcome of a person based on their manifestations and essence. Manifestations here refers to whether a person is loyal to God, whether they have love for Him, whether they practice truth, and to what extent their disposition has changed. It is based on these manifestations and their essence that God determines the outcome of a person, not on how much they reveal their corrupt disposition. If you think that God determines

the outcome of a person based on how much corruption they reveal, you have misinterpreted His intentions. In fact, people have the same corrupt essence, there is just a difference in whether or not they have good or bad humanity, and in whether or not they can accept the truth. No matter how much one reveals their corrupt disposition, God knows best what lies in the depths of their heart; there is no need for you to hide it. God observes the depths of people's hearts. Regardless of whether it is something that you do in front of or behind others, or what you want to do in your heart, all of it is laid bare before God. How could God not be aware of what people do in secret? Is this not self-delusion? In truth, no matter how deceitful a person's nature may be, no matter how many lies a person tells, no matter how skilled they are at disguising themselves and deceiving, God knows it all like the back of His hand. God knows leaders and workers this well, so doesn't He know His ordinary followers that well too? Some people think, "Anyone who leads is foolish and ignorant and is bringing about their own destruction, because acting as a leader inevitably makes people reveal corruption for God to see. Would there be so much corruption revealed if they didn't do this work?" What an absurd idea! If you don't act as a leader, will you not reveal corruption? Does not being a leader, even if you show less corruption, mean that you have attained salvation? According to this argument, are all those who do not serve as leaders the ones who can survive and be saved? Isn't this statement too ridiculous? People who serve as leaders guide God's chosen people to eat and drink the word of God and to experience God's work. This requirement and standard is high, so it is inevitable that leaders will reveal some corrupt states when they first begin training. This is normal, and God does not condemn it. God not only does not condemn it, but He also enlightens, illuminates, and guides these people, and places extra burdens on them. As long as they can submit to

God's guidance and work, they will progress faster in life than ordinary people. If they are people who pursue the truth, they can embark on the path of being made perfect by God. This is the thing that is most blessed by God. Some people can't see this, and they distort the facts. According to human understanding, no matter how much a leader changes, God will not care; He will only look at how much corruption leaders and workers reveal, and only condemn them based on this. And for those who are not leaders and workers, because they reveal little corruption, even if they do not change, God will not condemn them. Isn't this absurd? Isn't it blasphemy against God? If you resist God so seriously in your heart, can you be saved? You cannot be saved. God determines people's outcomes mainly based on whether they have the truth and true testimony, and it mainly depends on whether they are people who pursue the truth. If they do pursue the truth, and they can truly repent after they are judged and chastised for committing a transgression, then as long as they do not say words or do things that blaspheme God, they will surely be capable of attaining salvation. According to your imaginings, all ordinary believers who follow God to the end can achieve salvation, and those who serve as leaders must all be eliminated. If you were asked to be a leader, you'd think that it would not be okay not to do it, but that if you were to serve as a leader, you would involuntarily reveal corruption, and that would be just like sending yourself to the guillotine. Isn't this all caused by your misunderstandings about God? If people's outcomes were determined based on the corruption that they reveal, no one could be saved. In that case, what would be the point of God doing the work of salvation? If this truly were the case, where would the righteousness of God be? Mankind would be unable to see God's righteous disposition. Therefore, you have all misunderstood God's intentions, which shows that you do not have true knowledge of God.

The standard by which humans judge other humans is based on their behavior; those whose conduct is good are righteous, while those whose conduct is abominable are evil. The standard by which God judges humans is based on whether their essence submits to Him or not; one who submits to God is a righteous person, while one who does not is an enemy and an evil person, regardless of whether this person's behavior is good or bad and regardless of whether their speech is correct or incorrect. Some people wish to use good deeds to obtain a good destination in the future, and some people wish to use fine words to acquire a good destination. Everyone mistakenly believes that God determines people's outcomes after watching their behavior or after listening to their speech; many people therefore wish to take advantage of this to deceive God into granting them a momentary favor. In the future, the people who will survive in a state of rest will all have endured the day of tribulation and will also have borne witness for God; they will all be people who have fulfilled their duties and who have deliberately submitted to God. Those who merely wish to use the opportunity to do service with the intention of avoiding practicing the truth will not be allowed to remain. God has appropriate standards for the arrangement of the outcome of every individual; He does not simply make these decisions according to one's words and conduct, nor does He make them based on how one acts during a single period of time. He will absolutely not be lenient with regard to one's evil conduct due to their past service for Him, nor will He spare one from death due to a period of time spent expending for Him. No one can evade retribution for their evil, and no one can cover up their evil behavior and thereby evade the torments of destruction. If people can truly fulfill their own duty, it means that they are eternally faithful to God and not seeking rewards, regardless of whether

they receive blessings or suffer misfortune. If people are faithful to God when they see blessings, but lose their faithfulness when they cannot see any blessings, and if, in the end, they are still unable to bear witness for God or fulfill the duties incumbent upon them, then they will still be objects of destruction despite their having once previously labored for God faithfully. In short, evil people cannot survive through eternity, nor can they enter into rest; only the righteous are the masters of rest.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

Whether one receives blessings or suffers misfortune is determined according to one's essence, not according to any common essence one might share with others. That sort of saying or rule simply has no place in the kingdom. If a person is ultimately able to survive, it is because they have met God's requirements, and if they are ultimately unable to remain until the time of rest, it is because they have been rebellious against God and have not satisfied God's requirements. Everyone has a suitable destination. These destinations are determined according to each individual's essence, and have absolutely nothing to do with other people. A child's evil behavior cannot be transferred to their parents, nor can a child's righteousness be shared with their parents. A parent's evil behavior cannot be transferred to their children, nor can a parent's righteousness be shared with their children. Everyone bears their respective sins, and everyone enjoys their respective blessings. No one can be a substitute for another person; this is righteousness. From man's perspective, if parents receive blessings, then their children should be able to, too, and if children commit evil, then their parents must atone for those sins. This is a human perspective and a human way of doing things; it is not God's perspective. Everyone's outcome is determined according to the essence that comes

from their conduct, and it is always determined appropriately. No one can bear the sins of another; even more so, no one can receive punishment in another's stead. This is absolute. A parent's doting care for their children does not indicate that they can perform righteous deeds in their children's stead, nor does the dutiful affection of a child to their parents mean that they can perform righteous deeds in their parents' stead. This is what is truly meant by the words, "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." People cannot take their evildoing children into rest on the basis of their deep love for them, nor can anyone take their wife (or husband) into rest on the basis of their own righteous conduct. This is an administrative rule; there can be no exceptions for anyone. In the end, doers of righteousness are doers of righteousness, and evildoers are evildoers. The righteous will eventually be allowed to survive, while the evildoers will be destroyed. The holy are holy; they are not filthy. The filthy are filthy, and not one part of them is holy. The people who will be destroyed are all the evil ones, and the ones who will survive are all the righteous—even if the children of the evil ones perform righteous deeds, and even if the parents of the righteous ones commit evil deeds. There is no relationship between a believing husband and a nonbelieving wife, and there is no relationship between believing children and nonbelieving parents; these two types of people are completely incompatible. Prior to entering into rest, one has physical relatives, but once one has entered into rest, one will no longer have any physical relatives to speak of. Those who do their duty are enemies of those who do not; those who love God and those who hate Him are in opposition to one another. Those who will enter into rest and those who will have been destroyed are two incompatible types of created beings. Created beings that fulfill their duties will be able

to survive, while those that do not fulfill their duties will be objects of destruction; what is more, this shall last through eternity.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

Do you understand now what is judgment and what is truth? If you do, then I exhort you to submit obediently to being judged, otherwise you shall never have the opportunity to be commended by God or to be brought by Him into His kingdom. Those who only accept judgment but can never be purified, that is, those who flee amidst the work of judgment, shall forever be spurned by God. Their sins are more numerous, and more grievous, than those of the Pharisees, for they have betrayed God and are rebels against God. Such people who are not worthy even to labor shall receive more severe punishment, a punishment that is, moreover, everlasting. God shall not spare any traitor who once evinced loyalty with words but then betrayed Him. People such as these shall receive retribution through punishment of the spirit, soul, and body. Is this not precisely a revelation of the righteous disposition of God? Is this not God's purpose in judging man, and revealing him? God consigns all who perform all kinds of evil deeds during the time of judgment to a place infested with evil spirits, and lets these evil spirits destroy their fleshly bodies as they wish, and those people's bodies emit the stench of corpses. Such is their fitting retribution. God writes down in their record books each and every one of the sins of those disloyal false believers, false apostles, and false workers; then, when the time is right, He casts them amidst the unclean spirits, letting these unclean spirits defile their entire bodies at will, so that they may never be reincarnated and never again see the light. Those hypocrites who do service for a time but are incapable of remaining loyal to the end are numbered by God among the evil, so that they fall into cahoots with the evil and become part of their

disorderly rabble; in the end, God shall annihilate them. God casts aside and takes no notice of those who have never been loyal to Christ or have never contributed anything of their strength, and at the changing of the age He shall annihilate them all. They shall no longer exist on earth, much less gain passage into the kingdom of God. Those who have never been sincere to God, but are forced by circumstance into dealing with Him perfunctorily, are numbered among those who do service for His people. Only a small number of such people will survive, while the majority shall perish along with those whose labor is not up to standard. Ultimately, God shall bring into His kingdom all those who are of the same mind as God, the people and the sons of God, and those predestined by God to be priests. They will be the distillation of God's work. As for those who cannot be classed in any of the categories set by God, they shall be numbered among the nonbelievers—and you can surely imagine what their outcome shall be. I have already said to you all that I should say; the road that you select is your choice alone. What you should understand is this: The work of God never waits for any that cannot keep pace with Him, and the righteous disposition of God shows no mercy to any man.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

Related Movie Extracts

What Sort of People Can Get Into God's Kingdom?

Related Hymns

God Decides Man's End Based on Whether They Possess the Truth

Humanity's Only Path to Enter Into Rest

God Decides People's Outcomes According to Their Essence

b. Whom God saves and whom He eliminates

Words of Almighty God of the Last Days

Nowadays, those who seek and those who do not are two entirely different types of people, whose destinations are also very different. Those who pursue knowledge of the truth and practice the truth are the ones to whom God will bring salvation. Those who do not know the true way are demons and enemies; they are the descendants of the archangel and will be objects of destruction. Even those who are pious believers of a vague God—are they not also demons? People who possess good consciences but do not accept the true way are demons; their essence is one of resistance to God. Those who do not accept the true way are those who resist God, and even if such people endure many hardships, they will still be destroyed. All those who are unwilling to relinquish the world, who cannot bear to part with their parents, and who cannot bear to rid themselves of their own enjoyments of the flesh are rebellious against God, and all will be objects of destruction. Anyone who does not believe in God incarnate is demonic and, moreover, will be destroyed. Those who have faith but do not practice the truth, those who do not believe in God incarnate, and those who do not at all believe in God's existence will also be objects of destruction. All those who will be allowed to remain are people who have undergone the suffering of refinement and stood firm; these are people who have truly endured trials. Anyone who does not recognize God is an enemy; that is, anyone who does not recognize God incarnate—whether or not they are inside or outside this stream—is an antichrist! Who is Satan, who are demons, and who are God's enemies if not resisters who do not believe in God? Are they not those people who are rebellious against God? Are they not those who claim to have faith, yet who lack truth? Are they not those who merely seek

to obtain blessings while being unable to bear witness for God? You still mingle with those demons today and treat them with conscience and love, but in this case are you not extending good intentions toward Satan? Are you not in league with demons? If people have made it to this point and are still unable to distinguish between good and evil, and continue to blindly be loving and merciful without any desire to seek God's intentions or being able in any way to take God's intentions as their own, then their endings will be all the more wretched. Anyone who does not believe in the God in the flesh is an enemy of God. If you can bear conscience and love toward an enemy, do you not lack a sense of justice? If you are compatible with those which I detest and with which I disagree, and still bear love or personal feelings toward them, then are you not rebellious? Are you not intentionally resisting God? Does such a person possess truth? If people bear conscience toward enemies, love for demons, and mercy for Satan, then are they not intentionally disrupting God's work? Those people who believe only in Jesus and do not believe in God incarnate during the last days, as well as those who verbally claim to believe in God incarnate but do evil, are all antichrists, without even mentioning those who do not even believe in God. All these people will be objects of destruction.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

God saves those who can come to life, who can see God's salvation, who can be loyal to God and who are willing to seek God. He saves those who believe in God's incarnation and in His appearance. Some people can come to life, and some people cannot; this depends on whether their nature can be saved or not. Many people have heard a lot of God's words yet do not understand God's intentions, and are still incapable of putting them into practice. Such people are incapable of living out any truth and also

deliberately disturb God's work. They are incapable of doing any work for God, they cannot devote anything to Him, and they also secretly spend the church's money and eat in the house of God for free. These people are dead and they will not be saved. God saves all those who are amid His work, but there is a portion of people who cannot receive His salvation; only a small number can receive His salvation. This is because most people have been corrupted too deeply and have become the dead, and they are beyond salvation; they have been totally exploited by Satan, and they are too malicious in their nature. That minority of people is also unable to submit to God fully. They are not those who have been absolutely faithful to God since the beginning, or who have had the utmost love for God since the beginning; rather, they have become submissive to God because of His work of conquest, they see God because of His supreme love, there are changes in their disposition because of God's righteous disposition, and they come to know God because of His work, His work which is both practical and normal. Without this work of God, no matter how good these people are, they would still be of Satan, they would still be of death, and they would still be dead. The fact that these people can today receive God's salvation is purely because they are willing to cooperate with God.

—The Word, Vol. 1. The Appearance and Work of God. Are You Someone Who Has Come to Life?

God's salvation of mankind is a salvation of those who love the truth, a salvation of the part of them with will and resolve, and the part of them that yearns for truth and justice in their hearts. A person's resolve is the part of them in their heart that yearns for justice, goodness, and truth, and is possessed of conscience. God saves this part of people, and through it, He changes their corrupt disposition, so that they may understand and gain the truth, so that their corruption may be cleansed, and their life disposition

may be transformed. If you do not have these things within you, you cannot be saved. If, within you, there is no love for the truth or aspiration for justice and light; if, whenever you encounter evil things, you have neither the will to cast them off nor the resolve to suffer hardship; if, moreover, your conscience is numb; if your faculty for receiving truth is also benumbed, and you are not perceptive of the truth or of events that arise; and if you are undiscerning in all matters, and in the face of whatever befalls you, you are unable to seek the truth to resolve problems and are constantly negative, then there is no way for you to be saved. Such a person has nothing to recommend them, nothing that is worth God working on. Their conscience is numb, their mind is muddied, and they do not love the truth, nor yearn for justice deep in their heart, and, no matter how clearly or transparently God speaks of the truth, they have not the slightest reaction; it is as if their heart is already dead. Are things not over for them? A person with a breath left in them may be saved by artificial respiration, but, if they have already died and their soul has left, artificial respiration will do nothing. If, when confronted with problems and difficulties, a person shrinks back and avoids them, they do not seek the truth at all, and they choose to be negative and slack in their work, then they are revealed for what they really are. Such people have no experiential testimony at all. They are just freeloaders, dead weight, they are useless in God's house, and they are utterly doomed.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

While God's work of salvation is being done, every single person who can be saved will be saved as far as possible, and none of them discarded, for the purpose of God's work is to save man. All those who, during the time of God's salvation of man, are unable to achieve a change in their disposition—as well as all those who are unable to submit to God

completely—will become objects for punishment. This stage of work—the work of words—will unlock for people all of the ways and mysteries that they do not understand, so that they can understand the intentions of God and God's requirements of them, and so that they can have the prerequisites to put God's words into practice and achieve changes in their disposition. God uses only words to do His work and does not punish people for being a little rebellious; this is because now is the time of the work of salvation. If anyone who acts rebelliously were punished, then no one would have the opportunity to be saved; everyone would be punished and fall into Hades. The purpose of words that judge man is to allow them to know themselves and submit to God; it is not to punish them with such judgment. During the time of the work of words, many people will expose their rebelliousness and defiance, as well as their lack of submission toward the incarnate God. Nevertheless, He will not punish all these people as a result, but instead will only cast aside those who are corrupt to the core and who cannot be saved. He will give their flesh to Satan, and, in a few cases, terminate their flesh. Those remaining will continue to follow and experience being pruned. If, while following, these people still are unable to accept being pruned, and become more and more degenerate, then they will have lost their chance for salvation. Each person who has accepted being conquered by God's words will have ample opportunity for salvation; God's salvation of each of these people will show His utmost leniency. In other words, they will be shown the utmost tolerance. As long as people turn back from the wrong path, and as long as they can repent, God will give them opportunities to obtain His salvation. When humans first rebel against God, He has no desire to put them to death; rather, He does all He can to save them. If someone really has no room for salvation, then God will cast them aside. The reason God is slow to punish certain people is that He wishes to save everyone who can

be saved. He judges, enlightens, and guides people only with words, and does not use a rod to put them to death. Employing words to bring humans salvation is the purpose and significance of the final stage of work.

—The Word, Vol. 1. The Appearance and Work of God. You Should Put Aside the Blessings of Status and Understand God's Intention to Bring Salvation to Man

You ought to know that God likes those who are honest. In essence, God is faithful, and so His words can always be trusted; His actions, furthermore, are faultless and unquestionable, which is why God likes those who are absolutely honest with Him. Honesty means giving your heart to God, being genuine with God in all things, being open with Him in all things, never hiding the facts, not trying to deceive those above and below you, and not doing things only to curry favor with God. In short, to be honest is to be pure in your actions and words, and to deceive neither God nor man. What I say is very simple, but to you it is doubly arduous. Many people would rather be condemned to hell than speak and act honestly. Little wonder that I have other treatment in store for those who are dishonest. Of course, I know full well how difficult it is for you to be honest. Because you are all so clever, so good at measuring people with your own petty yardstick, this makes My work much simpler. And since you each hug your secrets to your bosom, well then, I shall send you, one by one, into disaster to be "schooled" by fire, so that thereafter you may become dead set on your belief in My words. Ultimately, I shall wrest from your mouth the words "God is a faithful God," whereupon you shall beat upon your breast and lament, "Deceitful is the heart of man!" What will be your state of mind at this time? I imagine you will not be as triumphant as you are now. And much less will you be as "profound and abstruse" as you are now. In the presence of God, some people are all prim and proper, they take pains to be "well-behaved," yet they bare their fangs and brandish their

claws in the presence of the Spirit. Would you number such people among the ranks of the honest? If you are a hypocrite, someone who is skilled in "interpersonal relations," then I say that you are definitely someone who tries to trifle with God. If your words are riddled with excuses and valueless justifications, then I say that you are someone who is loath to put the truth into practice. If you have many confidences that you are reluctant to share, if you are highly averse to laying bare your secrets—your difficulties—before others to seek the way of the light, then I say that you are someone who will not attain salvation easily, and who will not easily emerge from the darkness. If seeking the way of the truth pleases you well, then you are someone who dwells always in the light. If you are very glad to be a service-doer in the house of God, working diligently and conscientiously in obscurity, always giving and never taking, then I say that you are a loyal saint, because you seek no reward and are simply being an honest person. If you are willing to be candid, if you are willing to expend your all, if you are able to sacrifice your life for God and stand firm in your testimony, if you are honest to the point where you know only to satisfy God and not to consider yourself or take for yourself, then I say that such people are those who are nourished in the light and who shall live forever in the kingdom. You should know whether there is true faith and true loyalty within you, whether you have a record of suffering for God, and whether you have wholly submitted to God. If you lack these, then there remains within you rebelliousness, deceitfulness, greed, and complaint. As your heart is far from honest, you have never received positive recognition from God and never lived in the light. How one's fate will work out in the end hinges upon whether they have an honest and blood-red heart, and whether they have a pure soul. If you are someone who is very dishonest, someone with a

heart of malice, someone with an unclean soul, then you are sure to end up in the place where man is punished, as is written in the record of your fate.

—The Word, Vol. 1. The Appearance and Work of God. Three Admonitions

God saves people who have been corrupted by Satan and have corrupt dispositions, not perfect people without flaws or those who live in a vacuum. Some people, upon revealing a little corruption, think, "I have resisted God again. I have believed in God for many years and still haven't changed. Surely God doesn't want me anymore!" They then resign themselves to hopelessness and become unwilling to pursue the truth. What do you think of this attitude? They themselves have given up on the truth, and believe that God no longer wants them. Isn't this a misunderstanding of God? Such negativity is the easiest way to be exploited by Satan. Satan mocks them, saying, "You fool! God wants to save you, but you are still suffering like this! So, just give up! If you give up, God will eliminate you, which is just like Him handing you over to me. I will torment you to death!" Once Satan succeeds, the consequences will be unthinkable. Consequently, no matter what difficulties or negativity a person faces, they must not give up. They should seek the truth for solutions, and they must not passively wait. During the process of life's growth and the course of human salvation, people may sometimes take the wrong path, deviate, or have times where they exhibit states and behaviors of immaturity in life. They may have times of weakness and negativity, times when they say the wrong things, stumble, or experience failure. All of this is normal in the eyes of God. He does not hold it against them. Some people think their corruption is too deep, and that they can never satisfy God, so they feel sorrowful and despise themselves. Those who have a repentant heart like this are precisely the ones that God saves. On the other hand, those who believe they do not need God's salvation, who think they are good people

and there is nothing wrong with them, usually are not the ones God saves. What is the meaning behind what I'm telling you? Whoever understands, speak up. (To properly handle your own revelations of corruption, focus on practicing the truth, and you will receive God's salvation. If you consistently misunderstand God, you will easily resign yourself to hopelessness.) You must have faith and say, "Though I am weak now, and I have stumbled and failed. I will grow, and one day I will understand the truth, satisfy God, and achieve salvation." You must have this resolve. No matter what setbacks, difficulties, failures, or trip-ups you encounter, you must not be negative. You must know what kind of people God saves. Moreover, if you feel that you are not yet qualified to be saved by God, or if there are occasions where you are in states which God loathes or is displeased with, or there are times you behave poorly, and God doesn't accept you, or God spurns you, it doesn't matter. Now you know, and it is not too late. As long as you repent, God will give you a chance.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. In Believing in God, What Is Most Important Is to Practice and Experience His Words

Now do you truly know why you believe in Me? Do you truly know the purpose and significance of My work? Do you truly know your duty? Do you truly know My testimony? If you merely believe in Me, yet there is no sign of My glory or testimony in you, then I have long ago eliminated you. As for those who know it all, they are even more thorns in My eye, and in My house, they are nothing more than obstacles in My way, they are tares to be completely winnowed out in My work, they have no use, they are worthless, and I have long abhorred them. Often does My wrath befall all who are bereft of testimony, and never does My rod stray from them. I have long since turned them over to the hands of the evil one; they are bereft of My blessings. When the day comes, their chastisement will be

more grievous even than that of foolish women. Today, I do only the work that is My duty to do; I will bind all the wheat into bundles, together along with those tares. This is My work today. Those tares shall all be winnowed out in the time of My winnowing, then the grains of wheat shall be gathered into the storehouse, and those tares that have been winnowed out shall be placed in the fire to be burned to dust. My work now is merely to bind all men into bundles; that is, to utterly conquer them. Then shall I begin winnowing to reveal the end of all men.

—The Word, Vol. 1. The Appearance and Work of God. What Do You Know of Faith?

People who genuinely believe in God are those who are willing to put God's word into practice and are willing to practice the truth. People who are truly able to stand firm in their testimony to God are also those who are willing to put His word into practice and can genuinely stand on the side of the truth. People who resort to trickery and injustice all lack the truth, and they all bring shame to God. Those who cause disputes in the church are Satan's lackeys, they are the embodiment of Satan. Such people are so malicious. Those who have no discernment and are incapable of standing on the side of the truth all harbor evil intentions and tarnish the truth. More than that, they are the archetypal representatives of Satan. They are beyond redemption, and shall naturally be eliminated. God's family does not allow those who do not practice the truth to remain, nor does it allow to remain those who deliberately dismantle the church. However, now is not the time to do the work of expulsion; such people will simply be exposed and eliminated in the end. No more useless work is to be expended on these people; those who belong to Satan cannot stand on the side of the truth, whereas those who seek the truth can. People who do not practice the truth are unworthy of hearing the way of the truth and unworthy of bearing witness to the truth. The truth is simply not for their ears; rather, it is

directed at those who practice it. Before every person's end is revealed, those who disturb the church and disrupt God's work will first be left aside for now, to be dealt with later. Once the work is complete, these people will each be exposed, and then they will be eliminated. For the time being, while the truth is being provided, they will be ignored. When the whole truth is revealed to humanity, those people should be eliminated; that will be the time when all people will be classed according to their kind. The petty tricks of those without discernment will lead to their destruction at the hands of the evil, they will be lured away by them, never to return. And such treatment is what they deserve, because they do not love the truth, because they are incapable of standing on the side of the truth, because they follow evil people and stand on the side of evil people, and because they collude with evil people and defy God. They know perfectly well that what those evil people radiate is evil, yet they harden their hearts and turn their backs on the truth to follow them. Are these people who do not practice the truth but who do destructive and abominable things not all committing evil? Although there are those among them who style themselves as kings and others who follow them, are their God-defying natures not all the same? What excuse can they have to claim that God does not save them? What excuse can they have to claim that God is not righteous? Is it not their own evil that is destroying them? Is it not their own rebelliousness that is dragging them down into hell? People who practice the truth will, in the end, be saved and made perfect because of the truth. Those who do not practice the truth will, in the end, bring destruction upon themselves because of the truth. These are the ends that await those who practice the truth and those who do not.

—The Word, Vol. 1. The Appearance and Work of God. A Warning to Those Who Do Not Practice the Truth

All those who do not seek submission to God in their faith oppose Him. God asks that people seek the truth, that they thirst for His words, eat and drink His words, and put them into practice, so that they may achieve submission to God. If these are your true intentions, then God will surely raise you up, and will surely be gracious toward you. This is undoubtable and unchangeable. If your intention is not to submit to God, and you have other aims, then all that you say and do—your prayers before God, and even your every action—will be in opposition to Him. You may be soft-spoken and mild-mannered, your every action and expression may look proper, and you may appear to be one who submits, but when it comes to your intentions and your views about faith in God, everything you do is in opposition to God; everything you do is evil. People who appear as obedient as sheep, but whose hearts harbor evil intentions, are wolves in sheep's clothing. They directly offend God, and God will not spare a single one of them. The Holy Spirit will reveal each and every one of them and show everybody that all those who are hypocrites will, with certainty, be spurned by the Holy Spirit. Worry not: God will reckon with and dispose of every last one of them in turn.

If you are unable to accept the new light from God, and cannot understand all that God does today and you do not seek it, or else you doubt it, pass judgment on it, or scrutinize and analyze it, then you have no mind to submit to God. If, when the light of the here and now appears, you still treasure the light of yesterday and oppose God's new work, then you are nothing more than an absurd one—you are one of those who deliberately oppose God. The key to submitting to God is accepting the new light, and being able to accept it and put it into practice. This alone is true submission. Those who lack the will to yearn for God are incapable of intentionally submitting to Him, and can only oppose God as a result of their satisfaction

with the status quo. That man cannot submit to God is because he is possessed by what came before. The things that came before have given people all manner of notions and imaginings about God, and these have become the image of God in their minds. Thus, what they believe in are their own notions, and the standards of their own imagination. If you measure the God who does practical work today against the God of your own imagination, then your faith comes from Satan, and is tainted by your own preferences—God does not want this kind of faith. Regardless of how lofty their credentials, and regardless of their dedication—even if they have devoted a lifetime of efforts to His work, and have martyred themselves—God does not approve of anyone with faith such as this. He merely bestows upon them a little grace and allows them to enjoy it for a time. People such as this are incapable of putting the truth into practice. The Holy Spirit does not work within them, and God will eliminate each of them in turn. Young and old alike, those who do not submit to God in their faith and have the wrong intentions are those who oppose and disrupt, and such people will unquestionably be eliminated by God. Those who are without the slightest submission to God, who merely acknowledge His name, and have some sense of God's kindness and loveliness, yet do not keep pace with the steps of the Holy Spirit, and do not submit to the present work and words of the Holy Spirit—such people live amid the grace of God, and will not be gained or made perfect by Him.

—The Word, Vol. 1. The Appearance and Work of God. In Your Faith in God You Should Submit to God

You must know what kind of people I desire; those who are impure are not permitted to enter into the kingdom, those who are impure are not permitted to besmirch the holy ground. Though you may have done much work, and worked for many years, in the end if you are still deplorably

filthy, then it will be intolerable to the law of Heaven that you wish to enter My kingdom! From the foundation of the world until today, never have I offered easy access to My kingdom to those who curry favor with Me. This is a heavenly rule, and no one can break it! You must seek life. Today, those who will be made perfect are the same kind as Peter: They are those who seek changes in their own disposition, and who are willing to bear testimony to God and fulfill their duty as a created being. Only people such as this will be made perfect. If you only look to rewards, and do not seek to change your own life disposition, then all your efforts will be in vain—this is an unalterable truth!

—The Word, Vol. 1. The Appearance and Work of God. Success or Failure Depends on the Path That Man Walks

Man will be fully made complete in the Age of Kingdom. After the work of conquest, man will be subjected to refinement and tribulation. Those who can overcome and stand testimony during this tribulation are the ones who will ultimately be made complete; they are the overcomers. During this tribulation, man is required to accept this refinement, and this refinement is the last instance of God's work. It is the last time that man will be refined prior to the conclusion of all the work of God's management, and all those who follow God must accept this final test, and they must accept this last refinement. Those who are beset by tribulation are without the work of the Holy Spirit and the guidance of God, but those who have been truly conquered and who truly seek after God will ultimately stand fast; they are the ones who are possessed of humanity, and who truly love God. No matter what God does, these victorious ones will not be bereft of the visions and will still put the truth into practice without failing in their testimony. They are the ones who will finally emerge from the great tribulation. Even though those who fish in troubled waters can still freeload

today, no one is able to escape the final tribulation, and no one can escape the final test. For those who overcome, such tribulation is a tremendous refinement; but for those who fish in troubled waters, it is the work of utter elimination. No matter how they are tried, the allegiance of those who have God in their heart remains unchanged; but for those who do not have God in their heart, once the work of God is not advantageous to their flesh, they change their view of God, and even depart from God. Such are those who will not stand fast in the end, who only seek God's blessings and have no desire to expend themselves for God and dedicate themselves to Him. Such base people will all be expelled when God's work comes to an end, and they are unworthy of any sympathy. Those without humanity are incapable of truly loving God. When the environment is safe and secure, or there are profits to be made, they are totally obedient toward God, but once that which they desire is compromised or finally refuted, they immediately revolt. Even in the space of just one night, they may go from a smiling, "kind-hearted" person to an ugly-looking and ferocious killer, suddenly treating their benefactor of yesterday as their mortal enemy, without rhyme or reason. If these demons are not cast out, these demons that would kill without blinking an eye, will they not become a hidden danger? The work of saving man is not achieved following the completion of the work of conquest. Although the work of conquest has come to an end, the work of purifying man has not; such work will only be finished once man has been wholly purified, once those who truly submit to God have been made complete, and once those disguisers who are without God in their heart have been cleared out. Those who do not satisfy God in the final stage of His work will be completely eliminated, and those who are eliminated are of devils. As they are incapable of satisfying God, they are rebellious against God, and even though these people follow God today, this does not

prove that they are those who will finally remain. In the words that "those who follow God to the end will receive salvation," the meaning of "follow" is to stand firm in the midst of tribulation. Today, many believe that following God is easy, but when God's work is about to end, you will know the true meaning of "follow." Just because you are still able to follow God today after being conquered, this does not prove that you are one of those who will be made perfect. Those who are unable to endure the trials, who are incapable of being victorious amid tribulation will, ultimately, be incapable of standing fast, and so will be unable to follow God to the very end. Those who truly follow God are able to withstand the test of their work, whereas those who do not truly follow God are incapable of withstanding any of God's trials. Sooner or later they will be expelled, while the overcomers will remain in the kingdom. Whether or not man truly seeks God is determined by the test of his work, that is, by God's trials, and has nothing to do with the decision by man himself. God does not reject any person on a whim; all that He does can utterly convince man. He does not do anything that is invisible to man, or any work that cannot convince man. Whether man's belief is true or not is proved by the facts and cannot be decided by man. That "wheat cannot be made into tares, and tares cannot be made into wheat" is without doubt. All those who truly love God will ultimately remain in the kingdom, and God will not mistreat anyone who truly loves Him.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

Now, whether or not your pursuit has been effective is measured by what you currently possess. This is what is used to determine your outcome; this is to say, your outcome is revealed in the sacrifices you have made and the things you have done. Your outcome will be made known by your pursuit, your faith, and what you have done. Among all of you, there are

many who are already beyond salvation, for today is the day of revealing people's outcomes, and I will not be muddleheaded in My work; I will not lead those who are entirely beyond salvation into the next age. There will be a time when My work is finished. I shall not work on those stinking, spiritless corpses that cannot be saved at all; now are the last days of man's salvation, and I will not do useless work. Do not rail against Heaven and earth—the end of the world is coming. It is inevitable. Things have come to this point, and there is nothing you as a human being can do to stop them; you cannot change things as you wish. Yesterday, you did not pay a price to pursue the truth and you were not loyal; today, the time has come, you are beyond salvation; and tomorrow, you will be eliminated, and there will be no leeway for your salvation. Even though My heart is mild and I am doing My utmost to save you, if you do not strive on your own behalf or give any thought for yourself, what does this have to do with Me? Those who think only of their flesh and who enjoy comfort; those who seem to believe but who do not really believe; those who engage in evil medicine and sorcery; those who are promiscuous, tattered and ragged; those who steal sacrifices to Jehovah and His possessions; those who love bribes; those who dream idly of ascending to heaven; those who are arrogant and conceited, who strive only for personal fame and fortune; those who spread impertinent words; those who blaspheme God Himself; those who do nothing but make judgments against and slander God Himself; those who form cliques and seek independence; those who exalt themselves above God; those frivolous young, middle-aged and older men and women who are ensnared in licentiousness; those men and women who enjoy personal fame and fortune and pursue personal status among others; those unrepentant people who are trapped in sin—are they not, all of them, beyond salvation? Licentiousness, sinfulness, evil medicine, sorcery, profanity, and impertinent words all run

riot among you; and truth and the words of life are trampled in your midst, and the holy language is defiled among you. You Gentiles, bloated with filth and rebelliousness! What will your final outcome be? How can those who love the flesh, who commit sorcery of the flesh, and who are ensnared in licentious sin have the audacity to continue living! Do you not know that people such as you are maggots beyond salvation? What entitles you to demand this and that? To date, there has not been the slightest change in those who do not love the truth and only love the flesh—how can such people be saved? Those who do not love the way of life, who do not exalt God and bear testimony to Him, who scheme for the sake of their own status, who extol themselves—are they not still the same, even today? What is the value in saving them? Whether you can be saved does not depend on how great your seniority or how many years you have been working, and much less does it depend on how many credentials you have built up. Rather, it depends on whether your pursuit has borne fruit. You ought to know that those who are saved are the "trees" that bear fruit, not the trees with lush foliage and abundant flowers that yet yield no fruit. Even if you have spent many years wandering the streets, what does that matter? Where is your testimony? You have far less of a God-fearing heart than you do of a heart that loves yourself and your lustful desires—is this kind of person not a degenerate? How could they be a specimen and model for salvation? Your nature is incorrigible, you are too rebellious, you are beyond salvation! Are such people not those that will be eliminated? Is the time when My work is finished not the time of the arrival of your last day? I have done so much work and spoken so many words among you—how much of it has truly entered your ears? How much of it have you ever submitted to? When My work ends, that will be the time when you stop opposing Me, when you stop standing against Me. As I work, you act against Me constantly; you

never comply with My words. I do My work, and you do your own "work," making your own little kingdom. You are nothing but a pack of foxes and dogs, doing everything in opposition to Me! You are constantly trying to bring those who offer you their undivided love into your embrace—where is your fearful heart? Everything you do is deceitful! You have no submission or fear, and everything you do is deceitful and blasphemous! Can such people be saved? Men who are sexually immoral and lascivious always want to draw coquettish harlots to them for their own enjoyment. I absolutely will not save such sexually immoral demons. I hate you filthy demons, and your lasciviousness and coquettishness will plunge you into hell. What have you to say for yourselves? You filthy demons and evil spirits are repulsive! You are disgusting! How could such trash be saved? Can they who are ensnared in sin still be saved? Today, this truth, this way, and this life do not attract you; rather, you are attracted to sinfulness; to money; to standing, fame and gain; to the enjoyments of the flesh; to the handsomeness of men and charms of women. What qualifies you to enter My kingdom? Your image is even greater than God's, your status even higher than God's, to say nothing of your prestige among men—you have become an idol that people worship. Have you not become the archangel? When people's outcomes are revealed, which is also when the work of salvation will draw near its end, many of those among you will be corpses beyond salvation and must be eliminated.

—The Word, Vol. 1. The Appearance and Work of God. Practice (7)

Every church has people who cause disturbance for the church or disrupt the work of God. They are all Satans who have infiltrated the house of God in disguise. Such people are good at acting: They come before Me with great reverence, bowing and scraping, living like mangy dogs, and devoting their "all" to achieve their own objectives—but in front of the

brothers and sisters, they show their ugly side. When they see people who practice the truth, they strike out at them and shove them aside; when they see people more formidable than themselves, they flatter and fawn upon them. They run wild in the church. It can be said that such "local bullies," such "lapdogs," exist in the majority of churches. They act devilishly together, sending each other winks and secret signals, and none of them practices the truth. Whoever has the most venom is the "head demon," and whoever has the highest prestige leads them, bearing their flag aloft. These people rampage through the church, spreading their negativity, venting death, doing as they please, saying what they please, and no one dares to stop them. They brim with the disposition of Satan. No sooner do they cause a disturbance than an air of death enters the church. Those within the church who practice the truth are spurned, unable to give their all, while those who disturb the church and spread death run rampage within—and, what's more, most people follow them. Such churches are ruled by Satan, plain and simple; the devil is their king. If the congregants do not rise up and reject the head demons, then they, too, will sooner or later come to ruin. From now on, measures must be taken against such churches. If those who are capable of practicing a little of the truth do not seek to, then that church will be expunged. If a church contains no one who is willing to practice the truth and no one who can stand witness for God, then that church should be completely isolated, and its connections with other churches must be severed. This is called "burying death"; this is what it means to spurn Satan. If a church contains several local bullies, and they are followed by "little flies" that entirely lack discernment, and if the congregants, even after having seen the truth, are still incapable of rejecting the binds and manipulation of these bullies, then all those fools will be eliminated in the end. These little flies might not have done anything terrible, but they are

even more deceitful, even more slick and evasive, and everyone like this will be eliminated. Not a single one shall remain! Those who belong to Satan will be returned to Satan, while those who belong to God will surely go in search of the truth; this is decided by their natures. Let all those who follow Satan perish! No pity will be shown to such people. Let those who search for the truth be provided for, and may they take pleasure in God's word to their hearts' content. God is righteous; He would not show favoritism to anyone. If you are a devil, then you are incapable of practicing the truth; if you are someone who searches for the truth, then it is certain that you will not be taken captive by Satan. This is beyond all doubt.

—The Word, Vol. 1. The Appearance and Work of God. A Warning to Those Who Do Not Practice the Truth

God does not turn a blind eye or a deaf ear to people who blaspheme or resist Him, or even those who malign Him—people who intentionally attack, malign, and curse Him—but rather He has a clear attitude toward them. He despises these people, and He condemns them in His heart. He even openly declares what their outcome will be, so that people know that He has a clear attitude toward those who blaspheme Him, and so that they know how He will determine their outcome. However, after God said these things, people could rarely see the truth of how God would handle those people, and they could not understand the principles behind the outcome and verdict that God issued to them. That is to say, people cannot see the particular approach and methods God has for handling them. This has to do with God's principles for doing things. God uses the occurrence of facts to deal with the evil behavior of some people. That is, He does not announce their sin and does not determine their outcome, but rather directly uses the occurrence of facts to dole out their punishment and just retribution. When these facts happen, it is people's flesh that suffers punishment, meaning that

the punishment is something that can be seen with human eyes. When dealing with some people's evil behavior, God just curses them with words and His anger also comes upon them, but the punishment they receive may be something people cannot see. Nonetheless, this type of outcome may be even more serious than the outcomes that people can see, such as being punished or killed. This is because under the circumstances that God has determined not to save this type of person, to no longer show mercy or have tolerance for them and to provide them with no more opportunities, then the attitude that He takes toward them is one of putting them aside. … when people resist God and malign and blaspheme Him, if they aggravate His disposition, or if they push God past the limit of His tolerance, then the consequences do not bear thinking about. The most severe consequence is that God hands their lives and everything about them over to Satan once and for all. They will not be forgiven for all of eternity. This means that this person has become food in Satan's mouth, a toy in its hand, and from then on God has nothing more to do with them.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

All evildoers and all those who perform righteous deeds are, after all, created beings. Created beings that commit evil will ultimately be destroyed, and created beings who perform righteous deeds will survive. This is the most suitable arrangement for these two kinds of created beings. Evildoers cannot, because of their rebelliousness, deny that though they are God's created beings, they have been seized by Satan, and can therefore not be saved. Created beings that conduct themselves righteously cannot, based on the fact that they will survive, deny that they have been created by God and yet have received salvation after having been corrupted by Satan. Evildoers are created beings who are rebellious against God; they are created beings that cannot be saved and have already been thoroughly

captured by Satan. People who commit evil are also people; they are humans who have been corrupted to the extreme, and who cannot be saved. Just as they are also created beings, people of righteous conduct have also been corrupted, but they are humans who are willing to break free of their corrupt dispositions and have become capable of submitting to God. People of righteous conduct do not brim with righteousness; rather, they have received salvation and broken free of their corrupt dispositions; they can submit to God. They will stand fast in the end, though that is not to say that they have never been corrupted by Satan. After God's work ends, among all created beings, there will be those who will be destroyed and those who will survive. This is an inevitable trend of His management work; no one can deny it. Evildoers will not be allowed to survive; those who submit and follow God to the end are certain to survive. As this work is that of humanity's management, there will be those who remain and those who are eliminated. These are different outcomes for different types of people, and they are the most suitable arrangements for created beings.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

Do you understand now what is judgment and what is truth? If you do, then I exhort you to submit obediently to being judged, otherwise you shall never have the opportunity to be commended by God or to be brought by Him into His kingdom. Those who only accept judgment but can never be purified, that is, those who flee amidst the work of judgment, shall forever be spurned by God. Their sins are more numerous, and more grievous, than those of the Pharisees, for they have betrayed God and are rebels against God. Such people who are not worthy even to labor shall receive more severe punishment, a punishment that is, moreover, everlasting. God shall not spare any traitor who once evinced loyalty with words but then betrayed

Him. People such as these shall receive retribution through punishment of the spirit, soul, and body. Is this not precisely a revelation of the righteous disposition of God? Is this not God's purpose in judging man, and revealing him? God consigns all who perform all kinds of evil deeds during the time of judgment to a place infested with evil spirits, and lets these evil spirits destroy their fleshly bodies as they wish, and those people's bodies emit the stench of corpses. Such is their fitting retribution. God writes down in their record books each and every one of the sins of those disloyal false believers, false apostles, and false workers; then, when the time is right, He casts them amidst the unclean spirits, letting these unclean spirits defile their entire bodies at will, so that they may never be reincarnated and never again see the light. Those hypocrites who do service for a time but are incapable of remaining loyal to the end are numbered by God among the evil, so that they fall into cahoots with the evil and become part of their disorderly rabble; in the end, God shall annihilate them. God casts aside and takes no notice of those who have never been loyal to Christ or have never contributed anything of their strength, and at the changing of the age He shall annihilate them all. They shall no longer exist on earth, much less gain passage into the kingdom of God. Those who have never been sincere to God, but are forced by circumstance into dealing with Him perfunctorily, are numbered among those who do service for His people. Only a small number of such people will survive, while the majority shall perish along with those whose labor is not up to standard. Ultimately, God shall bring into His kingdom all those who are of the same mind as God, the people and the sons of God, and those predestined by God to be priests. They will be the distillation of God's work. As for those who cannot be classed in any of the categories set by God, they shall be numbered among the nonbelievers—and you can surely imagine what their outcome shall be. I

have already said to you all that I should say; the road that you select is your choice alone. What you should understand is this: The work of God never waits for any that cannot keep pace with Him, and the righteous disposition of God shows no mercy to any man.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

Related Hymns

How Will One's Fate Work Out in the End?

What Kind of Person Is Beyond Saving?

Whoever Does Not Practice the Truth Will Be Eliminated

God's Arrangements for All People's Outcomes

c. Why God's salvation can only be attained by accepting the judgment of the last days

God's Words From the Bible

"I pray not that You should take them out of the world, but that You should keep them from the evil. … Sanctify them through Your truth: Your word is truth. … And for their sakes I sanctify Myself, that they also might be sanctified through the truth" (John 17:15–19).

"He that rejects Me, and accepts not My words, has one that judges him: the word that I have spoken, the same shall judge him in the last day" (John 12:48).

Words of Almighty God of the Last Days

The first incarnation was to redeem man from sin, to redeem him by means of the fleshly body of Jesus, that is, He saved man from the cross, but the corrupt satanic disposition still remained within man. The second incarnation is no longer to serve as a sin offering but rather to save fully those who were redeemed from sin. This is done so that those who have been forgiven may be delivered from their sins and made fully clean, and by attaining a changed disposition, break free of Satan's influence of darkness and return before the throne of God. Only in this way can man be fully sanctified. After the Age of Law had come to an end, and beginning with the Age of Grace, God began the work of salvation, which continues until the last days when, in judging and chastising the human race for their rebelliousness, He will completely purify mankind. Only then will God conclude His work of salvation and enter into rest.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

Before man was redeemed, many of Satan's poisons had already been planted within him and, after thousands of years of being corrupted by Satan, he has within him an established nature that resists God. Therefore, when man has been redeemed, it is nothing more than a case of redemption in which man is bought at a high price, but the poisonous nature within him has not been eliminated. Man that is so defiled must undergo a change before becoming worthy to serve God. By means of this work of judgment and chastisement, man will fully come to know the filthy and corrupt essence within his own self, and he will be able to change completely and become clean. Only in this way can man become worthy to return before the throne of God. All the work done this day is so that man can be made clean and be changed; through judgment and chastisement by the word, as well as through refinement, man can purge away his corruption and be made pure. Rather than deeming this stage of work to be that of salvation, it would be more apt to say it is the work of purification. In truth, this stage is that of conquest as well as the second stage in the work of salvation. It is through judgment and chastisement by the word that man arrives at being gained by God, and it is through the use of the word to refine, judge, and disclose that all of the impurities, notions, motives, and individual aspirations within man's heart are completely revealed. For all that man may have been redeemed and forgiven of his sins, it can only be considered as God not remembering the transgressions of man and not treating man in accordance with his transgressions. However, when man, who lives in a body of flesh, has not been set free from sin, he can only continue to sin, endlessly revealing his corrupt satanic disposition. This is the life that man leads, an endless cycle of sinning and being forgiven. The majority of mankind sin in the day only to confess in the evening. This way, even though the sin offering is forever effective for man, it will not be able to

save man from sin. Only half the work of salvation has been completed, for man still has a corrupt disposition. For instance, when people realized that they were descended from Moab, they brought forth words of complaint, ceased to pursue life, and became utterly negative. Does this not show that humanity is still unable to fully submit under the dominion of God? Is this not precisely their corrupt satanic disposition? When you were not being subjected to chastisement, your hands were raised higher than all others, even that of Jesus. And you cried out in a loud voice: "Be a beloved son of God! Be an intimate of God! We would rather die than bow down to Satan! Rebel against the old Satan! Rebel against the great red dragon! May the great red dragon fall abjectly from power! May God make us complete!" Your cries were louder than all others. But then came the time of chastisement and, once again, the corrupt disposition of humanity was revealed. Then, their cries ceased, and their resolution failed. This is the corruption of man; running deeper than sin, it is something planted by Satan and deeply rooted within man. It is not easy for man to become aware of his sins; he has no way of recognizing his own deeply rooted nature, and he must rely on judgment by the word in order to achieve this result. Only thus can man gradually be changed from this point onward.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

The work of the last days is to speak words. Great changes can be effected in man by means of words. The changes now effected in these people upon their accepting these words are much greater than those effected in people upon their accepting the signs and wonders of the Age of Grace. For, in the Age of Grace, the demons were cast out from man with the laying on of hands and prayer, but the corrupt dispositions within man still remained. Man was healed of his sickness and forgiven his sins, but as for just how man was to be purged of the corrupt satanic dispositions within

him, this work had yet to be done. Man was only saved and forgiven his sins for his faith, but the sinful nature of man was not extirpated and still remained within him. The sins of man were forgiven through the agency of the incarnate God, but this did not mean that man no longer had sin within him. The sins of man could be forgiven through the sin offering, but as for just how man can be made to sin no more, and how his sinful nature may be extirpated completely and transformed, he has no way of solving this problem. The sins of man were forgiven, and this is because of the work of God's crucifixion, but man continued to live within his corrupt satanic disposition of old. This being so, man must be completely saved from his corrupt satanic disposition, so that his sinful nature may be completely extirpated, never to develop again, thus enabling the disposition of man to be transformed. This would require man to grasp the path of growth in life, to grasp the way of life, and to grasp the way to change his disposition. Furthermore, it would require man to act in accordance with this path, so that his disposition may gradually be changed and he may live under the shining of the light, so that all that he does may be in accord with the intentions of God, so that he may cast away his corrupt satanic disposition, and so that he may break free from Satan's influence of darkness, thereby emerging fully from sin. Only then will man receive complete salvation. At the time that Jesus was doing His work, man's knowledge of Him was still vague and unclear. Man always believed Him to be the son of David, and proclaimed Him to be a great prophet, the benevolent Lord who redeemed man's sins. Some, on the strength of their faith, were healed just from touching the edge of His garment; the blind could see and even the dead could be restored to life. However, man was unable to discover the corrupt satanic disposition deeply rooted within himself, neither did he know how to cast it away. Man received much grace, such as the peace and happiness

of the flesh, the faith of one member bringing blessing on an entire family, the healing of sickness, and so on. The rest were the good deeds of man and his godly appearance; if someone could live on the basis of these, they were considered an acceptable believer. Only believers of this kind could enter heaven after death, which meant that they were saved. But, in their lifetime, these people did not understand at all the way of life. All they did was to commit sins and then confess their sins in a constant cycle without any path to change their disposition: Such was the condition of man in the Age of Grace. Has man received complete salvation? No! Therefore, after that stage of work was finished, there still remained the work of judgment and chastisement. This stage is to make man pure by means of the word, and thereby give him a path to follow. This stage would not be fruitful or meaningful if it continued with the casting out of demons, for it would fail to extirpate man's sinful nature, and man would come to a standstill at the forgiveness of his sins. Through the sin offering, man has been forgiven his sins, for the work of the crucifixion has already come to an end and God has prevailed over Satan. But the corrupt disposition of man still remaining within him, man can still sin and resist God, and God has not gained mankind. That is why in this stage of work God uses the word to expose the corrupt disposition of man, causing him to practice in accordance with the right path. This stage is more meaningful than the previous one, as well as more fruitful, for now it is the word that directly supplies man's life and enables the disposition of man to be completely renewed; it is a much more thorough stage of work. Therefore, the incarnation in the last days has completed the significance of God's incarnation and completely finished God's management plan for man's salvation.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

Man's entire life is lived under the power of Satan, and there is not a single person who can free themselves from the influence of Satan on their own. All live in a filthy world, in corruption and emptiness, without the slightest meaning or value; they live such carefree lives for the flesh, for lust, and for Satan. There is not the slightest value to their existence. Man is incapable of finding the truth that will free him from the influence of Satan. Even though man believes in God and reads the Bible, he does not understand how to free himself of the control of Satan's influence. Throughout the ages, very few people have discovered this secret, very few have grasped it. As such, even though man detests Satan, and detests the flesh, he does not know how to rid himself of the ensnaring influence of Satan. Today, are you not still under the power of Satan? You do not regret your rebellious acts, and much less do you feel that you are filthy and rebellious. After opposing God, you even have peace of mind and feel great tranquility. Is your tranquility not because you are corrupt? Does this peace of mind not come from your rebelliousness? Man lives in a human hell, he lives under the dark influence of Satan; across the land, ghosts live together with man, encroaching upon the flesh of man. On earth, you do not live in a beautiful paradise. The place where you are is the realm of the devils, a human hell, a netherworld. If man is not cleansed, then he is of the filth; if he is not protected and cared for by God, then he is still a captive of Satan; if he is not judged and chastised, then he will have no means of escaping the oppression of the dark influence of Satan.

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

Man lives amid the flesh, which means he lives in a human hell, and without God's judgment and chastisement, man is as filthy as Satan. How could man be holy? Peter believed that chastisement and judgment by God

were man's best protection and greatest grace. Only through chastisement and judgment by God could man awaken and hate the flesh, hate Satan. God's strict discipline frees man from the influence of Satan, frees him from his own little world, and allows him to live in the light of God's presence. There is no better salvation than chastisement and judgment! Peter prayed, "O God! As long as You chastise and judge me, I will know that You have not left me. Even if You do not give me joy or peace, and make me live in suffering, and inflict countless chastenings on me, as long as You do not leave me, my heart will be at ease. Today, Your chastisement and judgment have become my best protection and my greatest blessing. The grace You give me protects me. The grace You bestow upon me today is a manifestation of Your righteous disposition, and is chastisement and judgment; moreover, it is a trial, and, more than that, it is a life of suffering." Peter was able to put aside the pleasures of the flesh and seek a deeper love and greater protection, because he had gained so much grace from God's chastisement and judgment. In his life, if man wishes to be cleansed and achieve changes in his disposition, if he wishes to live out a life of meaning and fulfill his duty as a created being, then he must accept God's chastisement and judgment, and must not allow God's discipline and God's smiting to depart from him, in order that he may free himself from the manipulation and influence of Satan, and live in the light of God. Know that God's chastisement and judgment is the light, and the light of man's salvation, and that there is no better blessing, grace or protection for man. Man lives under the influence of Satan, and exists in the flesh; if he is not cleansed and does not receive God's protection, then man will become ever more depraved. If he wishes to love God, then he must be cleansed and saved.

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

In truth, the work being done now is to cause people to rebel against Satan, their old ancestor. All judgments by the word aim to expose humanity's corrupt disposition and to enable people to understand the essence of life. These repeated judgments pierce people's hearts. Each judgment directly relates to their fate and is meant to wound their hearts so that they can let go of all those things and thereby come to know life, know this filthy world, know God's wisdom and almightiness, and also know mankind, which is corrupted by Satan. The more chastisement and judgment is like this, the more man's heart can be wounded and the more his spirit can be awakened. Awakening the spirits of these extremely corrupted and most deeply deceived of people is the goal of this kind of judgment. Man has no spirit, that is, his spirit died long ago and he knows not that there is Heaven, knows not that there is a God, and certainly knows not that he is struggling in the abyss of death; how could he possibly know that he is living in this evil hell on earth? How could he possibly know that this putrid corpse of his has, through Satan's corruption, fallen into Hades of death? How could he possibly know that everything on earth has long been ruined beyond repair by mankind? And how could he possibly know that the Creator has come to the earth today and is searching for a group of corrupt people whom He can save? Even after man experiences every possible refinement and judgment, his dull consciousness still barely stirs and indeed is virtually unresponsive. How degenerate is humanity! And though this kind of judgment is like the cruel hail that falls from the sky, it is of the greatest benefit to man. If not for judging people like this, there would be no result and it would be absolutely impossible to save people from the abyss of misery. If not for this work, it would be very difficult for people to emerge from Hades, because their hearts long ago died and their spirits long ago were trampled by Satan. Saving you who have sunk to the

deepest depths of degeneration requires calling out to you strenuously, judging you strenuously; only then will it be possible to awaken your frozen hearts.

—The Word, Vol. 1. The Appearance and Work of God. Only the Perfected Can Live a Meaningful Life

God does the work of judgment and chastisement so that man may gain knowledge of Him, and for the sake of His testimony. Without His judgment of man's corrupt disposition, man could not possibly know His righteous disposition, which brooks no offense, and nor would man be able to turn his old knowledge of God into a new one. For the sake of His testimony, and for the sake of His management, He makes His entirety public, thus enabling man, through His public appearance, to arrive at knowledge of God, to be transformed in his disposition, and to bear resounding testimony to God. The transformation of the disposition of man is achieved through many different kinds of God's work; without such changes in his disposition, man would be unable to bear testimony to God and to accord with God's intentions. The transformation of man's disposition signifies that man has freed himself from Satan's bondage and from the influence of darkness, and has truly become a model and specimen of God's work, a witness of God, and one who accords with God's intentions. Today, God incarnate has come to do His work on earth, and He requires that man achieve knowledge of Him, submission to Him, and testimony to Him—they are to know His practical and normal work, they are to submit to all of His words and work which do not accord with the notions of man, and they are to bear testimony to all the work He does to save man, as well as all the deeds He accomplishes to conquer man. Those who bear testimony to God must have knowledge of God; only this kind of testimony is accurate and practical, and only this kind of testimony can

shame Satan. God uses those who have come to know Him through undergoing His judgment, chastisement, and pruning, to bear testimony to Him. He uses those who have been corrupted by Satan to bear testimony to Him, and so too does He use those whose disposition has changed, and who have thus gained His blessings, to bear testimony to Him. He does not need man to praise Him with his mouth, nor does He need the praise and testimony of the ilk of Satan, who have not been saved by Him. Only those who know God are qualified to bear testimony to Him, and only those who have been transformed in their disposition are qualified to bear testimony to Him. God will not allow man intentionally to bring shame upon His name.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God Can Bear Testimony to God

Do you understand now what is judgment and what is truth? If you do, then I exhort you to submit obediently to being judged, otherwise you shall never have the opportunity to be commended by God or to be brought by Him into His kingdom. Those who only accept judgment but can never be purified, that is, those who flee amidst the work of judgment, shall forever be spurned by God. Their sins are more numerous, and more grievous, than those of the Pharisees, for they have betrayed God and are rebels against God. Such people who are not worthy even to labor shall receive more severe punishment, a punishment that is, moreover, everlasting. God shall not spare any traitor who once evinced loyalty with words but then betrayed Him. People such as these shall receive retribution through punishment of the spirit, soul, and body. Is this not precisely a revelation of the righteous disposition of God? Is this not God's purpose in judging man, and revealing him? God consigns all who perform all kinds of evil deeds during the time of judgment to a place infested with evil spirits, and lets these evil spirits destroy their fleshly bodies as they wish, and those people's bodies emit the

stench of corpses. Such is their fitting retribution. God writes down in their record books each and every one of the sins of those disloyal false believers, false apostles, and false workers; then, when the time is right, He casts them amidst the unclean spirits, letting these unclean spirits defile their entire bodies at will, so that they may never be reincarnated and never again see the light. Those hypocrites who do service for a time but are incapable of remaining loyal to the end are numbered by God among the evil, so that they fall into cahoots with the evil and become part of their disorderly rabble; in the end, God shall annihilate them. God casts aside and takes no notice of those who have never been loyal to Christ or have never contributed anything of their strength, and at the changing of the age He shall annihilate them all. They shall no longer exist on earth, much less gain passage into the kingdom of God. Those who have never been sincere to God, but are forced by circumstance into dealing with Him perfunctorily, are numbered among those who do service for His people. Only a small number of such people will survive, while the majority shall perish along with those whose labor is not up to standard. Ultimately, God shall bring into His kingdom all those who are of the same mind as God, the people and the sons of God, and those predestined by God to be priests. They will be the distillation of God's work. As for those who cannot be classed in any of the categories set by God, they shall be numbered among the nonbelievers—and you can surely imagine what their outcome shall be. I have already said to you all that I should say; the road that you select is your choice alone. What you should understand is this: The work of God never waits for any that cannot keep pace with Him, and the righteous disposition of God shows no mercy to any man.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

Related Movie Extracts

The Only Way to Be Raptured Into the Kingdom of Heaven (2)

Related Sermons

Why Does God Do the Work of Judgment in the Last Days?

Related Hymns

Christ of the Last Days Has Brought the Age of Kingdom

God's Chastisement and Judgment Is the Light of Man's Salvation

d. What God promises to those who attain salvation and are made perfect

Words of Almighty God of the Last Days

The kingdom is expanding in humanity's midst, it is forming in humanity's midst, and it is standing up in humanity's midst; there is no force that can destroy My kingdom. Of My people who are in the kingdom of today, which of you is not a human being among human beings? Which of you lies outside the human condition? When My new starting point is announced to the multitude, how will humanity react? You have seen with your own eyes the state of humankind; surely you do not still harbor hopes of enduring forever in this world? I am now walking abroad amongst My people and I live in their midst. Today, those who bear genuine love for Me—such people are blessed. Blessed are those who submit to Me, they will surely stay in My kingdom. Blessed are those who know Me, they will surely wield power in My kingdom. Blessed are those who seek after Me, they will surely escape from Satan's bonds and enjoy My blessings. Blessed are those who are able to rebel against themselves, they will surely enter into My possession and inherit My kingdom's bounty. Those who run around for Me I will remember, those who make expenditures for Me I will joyfully embrace, and to those who make offerings to Me I will grant enjoyments. Those who find enjoyment in My words I will bless; they will surely be the pillars that hold up the ridgepole in My kingdom, they will surely have matchless abundance in My house, and no one can compare with them. Have you ever accepted the blessings that you were given? Have you ever sought the promises that were made for you? You will surely, under the guidance of My light, break through the stranglehold of the forces of darkness. You will surely not, in the midst of darkness, lose the guidance

of My light. You will surely be the masters of all creation. You will surely be overcomers before Satan. You will surely, at the downfall of the kingdom of the great red dragon, stand up amid the myriad throngs as proof of My victory. You will surely stand firm and unwavering in the land of Sinim. Through the sufferings you endure, you will inherit My blessings, and will surely radiate My glory throughout the entire universe.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 19

Only those who love God are able to testify of God, only they are God's witnesses, only they are blessed by God, and only they are able to receive God's promises. Those who love God are God's intimates; they are the people beloved by God, and they can enjoy blessings together with God. Only people such as this will live to eternity, and only they will forever live under God's care and protection. God is for people to love, and He is worthy of all people's love, but not all people are capable of loving God, and not all people can testify of God and hold power with God. Because they are able to testify of God and devote all their efforts to God's work, those who truly love God can walk anywhere beneath the heavens without anyone daring to oppose them, and they can wield power on earth and rule all the people of God. These people have come together from across the world. They speak different languages and have different skin colors, but their existence has the same meaning; they all have a God-loving heart, they all bear the same testimony, and have the same resolve, and the same wish. Those who love God can walk freely throughout the world, and those who testify of God can travel across the universe. These people are beloved by God, they are blessed by God, and they will forever live within His light.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Love God Will Forever Live Within His Light

Based on their different functions and testimonies, the overcomers within the kingdom will serve as priests or followers, and all those who are victorious amid tribulation will become the body of priests within the kingdom. The body of priests will be formed when the work of the gospel throughout the universe has come to an end. When that time comes, that which should be done by man will be the performance of his duty within the kingdom of God, and his living together with God within the kingdom. In the body of priests there will be chief priests and priests, and the remainder will be the sons and people of God. This is all determined by their testimonies to God during tribulation; they are not titles that are given on a whim. Once man's status has been established, the work of God will cease, for each is classed according to kind and returned to their original position, and this is the mark of the accomplishment of God's work, it is the final outcome of the work of God and the practice of man, and it is the crystallization of the visions of God's work and the cooperation of man. In the end, man will find repose in the kingdom of God, and God, too, will return to His dwelling place to rest. This will be the final outcome of 6,000 years of cooperation between God and man.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

Once the work of conquest has been completed, man will be brought into a beautiful world. This life will, of course, still be on earth, but it will be totally unlike man's life today. It is the life that mankind will have after the whole of mankind has been conquered, it will be a new beginning for man on earth, and for mankind to have such a life will be proof that mankind has entered a new and beautiful realm. It will be the beginning of the life of man and God on earth. The premise of such a beautiful life must be that, after man has been purified and conquered, he submits before the Creator. And so, the work of conquest is the last stage of God's work before

mankind enters the wonderful destination. Such a life is man's future life on earth, the most beautiful life on earth, the kind of life that man longs for, the kind that man has never before achieved in the history of the world. It is the final outcome of the 6,000 years of work of management; it is what mankind yearns for most, and it is also God's promise to man. But this promise cannot come to pass immediately: Man will enter the future destination only once the work of the last days has been completed and he has been completely conquered, that is, once Satan has been utterly defeated. After man has been refined, he will be without a sinful nature, because God will have defeated Satan, meaning that there will be no encroachment by hostile forces, and no hostile forces at all that can attack the flesh of man. And so man will be free and holy—he will have entered eternity.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

When man achieves the true life of man on earth and the entire forces of Satan are placed in bondage, man will live easily upon earth. Things will not be as complex as they are today: Human relationships, social relationships, complex familial relationships—they bring so much trouble, so much pain! Man's life here is so miserable! Once man has been conquered, his heart and mind will change: He will have a God-fearing and God-loving heart. Once all those within the universe who seek to love God have been conquered, which is to say, once Satan has been defeated, and once Satan—all the forces of darkness—has been placed in bondage, then man's life on earth will be undisturbed, and he will be able to live freely upon earth. If man's life were without fleshly relationships and the complexities of the flesh, then it would be so much easier. Man's relationships of the flesh are too complex, and for man to have such things

is proof that he has yet to free himself of the influence of Satan. If you had the same relationship with each of your brothers and sisters, if you had the same relationship with each member of your family, then you would have no concerns, and would not need to worry about anyone. Nothing could be better, and in this way man would be relieved of half of his suffering. Living a normal human life on earth, man will be similar to the angels; though still being of the flesh, he will be much like an angel. This is the final promise, the last promise bestowed upon man.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

Those that God intends to perfect will all receive His blessings and His inheritance. That is, they take in what God has and is so that it becomes what they have within; they have all the words of God wrought into them; whatever God is, you are able to take it all in exactly as is, and thereby live out the truth. This is the kind of person who is perfected by God and who is gained by God. Only someone such as this is eligible to receive the blessings bestowed by God:

1. Gaining the whole of God's love.

2. Acting in accordance with the intentions of God in all things.

3. Gaining the guidance of God, living in the light of God, and gaining God's enlightenment.

4. Living out on earth the image that God loves; loving God truly as Peter did, crucified for God and worthy to die in recompense for God's love; having the same glory as Peter.

5. Being beloved, respected, and admired by everyone on earth.

6. Overcoming every aspect of the bondage of death and Hades, giving no opportunity for Satan to do its work, being possessed by God, living within a fresh and lively spirit, and not growing weary.

7. Having an ineffable sense of elation and excitement at all times throughout life, as if one has beheld the arrival of the day of God's glory.

8. Winning glory together with God and having a countenance that resembles God's beloved saints.

9. Becoming that which God loves on earth, that is, a beloved son of God.

10. Changing form and ascending with God to the third heaven and transcending the flesh.

—The Word, Vol. 1. The Appearance and Work of God. Promises to Those Who Are Perfected

Related Hymns

Song of the Overcomers

God's Promise to Man in the Last Days

God's Promises to Those Who Have Been Perfected

e. What humanity's wonderful destination will be like

Words From the Bible

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Revelation 21:1–4).

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defiles, neither whatever works abomination, or makes a lie: but they which are written in the Lamb's book of life. And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the middle of the street of it, and on either side of the river, was there the tree of life, which bore twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His

servants shall serve Him: And they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God gives them light: and they shall reign for ever and ever" (Revelation 21:23–22:5).

Words of Almighty God of the Last Days

As My words are consummated, the kingdom is gradually formed on earth and man is gradually returned to normality, and thus there is established on earth the kingdom in My heart. In the kingdom, all the people of God recover the life of normal man. Gone is the frosty winter, replaced by a world of cities of spring, where spring lasts all year. No longer are people faced with the gloomy, miserable world of man, and no longer do they endure the cold chill of the world of man. People do not fight with each other, countries do not go to war against each other, no longer is there carnage and the blood that flows from carnage; all lands are filled with happiness, and everywhere teems with warmth between men. I move throughout the world, I enjoy from atop My throne, and I live among the stars. The angels offer unto Me new songs and new dances. No longer does their own fragility cause tears to run down their faces. No longer do I hear, before Me, the sound of the angels weeping, and no longer does anyone complain of hardship to Me. Today, you all live before Me; tomorrow, you will all exist in My kingdom. Is this not the greatest blessing that I bestow upon man?

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 20

When the kingdom entirely descends on earth, all people shall recover their original likeness. Thus, God says, "I enjoy from atop My throne, and I live among the stars. The angels offer unto Me new songs and new dances. No longer does their own fragility cause tears to run down their faces. No

longer do I hear, before Me, the sound of the angels weeping, and no longer does anyone complain of hardship to Me." This shows that the day upon which God gains complete glory is the day when man enjoys his rest; people no longer rush about as a result of Satan's disturbance, the world stops progressing onward, and people live in rest—for the myriad stars in the heavens are renewed, and the sun, moon, stars, and so on, and all the mountains and rivers in heaven and on the earth, are all changed. And because man has changed and God has changed, so, too, will all things change. This is the ultimate aim of God's management plan, and this is what shall finally be achieved.

—The Word, Vol. 1. The Appearance and Work of God. Interpretations of the Mysteries of "God's Words to the Entire Universe," Chapter 20

In a flash of lightning, every animal is revealed in its true form. So too, illuminated by My light, man has regained the sanctity he once possessed. Oh, corrupt world of old! At last, it has toppled over into the filthy water and, sinking below the surface, has dissolved into mud! Oh, all mankind, of My own creation! At last they have come back to life again in the light, found the foundation for existence, and ceased to struggle in the mud! Oh, the myriad things of creation that I hold in My hands! How can they not, through My words, be renewed? How can they not, in the light, give play to their functions? Earth is no longer deathly still and silent, heaven no longer desolate and sad. Heaven and earth, no longer separated by a void, are united as one, never to be sundered again. On this jubilant occasion, at this moment of exultation, My righteousness and My holiness have extended throughout the universe, and all mankind extols them without ceasing. The cities of heaven are laughing with joy, and the kingdom of earth is dancing with joy. At this time, who is not rejoicing, and who is not also weeping? Earth in its primordial state belongs to heaven, and heaven is united with

earth. Man is the cord uniting heaven and earth, and because of man's sanctity, because of man's renewal, heaven is no longer concealed from earth, and earth is no longer silent toward heaven. The faces of mankind are wreathed in smiles of gratification, and hidden in all their hearts is a sweetness that knows no bounds. Man does not quarrel with man, nor do men come to blows with one another. Are there any who, in My light, do not live peacefully with others? Are there any who, in My day, disgrace My name? All men direct their fearful gaze toward Me, and in their hearts, they secretly cry out to Me. I have searched mankind's every action: Among the men who have been cleansed, there are none who are rebellious against Me, none who pass judgment on Me. All mankind is suffused with My disposition. All men are coming to know Me, are drawing closer to Me and adoring Me. I stand fast in the spirit of man, am exalted to the highest pinnacle in man's eyes, and flow through the blood in man's veins. The joyous exaltation in man's heart fills every place on the face of the earth, the air is brisk and fresh, dense fogs no longer blanket the ground, and the sun shines resplendent.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 18

In My light, people see the light again. In My word, people find the things that they enjoy. I have come from the East, I hail from the East. When My glory shines forth, all nations are lighted, all is brought into the light, not one thing remains in darkness. In the kingdom, the life that God's people live with God is happy beyond measure. The waters dance with joy at the blessed lives of the people, the mountains enjoy with the people My abundance. All men are striving, working hard, showing their loyalty in My kingdom. In the kingdom, rebellion is no more, resistance no more; the heavens and the earth depend on each other, man and I draw close in deep

feeling, through life's sweet felicities, leaning one against the other…. At this time, I formally begin My life in heaven. Satan's disturbance is no more, and the people enter into rest. Throughout the universe, My chosen people live within My glory, blessed beyond compare, not as people living among people, but as people living with God. All humanity has gone through Satan's corruption, and drunk the bitter and the sweet of life to the lees. Now, living in My light, how can one not rejoice? How can one lightly forgo this beautiful moment and let it slip away? Ye People! Sing the song in your hearts and dance with joy for Me! Lift your sincere hearts and offer them up to Me! Beat your drums and play joyfully for Me! I radiate My delight through all the universe! To the people I reveal My glorious face! I shall call out in a loud voice! I shall transcend the universe! Already I reign among the people! I am exalted by the people! I drift in the blue heavens above and the people go walking along with Me. I walk among the people and My people surround Me! The people's hearts are joyous, their songs shake the universe, cracking the empyrean! The universe is no longer shrouded in fog; there is no more mud, no more sewage gathering. Holy people of the universe! Under My inspection you show your true countenance. You are not men covered in filth, but saints pure as jade, you are all My beloved, you are all My delight! All things come back to life! The saints have all returned to serve Me in heaven, entering My warm embrace, no longer weeping, no longer anxious, offering themselves up to Me, coming back to My home, and in their homeland they will love Me without surcease! Never changing in all eternity! Where is the sorrow! Where are the tears! Where is the flesh! The earth passes away, but the heavens are forever. I appear to all peoples, and all peoples praise Me. This life, this beauty, from time immemorial till the end of time, shall not change. This is the life of the kingdom.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Rejoice, All Ye People!

"I move above all men and am watching everywhere. Nothing ever looks old, and no person is as he used to be. I rest upon the throne, I recline above the whole universe…." This is the outcome of God's present work. All of God's chosen people return to their original form, because of which the angels, who have suffered for so many years, are released, just as God says "their faces are like that of the holy one within man's heart." Because the angels work on earth and serve God on earth, and because God's glory spreads across the world, heaven is brought to earth, and the earth is lifted up to heaven. Therefore, man is the link that connects heaven and earth; heaven and earth are no longer apart, no longer separated, but connected as one. Throughout the world, only God and man exist. There is no dust or dirt, and all things are renewed, like a little lamb lying in a green grassland beneath the sky, enjoying all of God's grace. And it is because of the arrival of greenness that the breath of life shines forth, for God comes to the world to live alongside man for all eternity, just as it was said from God's mouth that "I can peacefully reside within Zion once again." This is the symbol of Satan's defeat, it is the day of God's rest, and this day shall be extolled and proclaimed by all people, and commemorated by all people. When God is at rest upon the throne, that is also the time when God concludes His work on earth, and it is the very moment that all of God's mysteries are shown to man; God and man will be forever in harmony, never apart—such are the beautiful scenes of the kingdom!

—The Word, Vol. 1. The Appearance and Work of God. Interpretations of the Mysteries of "God's Words to the Entire Universe," Chapter 16

Living in rest means a life without war, without filth, and without any persisting unrighteousness. This is to say, it is a life devoid of Satan's disturbances (here "Satan" refers to enemy forces) and Satan's corruption,

and nor is it prone to the invasion of any force in opposition to God; it is a life in which everything follows its own kind and can worship the Lord of creation, and in which heaven and earth are entirely tranquil—this is what is meant by the words "restful life of humans." When God rests, unrighteousness will no longer persist upon the earth, nor will there be any further invasion from enemy forces, and humankind will enter a new realm—no longer be a humanity corrupted by Satan, but rather a humanity that has been saved after having been corrupted by Satan. Humanity's day of rest will also be God's day of rest. God lost His rest due to humanity's inability to enter into rest, not because He had originally been unable to rest. Entering into rest does not mean that everything stops moving or ceases to develop, nor does it mean that God stops working or that humans stop living. The sign of entering into rest will be when Satan has been destroyed, when those evil people who joined it in its evildoing have been punished and wiped out and when all forces hostile to God cease to exist. God entering into rest means that He will no longer carry out His work of humanity's salvation. Humanity entering into rest means that all of humanity will live within God's light and under His blessings, devoid of Satan's corruption, and no more unrighteousness will occur. Under God's care, humans will live normally upon earth. When God and humanity enter into rest together, it means that humanity has been saved and that Satan has been destroyed, that God's work in humans is entirely complete. God will no longer continue to work in humans, and they will no longer live under Satan's power. As such, God will no longer be busy, and humans will no longer be constantly on the move; God and humanity will enter into rest simultaneously. God will return to His original place, and each person will return to their respective place. These are the destinations in which God and humans will reside once God's entire management is finished. God has

God's destination, and humanity has humanity's destination. While resting, God will continue to guide all humans in their lives upon earth, and while in His light, they will worship the one true God in heaven. God will no longer live among humanity, nor will humans be able to live with God in His destination. God and humans cannot live within the same realm; rather, both have their own respective manners of living. God is the One who guides all of humanity, and all of humanity is the crystallization of God's management work. Humans are the ones who are led, and are not of the same substance as God. To "rest" means to return to one's original place. Therefore, when God enters into rest, it means He has returned to His original place. He will no longer live upon the earth or be among humanity to share in their joy and suffering. When humans enter into rest, it means that they have become true created beings; they will worship God from upon the earth, and live normal human lives. People will no longer rebel against God or resist Him, and will return to the original life of Adam and Eve. These will be the respective lives and destinations of God and humans after they enter into rest. Satan's defeat is an inevitable trend in the war between it and God. As such, God's entering into rest after the completion of His management work and humanity's complete salvation and entrance into rest have likewise become inevitable trends. Humanity's place of rest is on earth, and God's place of rest is in heaven. While humans worship God in rest, they will live upon the earth, and while God leads the rest of humanity in rest, He will lead them from heaven, not from earth. God will still be the Spirit, while humans will still be flesh. God and humans both rest in a different manner. While God rests, He will come and appear among humans; while humans rest, they will be led by God to visit heaven, as well as to enjoy life there. After God and humanity enter into rest, Satan will no longer exist; likewise, those evil people will also cease to exist. Before God and humanity rest, those evil

individuals who once persecuted God on earth, as well as the enemies who were rebellious against Him there, will already have been destroyed; they will have been eradicated by the great disasters of the last days. Once those evil people have been utterly annihilated, earth will never again know Satan's disturbance. Only then will humanity obtain complete salvation, and God's work be thoroughly finished. These are the prerequisites for God and humanity to enter into rest.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

When man enters the eternal destination, man will worship the Creator, and because man has gained salvation and entered eternity, man will not pursue any objectives, nor, moreover, will he need to worry about being besieged by Satan. At this time, man will know his place, and will perform his duty, and even if they are not chastised or judged, each person will perform their duty. At that time, man will be a created being in both identity and status. There will no longer be the distinction of high and low; each person will simply perform a different function. Yet man will still live in a destination that is orderly and suitable for mankind; man will perform his duty for the sake of worshiping the Creator, and it is this mankind which will become the mankind of eternity. At that time, man will have gained a life illuminated by God, a life under the care and protection of God, a life together with God. Mankind will lead a normal life on earth, and all people will enter onto the right track. The 6,000-year management plan will have utterly defeated Satan, meaning that God will have recovered the original image of man after creating him on earth, and as such, the original intentions of God will have been satisfied.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

When humans have been restored to their original likeness, and when they can fulfill their respective duties, keep to their own proper places and submit to all of God's arrangements, God will have obtained a group of people upon the earth who worship Him, and He will also have established a kingdom upon the earth that worships Him. He will have eternal victory upon the earth, and all those who are opposed to Him will perish for all eternity. This will restore His original intention in creating humanity; it will restore His intention in creating all things, and it will also restore His authority upon earth, among all things, and among His enemies. These will be the symbols of His total victory. Thenceforth, humanity will enter into rest and begin a life that is on the right track. God will also enter into eternal rest with humanity, and commence an eternal life shared by both Himself and humans. The filth and rebelliousness upon the earth will have disappeared, and all the wailing will have dissipated, and everything in this world that opposes God will have ceased to exist. Only God and those people to whom He has brought salvation will remain; only His creation will remain.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

Related Movie Extracts

Where Is the Place That the Lord Has Prepared for Us?

Related Hymns

The Greatest Blessing That God Bestows Upon Man

Kingdom Anthem (III) All People, Shout for Joy

God's Kingdom Is Established Among Men

Man Regains the Sanctity They Once Possessed

The Life in Rest

B. Truths Related to Resolving Various Kinds of Religious Notions

1. The Notion of the Religious World That: "When the Lord Returns, He Will Come With the Clouds"

Based on the Bible, the religious world concludes that when God returns in the last days, He will come with the clouds. For example, they see that the Bible says, "**Behold, He comes with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen**" (Revelation 1:7). "**Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory**" (Matthew 24:29–30). They take this out of context, and conclude that the Lord will return in the form of a spiritual body, who will come with the clouds and appear openly in great glory to all, and that the heavens and earth will shake, in a grand spectacle.

God's Words From the Bible

"If therefore you shall not watch, I will come on you as a thief, and you shall not know what hour I will come on you" (Revelation 3:3).

"Behold, I come as a thief" (Revelation 16:15).

"Therefore be you also ready: for in such an hour as you think not the Son of man comes" (Matthew 24:44).

“As the days of Noah were, so shall also the coming of the Son of man be” (Matthew 24:37).

“For as the lightning, that lightens out of the one part under heaven, shines to the other part under heaven; so shall also the Son of man be in His day. But first must He suffer many things, and be rejected of this generation” (Luke 17:24–25).

“And at midnight there was a cry made, Behold, the bridegroom comes; go you out to meet him” (Matthew 25:6).

“Behold, I stand at the door, and knock: if any man hears My voice, and opens the door, I will come in to him, and will sup with him, and he with Me” (Revelation 3:20).

“My sheep hear My voice, and I know them, and they follow Me” (John 10:27).

“Because you have seen Me, you have believed: blessed are they that have not seen, and yet have believed” (John 20:29).

Words of Almighty God of the Last Days

For several millennia, man has longed to be able to witness the arrival of the Savior. Man has longed to behold Jesus the Savior riding a white cloud as He descends, in person, among those who have pined and yearned for Him for thousands of years. Man has also longed for the Savior to return and be reunited with them; that is, longed for Jesus the Savior, who has been separated from people for thousands of years, to come back, and to once again carry out the work of redemption that He did among the Jews, to be compassionate and loving toward man, to forgive the sins of man and bear the sins of man, and even bear all of man’s transgressions and deliver man from sin. What man longs for is for Jesus the Savior to be the same as

before—a Savior who is lovable, kind, and venerable, who is never wrathful toward man, and who never reproaches man, but who forgives and takes on all of man's sins, and who will even, as before, die upon the cross for man. Since Jesus departed, the disciples who followed Him, as well as all of the saints who were saved in His name, have been desperately pining for Him and awaiting Him. All those who were saved by the grace of Jesus Christ during the Age of Grace have been longing for that exultant day in the last days when Jesus the Savior descends on a white cloud to appear before all people. Of course, this is also the collective wish of all those who accept the name of Jesus the Savior today. Everyone in the universe who knows of the salvation of Jesus the Savior has been desperately yearning for Jesus Christ to suddenly arrive to fulfill what Jesus said while on earth: "I shall arrive just as I departed." Man believes that, following the crucifixion and resurrection, Jesus went back to heaven upon a white cloud to take His place at the Most High's right hand. In like manner, Jesus shall descend again upon a white cloud (this cloud refers to the cloud that Jesus rode upon when He returned to heaven), among those who have desperately yearned for Him for thousands of years, and He shall bear the image and wear the clothing of the Jews. After appearing to man, He shall bestow food upon them, and cause living water to gush forth for them, and shall live among man, full of grace and full of love, vivid and real. All such notions are what people believe. Yet Jesus the Savior did not do this; He did the opposite of what man conceived. He did not arrive among those who had yearned for His return, and He did not appear to all people while riding upon the white cloud. He has already arrived, but man does not know, and remains ignorant. Man is merely awaiting Him aimlessly, unaware that He has already descended upon a "white cloud" (the cloud which is His Spirit, His words, His entire disposition and all that He is), and is now among a group

of overcomers that He will make during the last days. Man does not know this: Despite all the affection and love the holy Savior Jesus has for man, how can He work in those "temples" inhabited by filth and impure spirits? Though man has been awaiting His arrival, how could He appear to those who eat the flesh of the unrighteous, drink the blood of the unrighteous, and wear the clothes of the unrighteous, who believe in Him but do not know Him, and who constantly extort Him? Man knows only that Jesus the Savior is full of love and overflowing with compassion, and that He is the sin offering, filled with redemption. However, man has no idea that He is God Himself, who is brimming with righteousness, majesty, wrath, and judgment, possessed of authority, and full of dignity. Therefore, even though man eagerly yearns for and craves the return of the Redeemer, and even their prayers move "Heaven," Jesus the Savior does not appear to those who believe in Him but do not know Him.

—The Word, Vol. 1. The Appearance and Work of God. The Savior Has Already Returned Upon a "White Cloud"

If, as man imagines, Jesus will come again and, in the last days, still be called Jesus, and still come on a white cloud, descending among men in the image of Jesus: would that not be a repetition of His work? Is the Holy Spirit capable of clinging to the old? All that man believes are notions, and all that man understands is according to the literal meaning, and also according to his imagination; they are at odds with the principles of the work of the Holy Spirit, and do not accord with the intentions of God. God would not work in that way; God is not so foolish and stupid, and His work is not so simple as you imagine. Based on everything that man imagines, Jesus will come riding on a cloud and descend in your midst. You shall behold Him who, riding a cloud, shall tell you that He is Jesus. You shall also behold the nail marks in His hands, and shall know Him to be Jesus.

And He shall save you again, and shall be your mighty God. He shall save you, bestow upon you a new name, and give each of you a white stone, after which you shall be allowed to enter the kingdom of heaven and be received into paradise. Are such beliefs not the notions of man? Does God work according to the notions of man, or does He work counter to the notions of man? Do not the notions of man all derive from Satan? Has not all of man been corrupted by Satan? If God did His work according to the notions of man, would He not then become Satan? Would He not be of the same kind as created beings? Since created beings have now been so corrupted by Satan that man has become Satan's embodiment, if God were to work in accordance with the things of Satan, would He not then be in league with Satan? How can man fathom the work of God? Therefore, God would never work according to the notions of man, and would never work in the ways you imagine. There are those who say that God Himself said that He would arrive on a cloud. It is true that God said so Himself, but do you not know that no man can fathom the mysteries of God? Do you not know that no man can explain the words of God? Are you certain, beyond a shadow of a doubt, that you were enlightened and illuminated by the Holy Spirit? Surely it was not that the Holy Spirit showed you in such a direct manner? Was it the Holy Spirit who instructed you, or did your own notions lead you to think so? You said, "This was said by God Himself." But we cannot use our own notions and minds to measure the words of God. As for the words spoken by Isaiah, can you with absolute certainty explain his words? Do you dare to explain his words? Since you do not dare to explain the words of Isaiah, why do you dare to explain the words of Jesus? Who is more exalted, Jesus or Isaiah? Since the answer is Jesus, why do you explain the words spoken by Jesus? Would God tell you of His work in

advance? Not a single created being can know, not even the messengers in heaven, nor the Son of man, so how could you know?

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

At the end of the Age of Grace, the final age has arrived, and Jesus has already come. How could He still be called Jesus? How could He still assume the form of Jesus among men? Have you forgotten that Jesus was no more than the image of a Nazarene? Have you forgotten that Jesus was only the Redeemer of mankind? How could He take on the work of conquering and perfecting man in the last days? Jesus left riding on a white cloud—this is fact—but how could He return on a white cloud among men and still be called Jesus? If He really did arrive on a cloud, how would man fail to recognize Him? Would people all over the world not recognize Him? In that case, would Jesus alone not be God? In that case, the image of God would be the appearance of a Jew and would moreover be the same forever. Jesus said that He would arrive as He had departed, but do you know the true meaning of His words? Can it be that He told this group of you? All you know is that He will arrive as He departed, riding on a cloud, but do you know exactly how God Himself does His work? If you were truly able to see, then how are the words that Jesus spoke to be explained? He said: When the Son of man comes in the last days, He Himself will not know, the angels will not know, the messengers in heaven will not know, and all humanity will not know. Only the Father will know, that is, only the Spirit shall know. Even the Son of man Himself does not know, yet you are able to see and know? If you were capable of knowing and seeing with your own eyes, would these words not have been spoken in vain? And what did Jesus say at the time? "But of that day and hour knows no man, not the angels of heaven, nor the Son, but My Father only. But as the days of Noah were, so shall also the coming of the Son of man be. … Therefore be you also ready:

for in such an hour as you think not the Son of man comes." When that day comes, the Son of man Himself will not know it. The Son of man refers to the incarnate flesh of God, a normal and ordinary person. Even the Son of man Himself does not know, so how could you know? Jesus said that He would arrive as He had departed. When He arrives, even He Himself does not know, so can He inform you in advance? Are you able to see His arrival? Is that not a joke?

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

This time around, God comes to do work not in a spiritual body, but in a very ordinary one. Moreover, not only is it the body of God's second incarnation, it is also the body through which God returns to the flesh. It is a very ordinary flesh. You cannot see anything that makes Him stand out from others, but you can gain from Him previously unheard-of truths. This insignificant flesh is what embodies all the words of truth from God, undertakes God's work in the last days, and expresses the whole of God's disposition for man to understand. Do you not desire greatly to see the God in heaven? Do you not desire greatly to understand the God in heaven? Do you not desire greatly to see the destination of mankind? He will tell you all these secrets—secrets that no man has been able to tell you, and He will also tell you of the truths that you do not understand. He is your gate into the kingdom, and your guide into the new age. Such an ordinary flesh holds many unfathomable mysteries. His deeds may be inscrutable to you, but the entire goal of the work He does is sufficient enough to allow you to see that He is not, as people believe, a simple flesh. For He represents the intentions of God and the care shown by God toward mankind in the last days. Though you cannot hear His words seeming to shake the heavens and earth, though you cannot see His eyes as a flame of fire, and though you cannot receive the discipline of His iron rod, nevertheless you can hear from His

words that God is wrathful and know that God is showing mercy for mankind; you can see the righteous disposition of God and His wisdom, and, moreover, realize God's solicitude for all mankind. The work of God in the last days is to allow man to see the God in heaven living among men on earth, and to enable man to know, submit to, fear, and love God. This is why He has returned to the flesh for a second time.

—The Word, Vol. 1. The Appearance and Work of God. Did You Know? God Has Done a Great Thing Among Men

It is not difficult to inquire into such a thing, but it requires each of us to know this one truth: He who is God incarnate shall possess the essence of God, and He who is God incarnate shall possess the expression of God. Since God becomes flesh, He shall bring forth the work He intends to do, and since God becomes flesh, He shall express what He is, and shall be able to bring the truth to man, bestow life upon him, and point the way for him. Flesh that does not have the essence of God is decidedly not the incarnate God; of this there is no doubt. If man intends to inquire into whether it is God's incarnate flesh, then he must corroborate this from the disposition He expresses and the words He speaks. Which is to say, to corroborate whether or not it is God's incarnate flesh, and whether or not it is the true way, one must discriminate on the basis of His essence. And so, in determining whether it is the flesh of God incarnate, the key lies in His essence (His work, His utterances, His disposition, and many other aspects), rather than external appearance. If man scrutinizes only His external appearance, and as a result overlooks His essence, this shows that man is benighted and ignorant. External appearance cannot determine essence; what's more, the work of God can never conform to the notions of man. Did not Jesus' outward appearance run counter to the notions of man? Were not His countenance and dress unable to provide any clues as to His true identity?

Did not the earliest Pharisees oppose Jesus precisely because they merely looked at His external appearance, and did not take to heart the words in His mouth? It is My hope that each and every brother and sister who seeks the appearance of God will not repeat the tragedy of history. You must not become the Pharisees of modern times and nail God to the cross again. You should carefully consider how to welcome the return of God, and you should have a clear mind regarding how to be someone who submits to the truth. This is the responsibility of everyone who is waiting for Jesus to return riding upon a cloud. We should rub our spiritual eyes to make them clear, and not become mired in words of exaggerated fantasy. We should think about the realistic work of God, and take a look at the practical aspect of God. Do not get carried away or lose yourselves in daydreams, always longing for the day when the Lord Jesus, riding upon a cloud, suddenly descends among you, and takes you who have never known or seen Him, and who do not know how to follow His will. It is better to think upon more practical matters!

—The Word, Vol. 1. The Appearance and Work of God. Preface

Do you wish to know the root of why the Pharisees opposed Jesus? Do you wish to know the essence of the Pharisees? They were full of fantasies about the Messiah. What is more, they believed only that the Messiah would come, yet did not pursue the life truth. And so, even today they still await the Messiah, for they have no knowledge of the way of life, and do not know what the way of truth is. How, say you, could such foolish, stubborn and ignorant people gain God's blessing? How could they behold the Messiah? They opposed Jesus because they did not know the direction of the Holy Spirit's work, because they did not know the way of truth spoken by Jesus, and, furthermore, because they did not understand the Messiah. And since they had never seen the Messiah and had never been in

the company of the Messiah, they made the mistake of clinging to the mere name of the Messiah while opposing the essence of the Messiah by any means possible. These Pharisees in essence were stubborn, arrogant, and did not obey the truth. The principle of their belief in God was: No matter how profound Your preaching, no matter how high Your authority, You are not Christ unless You are called the Messiah. Is this belief not preposterous and ridiculous? I ask you further: Is it not extremely easy for you to commit the mistakes of the earliest Pharisees, given that you have not the slightest understanding of Jesus? Are you able to discern the way of truth? Can you truly guarantee that you will not oppose Christ? Are you able to follow the work of the Holy Spirit? If you do not know whether you will oppose Christ, then I say that you are already living on the brink of death. Those who did not know the Messiah were all capable of opposing Jesus, of rejecting Jesus, of slandering Him. People who do not understand Jesus are all capable of rejecting Him and reviling Him. Moreover, they are capable of seeing the return of Jesus as the misleading of Satan, and more people shall condemn Jesus returned to flesh. Does not all of this make you afraid? What you face shall be blasphemy against the Holy Spirit, the ruination of the words of the Holy Spirit to the churches, and the spurning of all that is expressed by Jesus. What can you gain from Jesus if you are so befuddled? How can you understand the work of Jesus when He returns to flesh on a white cloud, if you obstinately refuse to realize your errors? I tell you this: People who do not accept the truth, yet blindly await the arrival of Jesus upon white clouds, will surely blaspheme against the Holy Spirit, and they are the category that shall be destroyed. You merely wish for the grace of Jesus, and merely want to enjoy the blissful realm of heaven, yet you have never obeyed the words spoken by Jesus, and have never accepted the truth expressed by Jesus when He returns to flesh. What will you hold up in

exchange for the fact of Jesus' return upon a white cloud? Is it the sincerity in which you repeatedly commit sins, and then speak your confession, over and over? What will you offer in sacrifice to Jesus who returns upon a white cloud? Is it the capital of the many years of work with which you exalt yourselves? What will you hold up to make the returned Jesus trust you? Is it that arrogant nature of yours, which does not submit to any truth?

… You do not know what God is, you do not know what Christ is, you do not know how to fear Jehovah, you do not know how to enter into the work of the Holy Spirit, and you do not know how to distinguish between the work of God Himself and the misleading of man. You know only to condemn any word of truth expressed by God that does not conform to your own thoughts. Where is your humility? Where is your submission? Where is your loyalty? Where is your desire to seek the truth? Where is your God-fearing heart? I tell you, those who believe in God because of the signs are surely the category that shall be destroyed. Those who are incapable of accepting the words of Jesus who has returned to flesh are surely the progeny of hell, the descendants of the archangel, the category that shall be subjected to everlasting destruction. Many people may not care what I say, but I still want to tell every so-called saint who follows Jesus that, when you see Jesus descend from the heaven upon a white cloud with your own eyes, this will be the public appearance of the Sun of righteousness. Perhaps that will be a time of great excitement for you, yet you should know that the time when you witness Jesus descend from the heaven is also the time when you go down to hell to be punished. That will be the time of the end of God's management plan and it will be when God rewards the good and punishes the evil. For the judgment of God will have ended before man sees signs, when there is only the expression of truth. Those who accept the truth and do not seek signs, and thus have been purified, shall have returned

before the throne of God and entered the Creator's embrace. Only those who persist in the belief that "The Jesus who does not ride upon a white cloud is a false christ" shall be subjected to everlasting punishment, for they only believe in the Jesus who exhibits signs, but do not acknowledge the Jesus who proclaims severe judgment and releases the true way and life. And so it can only be that Jesus deals with them when He openly returns upon a white cloud. They are too stubborn, too confident in themselves, too arrogant. How could such degenerates be rewarded by Jesus? The return of Jesus is a great salvation for those who are capable of accepting the truth, but for those who are unable to accept the truth it is a sign of condemnation. You should choose your own path, and should not blaspheme against the Holy Spirit and reject the truth. You should not be an ignorant and arrogant person, but someone who submits to the guidance of the Holy Spirit and longs for and seeks the truth; only in this way will you benefit. I advise you to tread the path of belief in God with care. Do not jump to conclusions; what is more, do not be casual and thoughtless in your belief in God. You should know that, at the very least, those who believe in God should possess humble and God-fearing hearts.

—The Word, Vol. 1. The Appearance and Work of God. By the Time You Behold the Spiritual Body of Jesus, God Will Have Made Heaven and Earth Anew

Related Movie Extracts

So This Is How the Lord Returns

The Mystery of the Coming of the Son of Man

Related Videos

Sketch "The Lord Is Knocking"

Related Experiential Testimonies

How I Should Welcome the Lord

Related Sermons

Does the Lord Really Return on a Cloud?

Related Hymns

The Savior Has Already Returned Upon a “White Cloud”

Those Who Reject Christ of the Last Days Will Be Punished Forever

2. The Notion of the Religious World That: "When the Lord Returns, He Will Appear to Man as a Spiritual Body Risen From the Dead"

In the Bible two angels say: "You men of Galilee, why stand you gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen Him go into heaven" (Acts 1:11). As a result, the religious world believes that after the Lord Jesus finished the work of crucifixion, He rose from the dead and appeared to His disciples, and He became a glorious body and ascended to heaven, so when the Lord returns, He will still appear to man as a spiritual body risen from the dead.

God's Words From the Bible

"But of that day and that hour knows no man, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32).

"If therefore you shall not watch, I will come on you as a thief, and you shall not know what hour I will come on you" (Revelation 3:3).

"Therefore be you also ready: for in such an hour as you think not the Son of man comes" (Matthew 24:44).

"As the lightning comes out of the east, and shines even to the west; so shall also the coming of the Son of man be" (Matthew 24:27).

"For as the lightning, that lightens out of the one part under heaven, shines to the other part under heaven; so shall also the Son of man be in His day. But first must He suffer many things, and be rejected of this generation" (Luke 17:24–25).

"And at midnight there was a cry made, Behold, the bridegroom comes; go you out to meet him" (Matthew 25:6).

"Behold, I stand at the door, and knock: if any man hears My voice, and opens the door, I will come in to him, and will sup with him, and he with Me" (Revelation 3:20).

Words of Almighty God of the Last Days

Jesus left riding on a white cloud—this is fact—but how could He return on a white cloud among men and still be called Jesus? If He really did arrive on a cloud, how would man fail to recognize Him? Would people all over the world not recognize Him? In that case, would Jesus alone not be God? In that case, the image of God would be the appearance of a Jew and would moreover be the same forever. Jesus said that He would arrive as He had departed, but do you know the true meaning of His words? Can it be that He told this group of you? All you know is that He will arrive as He departed, riding on a cloud, but do you know exactly how God Himself does His work? If you were truly able to see, then how are the words that Jesus spoke to be explained? He said: When the Son of man comes in the last days, He Himself will not know, the angels will not know, the messengers in heaven will not know, and all humanity will not know. Only the Father will know, that is, only the Spirit shall know. Even the Son of man Himself does not know, yet you are able to see and know? If you were capable of knowing and seeing with your own eyes, would these words not have been spoken in vain? And what did Jesus say at the time? "But of that day and hour knows no man, not the angels of heaven, nor the Son, but My Father only. But as the days of Noah were, so shall also the coming of the Son of man be. … Therefore be you also ready: for in such an hour as you think not the Son of man comes." When that day comes, the Son of man Himself will not know it. The Son of man refers to the incarnate flesh of

God, a normal and ordinary person. Even the Son of man Himself does not know, so how could you know? Jesus said that He would arrive as He had departed. When He arrives, even He Himself does not know, so can He inform you in advance? Are you able to see His arrival? Is that not a joke?

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

God became flesh because the object of His work is not the spirit of Satan, or any incorporeal thing, but man, who is of the flesh and has been corrupted by Satan. It is precisely because the flesh of man has been corrupted that God has made fleshly man the object of His work; moreover, because man is the object of corruption, God has made man the only object of His work throughout all the stages of His salvation work. Man is a mortal being, is of flesh and blood, and God is the only One who can save man. In this way, God must become a flesh that possesses the same attributes as man in order to do His work, so that His work might achieve better effects. God must become flesh to do His work precisely because man is of the flesh, and incapable of overcoming sin or divesting himself of the flesh.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

God's saving of man is not done directly using the method of the Spirit and the identity of the Spirit, for His Spirit can neither be touched nor seen by man, neither can man draw near. If He tried to save man directly using the perspective of the Spirit, man would be unable to receive His salvation. If God did not put on the outward form of a created man, there would be no way for man to receive this salvation. For man has no way of approaching Him, much as no one was able to go near the cloud of Jehovah. Only by becoming a created human being, that is, only by putting His word into the body of flesh that He is about to become, can He personally work the word into all who follow Him. Only then can man personally see and hear His

word, and moreover enter into possession of His word, and by this means come to be fully saved. If God did not become flesh, no one of flesh and blood would be able to receive such great salvation, nor would a single person be saved. If the Spirit of God worked directly in the midst of mankind, all humanity would be struck down, or else, with no way of coming into touch with God, they would be completely carried away captive by Satan. The first incarnation was to redeem man from sin, to redeem him by means of the fleshly body of Jesus, that is, He saved man from the cross, but the corrupt satanic disposition still remained within man. The second incarnation is no longer to serve as a sin offering but rather to save fully those who were redeemed from sin. This is done so that those who have been forgiven may be delivered from their sins and made fully clean, and by attaining a changed disposition, break free of Satan's influence of darkness and return before the throne of God. Only in this way can man be fully sanctified. … Only by becoming flesh can God live alongside man, experience the suffering of the world, and live in a normal body of flesh. Only in this way can He supply men with the practical way that they need as created beings. It is through the incarnation of God that man receives full salvation from God, and not directly from heaven in answer to his prayers. Man is of flesh and blood, he has no way of seeing the Spirit of God, much less of approaching His Spirit, so all that he can come into contact with is God's incarnate flesh. Only by means of this is man able to grasp all the ways and all the truths and receive full salvation. The second incarnation will be sufficient to purge away the sins of man and to fully purify him. Hence, with the second incarnation, the entirety of God's work in the flesh will be brought to a close and the significance of God's incarnation be made complete. Thenceforth, the work of God in the flesh will have entirely come to an end. After the second incarnation, He

will not become flesh a third time for His work. For His entire management will have come to an end. The incarnation of the last days will have fully gained His chosen people, and humanity in the last days will all have been classed according to kind. He will no longer do the work of salvation, nor will He return to the flesh to carry out any work.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

The only reason that the incarnate God has come into the flesh is because of the needs of corrupt man. It is because of the needs of man, not of God, and all His sacrifices and sufferings are for the sake of mankind, and not for the benefit of God Himself. There are no pros and cons or rewards for God; He shall not reap some future harvest, but that which was originally owed to Him. All that He does and sacrifices for mankind is not so that He might gain great rewards, but purely for the sake of mankind. Though God's work in the flesh involves many unimaginable difficulties, the effects that it ultimately achieves far exceed those of the work done directly by the Spirit. The work of the flesh entails much hardship, and the flesh cannot possess the same great identity as the Spirit, He cannot carry out the same supernatural deeds as the Spirit, much less can He possess the same authority as the Spirit. Yet the essence of the work done by this unremarkable flesh is far superior to that of the work done directly by the Spirit, and this flesh Himself is the answer to the needs of all mankind. For those to be saved, the use value of the Spirit is far inferior to that of the flesh: The work of the Spirit is able to cover the entire universe, across all mountains, rivers, lakes, and oceans, yet the work of the flesh more effectively relates to every person with whom He comes into contact. What is more, God's flesh with tangible form can better be understood and trusted by man, and can further deepen man's knowledge of God, and can leave upon man a more profound impression of the practical deeds of God. The

work of the Spirit is shrouded in mystery; it is difficult for mortal beings to predict, and even harder for them to see, and so they can only rely on hollow imaginings. The work of the flesh, however, is normal and practical, and possessed of rich wisdom, and is a fact that can be beheld by the physical eye of man; man can personally experience the wisdom of the work of God, and has no need to employ his bountiful imagination. This is the accuracy and practical value of the work of God in the flesh. The Spirit can only do things that are invisible to man and difficult for him to imagine, for example the enlightenment of the Spirit, the moving of the Spirit, and the guidance of the Spirit, but for man who has a mind, these do not provide any clear meaning. They only provide a moving, or a broad meaning, and cannot give an instruction with words. The work of God in the flesh, however, is greatly different: It involves the accurate guidance of words, and there are clear intentions and clear required goals to it. And so man does not need to grope around, or employ his imagination, much less make guesses. This is the clarity of the work in the flesh, and its great difference from the work of the Spirit. The work of the Spirit is only suitable for a limited scope and cannot replace the work of the flesh. The work of the flesh gives man far more exact and necessary goals and far more practical, valuable knowledge than the work of the Spirit. The work that is of greatest value to corrupt man is that which provides accurate words, clear goals to pursue, and which can be seen and touched. Only realistic work and timely guidance are suited to man's tastes, and only practical work can save man from his corrupt and depraved disposition. This can only be achieved by the incarnate God; only the incarnate God can save man from his formerly corrupt and depraved disposition. Although the Spirit is the inherent essence of God, work such as this can only be done by His flesh. If the

Spirit worked single-handedly, then it would not be possible for His work to be effective—this is a plain truth.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

Though the incarnate flesh of God is far from matching God's identity and position, and seems to man to be incompatible with His actual status, this flesh, who does not possess the true image of God, or the true identity of God, can do the work that God's Spirit is unable to do directly. Such is the true significance and value of God's incarnation, and it is this significance and value which man is unable to appreciate and acknowledge. Though all mankind look up to God's Spirit and look down on God's flesh, irrespective of how they view or think, the practical significance and value of the flesh far exceed those of the Spirit. Of course, this is only with regard to corrupt mankind. For everyone who seeks the truth and longs for the appearance of God, the Spirit's work can only provide moving or inspiration, and a sense of wondrousness that this work is inexplicable and unimaginable, and a sense that it is great, transcendent, and admirable, yet also unattainable and unobtainable to all. Man and the Spirit of God can only look upon each other from afar, as if there were a great distance between them, and they can never be alike, as if man and God were separated by an invisible divide. In fact, this is an illusion given to man by the Spirit, which is because the Spirit and man are not of the same kind and shall never coexist in the same world, and because the Spirit possesses nothing of man. So man does not have need of the Spirit, for the Spirit cannot directly do the work most needed by man. The work of the flesh offers man practical objectives to pursue, clear words, and a sense that He is practical and normal, that He is humble and ordinary. Although man may be afraid of Him, for most people He is easy to relate to: Man can behold His

face, and hear His voice, and he does not need to look at Him from afar. This flesh feels approachable to man, not distant, or unfathomable, but visible and touchable, for this flesh is in the same world as man.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

Because the one who is judged is man, man who is of the flesh and has been corrupted, and it is not the spirit of Satan that is judged directly, the work of judgment is therefore not carried out in the spiritual realm, but among man. No one is more suitable, and qualified, than God in the flesh for the work of judging the corruption of man's flesh. If judgment were carried out directly by the Spirit of God, then it would not be all-embracing. Furthermore, such work would be difficult for man to accept, for the Spirit is unable to come face-to-face with man, and because of this, the effects would not be immediate, much less would man be able to behold the unoffendable disposition of God more clearly. Satan can only be fully defeated if God in the flesh judges the corruption of mankind. Being the same as man possessed of normal humanity, God in the flesh can directly judge the unrighteousness of man; this is the mark of His innate holiness, and of His extraordinariness. Only God is qualified to, and is in the position to, judge man, for He is possessed of the truth, and righteousness, and so He is able to judge man. Those who are without truth and righteousness are not fit to judge others. If this work were done by the Spirit of God, then it would not mean victory over Satan. The Spirit is inherently more exalted than mortal beings, and the Spirit of God is inherently holy, and triumphant over the flesh. If the Spirit did this work directly, He would not be able to judge all of man's rebelliousness and could not reveal all of man's unrighteousness. For the work of judgment is also carried out through man's notions about God, and man has never had any notions about the

Spirit, and so the Spirit is incapable of better revealing the unrighteousness of man, much less of completely disclosing such unrighteousness. The incarnate God is the enemy of all those who do not know Him. Through judging man's notions and opposition to Him, He discloses all the rebelliousness of mankind. The effects of His work in the flesh are more apparent than those of the work of the Spirit. And so, the judgment of all mankind is not carried out directly by the Spirit but is the work of the incarnate God.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

The best thing about His work in the flesh is that He can leave accurate words and exhortations, and His specific intentions for mankind to those who follow Him, so that afterward His followers can more accurately and more concretely pass on all of His work in the flesh, and His intentions for the whole of mankind, to those who accept this way. Only the work of God in the flesh among man truly accomplishes the fact of God's being together and living together with man. Only this work fulfills man's desire to behold the face of God, witness the work of God, and hear the personal word of God. The incarnate God brings to an end the age when only the back of Jehovah appeared to mankind, and He also concludes the age of mankind's belief in the vague God. In particular, the work of the last incarnate God brings all mankind into an age that is more realistic, more practical, and more beautiful. He not only concludes the age of law and rules but, more importantly, He reveals to mankind a God who is practical and normal, who is righteous and holy, who unlocks the work of the management plan and who demonstrates the mysteries and destination of mankind, who created mankind and brings to an end the management work, and who has remained hidden for thousands of years. He brings the age of vagueness to a complete

end, He concludes the age in which the whole of mankind wished to seek God's face but was unable to, He ends the age in which the whole of mankind served Satan, and He leads the whole of mankind all the way into a completely new era. All this is the outcome of the work of God in the flesh in place of God's Spirit. When God works in His flesh, those who follow Him no longer seek and grope after those things which seem to both exist and not exist, and they cease to guess at the intentions of the vague God. When God spreads His work in the flesh, those who follow Him shall pass on the work that He has done in the flesh to all religions and denominations, and they shall communicate all of His words to the ears of the whole of mankind. All that is heard by those who receive His gospel shall be the facts of His work, shall be things personally seen and heard by man, and shall be facts and not hearsay. These facts are the evidence with which He spreads the work, and they are also the tools that He uses in spreading the work. Without the existence of facts, His gospel would not spread across all countries and to all places; without facts but only with man's imaginings, He would never be able to do the work of conquering the entire universe. The Spirit is impalpable to man, and invisible to man, and the work of the Spirit is incapable of leaving any further evidence or facts of God's work for man. Man shall never behold the real face of God, he shall always believe in a vague God that does not exist. Man shall never behold the face of God, nor will man ever hear words personally spoken by God. Man's imaginings are, after all, empty, and cannot replace the true face of God; the inherent disposition of God, and the work of God Himself, cannot be impersonated by man. The invisible God in heaven and His work can only be brought to earth by God incarnate who personally does His work among man. This is the most ideal way for God to appear to man, in

which man sees God and comes to know the true face of God, and it cannot be achieved by a non-incarnate God.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

This time around, God comes to do work not in a spiritual body, but in a very ordinary one. Moreover, not only is it the body of God's second incarnation, it is also the body through which God returns to the flesh. It is a very ordinary flesh. You cannot see anything that makes Him stand out from others, but you can gain from Him previously unheard-of truths. This insignificant flesh is what embodies all the words of truth from God, undertakes God's work in the last days, and expresses the whole of God's disposition for man to understand. Do you not desire greatly to see the God in heaven? Do you not desire greatly to understand the God in heaven? Do you not desire greatly to see the destination of mankind? He will tell you all these secrets—secrets that no man has been able to tell you, and He will also tell you of the truths that you do not understand. He is your gate into the kingdom, and your guide into the new age. Such an ordinary flesh holds many unfathomable mysteries. His deeds may be inscrutable to you, but the entire goal of the work He does is sufficient enough to allow you to see that He is not, as people believe, a simple flesh. For He represents the intentions of God and the care shown by God toward mankind in the last days. Though you cannot hear His words seeming to shake the heavens and earth, though you cannot see His eyes as a flame of fire, and though you cannot receive the discipline of His iron rod, nevertheless you can hear from His words that God is wrathful and know that God is showing mercy for mankind; you can see the righteous disposition of God and His wisdom, and, moreover, realize God's solicitude for all mankind. The work of God in the last days is to allow man to see the God in heaven living among men on

earth, and to enable man to know, submit to, fear, and love God. This is why He has returned to the flesh for a second time. Though what man sees this day is a God that is the same as man, a God with a nose and two eyes, and an unremarkable God, in the end, God will show you that if this man did not exist, heaven and earth would undergo a tremendous change; if this man did not exist, the heavens would grow dim, the earth would be plunged into chaos, and all mankind would live amid famine and plagues. He will show you that if God incarnate did not come to save you in the last days, then God would have long ago destroyed all mankind in hell; if this flesh did not exist, then you would forever be arch-sinners, and you would be corpses evermore. You should know that if this flesh did not exist, all mankind would face an ineluctable calamity and find it impossible to escape the even more severe punishment that God metes out to mankind in the last days. Had this ordinary flesh not been born, you would all be in a state where you beg for life without being able to live and pray for death without being able to die; if this flesh did not exist, then you would not be able to gain the truth and come before the throne of God today, but rather, you would be punished by God because of your grievous sins. Did you know that were it not for the return of God to the flesh, none would have a chance at salvation; and were it not for the coming of this flesh, God would have long ago put an end to the age of old? This being so, are you still able to reject the second incarnation of God? Since you can derive so many benefits from this ordinary man, why would you not gladly accept Him?

……

All of God's work in the last days is done through this ordinary man. He will bestow everything upon you, and what is more, He will be able to decide everything relating to you. Can such a man be as you believe Him to be: a man so simple as to be unworthy of mention? Is His truth not enough

to utterly convince you? Is witness of His deeds not enough to utterly convince you? Or is it that the path He brings is not worthy for you to walk on? When all is said and done, what is it that causes you to abhor Him and to cast Him away and give Him a wide berth? It is this man who expresses the truth, it is this man who provides the truth, and it is this man who gives you a path to follow. Could it be that you are still unable to find the traces of God's work within these truths? Without the work of Jesus, mankind could not have come down from the cross, but without the incarnation of today, those who come down from the cross could never gain God's approval or enter into the new age. Without the coming of this ordinary man, you would never have the opportunity to see the true countenance of God, nor would you be qualified to, for you are all objects that should have long ago been destroyed. Because of the coming of the second incarnation of God, God has forgiven you and shown you mercy. Regardless, the words I must leave you with in the end are still these: This ordinary man, who is God incarnate, is of vital importance to you. This is the great thing that God has already done among men.

—The Word, Vol. 1. The Appearance and Work of God. Did You Know? God Has Done a Great Thing Among Men

Related Movie Extracts

How Will the Lord Appear to Man When He Comes Again?

How the Savior Descends to Save Humanity in the Last Days

Related Experiential Testimonies

I've Welcomed the Lord's Return!

Related Sermons

Why Does God Come Incarnate in the Last Days, Not in Spirit Form?

Related Hymns

Only God Incarnate Can Completely Save Man

The Incarnation Is Entirely Due to the Needs of Corrupt Mankind

God Became Flesh to Work Because of Man's Need

3. The Notion of the Religious World That: "When the Lord Returns, He Will Instantly Change People's Form and Make Them Holy"

Because Paul says in the Bible: "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Corinthians 15:52), the religious world believes that when God comes, He will change their form instantly, make them holy, and directly rapture them into the kingdom of heaven.

Words From the Bible

"Not every one that said to Me, Lord, Lord, shall enter into the kingdom of heaven; but he that follows the will of My Father which is in heaven" (Matthew 7:21).

"For if we sin willfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins" (Hebrews 10:26).

"The kingdom of heaven suffers violence, and the violent take it by force" (Matthew 11:12).

"Blessed are they that wash their robes, that they may have right to the tree of life, and may enter in through the gates into the city" (Revelation 22:14).

"I have yet many things to say to you, but you cannot bear them now. However, when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatever He shall hear, that shall He speak: and He will show you things to come" (John 16:12–13).

"I pray not that You should take them out of the world, but that You should keep them from the evil. … Sanctify them through Your truth: Your

word is truth. … And for their sakes I sanctify Myself, that they also might be sanctified through the truth" (John 17:15–19).

"He that rejects Me, and accepts not My words, has one that judges him: the word that I have spoken, the same shall judge him in the last day" (John 12:48).

"For the time is come that judgment must begin at the house of God" (1 Peter 4:17).

Words of Almighty God of the Last Days

For all that man may have been redeemed and forgiven of his sins, it can only be considered as God not remembering the transgressions of man and not treating man in accordance with his transgressions. However, when man, who lives in a body of flesh, has not been set free from sin, he can only continue to sin, endlessly revealing his corrupt satanic disposition. This is the life that man leads, an endless cycle of sinning and being forgiven. The majority of mankind sin in the day only to confess in the evening. This way, even though the sin offering is forever effective for man, it will not be able to save man from sin. Only half the work of salvation has been completed, for man still has a corrupt disposition. … It is not easy for man to become aware of his sins; he has no way of recognizing his own deeply rooted nature, and he must rely on judgment by the word in order to achieve this result. Only thus can man gradually be changed from this point onward.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

You only know that Jesus shall descend during the last days, but how exactly will He descend? A sinner such as you, who has just been redeemed, and has not been changed, or been perfected by God, can you be in line with God's intentions? For you, you who are still of your old self, it

is true that you were saved by Jesus, and that you are not counted as a sinner because of the salvation of God, but this does not prove that you are not sinful, and are not impure. How can you be saintly if you have not been changed? Within, you are beset by impurity, selfish and mean, yet you still wish to descend with Jesus—you should be so lucky! You have missed a step in your belief in God: You have merely been redeemed, but you have not been changed. For you to be in line with God's intentions, God must personally do the work of changing and cleansing you; if you are only redeemed, you will be incapable of attaining sanctity. In this way you will be unqualified to share in the good blessings of God, for you have missed out a step in God's work of managing man, which is the key step of changing and perfecting. You, a sinner who has just been redeemed, are therefore incapable of directly inheriting God's inheritance.

—The Word, Vol. 1. The Appearance and Work of God. Concerning Appellations and Identity

In the work of the last days, the word is mightier than the manifestation of signs and wonders, and the authority of the word surpasses that of signs and wonders. The word exposes all the corrupt dispositions buried deep in the heart of man. You have no way of recognizing them on your own. When they are laid bare before you through the word, you will naturally come to discover them; you will not be able to deny them, and you will be utterly convinced. Is this not the authority of the word? This is the result achieved by the work of the word today. Therefore, it is not through the healing of sickness and casting out of demons that man can be fully saved from his sins, nor can he be made fully complete by the manifestation of signs and wonders. The authority to heal sickness and cast out demons only gives man grace, but the flesh of man still belongs to Satan and the corrupt satanic disposition still remains within man. In other words, that which has not been made clean still pertains to sin and to filth. Only after he

has been made clean through the agency of the word can man be gained by God and become sanctified. When the demons were cast out of man and he was redeemed, this meant only that he was wrested out of Satan's hands and returned to God. However, without being made clean or changed by God, he remains as corrupt man. Within man still exist filth, opposition, and rebelliousness; man has only returned to God through His redemption, but he has not the slightest knowledge of God and is still capable of resisting and betraying Him. Before man was redeemed, many of Satan's poisons had already been planted within him and, after thousands of years of being corrupted by Satan, he has within him an established nature that resists God. Therefore, when man has been redeemed, it is nothing more than a case of redemption in which man is bought at a high price, but the poisonous nature within him has not been eliminated. Man that is so defiled must undergo a change before becoming worthy to serve God. By means of this work of judgment and chastisement, man will fully come to know the filthy and corrupt essence within his own self, and he will be able to change completely and become clean. Only in this way can man become worthy to return before the throne of God. All the work done this day is so that man can be made clean and be changed; through judgment and chastisement by the word, as well as through refinement, man can purge away his corruption and be made pure. Rather than deeming this stage of work to be that of salvation, it would be more apt to say it is the work of purification. In truth, this stage is that of conquest as well as the second stage in the work of salvation. It is through judgment and chastisement by the word that man arrives at being gained by God, and it is through the use of the word to refine, judge, and disclose that all of the impurities, notions, motives, and individual aspirations within man's heart are completely revealed.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

God's work during the last days is practical work. During the age of Jesus, He did not come to make man perfect, but to redeem man, and so He displayed some miracles to make people follow Him. For He principally came to complete the work of crucifixion, and showing signs was not part of the work of His ministry. Such signs and wonders were work that was done in order to make His work effective; they were extra work, and did not represent the work of the entire age. During the Old Testament Age of Law, God also showed some signs and wonders—but the work God does today is practical work, and He would definitely not show signs and wonders now. If He showed signs and wonders, His practical work would be thrown into disorder, and He would be unable to do any more work. If God said to use the word to make man perfect, but also showed signs and wonders, then could it be made plain whether or not man truly believes in Him? Thus, God does not do such things. There is too much of religion within man; God has come during the last days to expel all the religious notions and supernatural things within man, and make man know the practicality of God. He has come to remove an image of a God that is abstract and fanciful—an image of a God who, in other words, does not exist at all. And so, now the only thing that is precious is for you to have a knowledge of practicality! The truth overrides everything. How much truth do you possess today? Is all that shows signs and wonders God? Evil spirits can also show signs and wonders; are they all God? In his belief in God, what man searches for is the truth, and what he pursues is life, rather than signs and wonders. This should be the goal of all those who believe in God.

—The Word, Vol. 1. The Appearance and Work of God. All Is Achieved by the Word of God

Christ of the last days uses a variety of truths to teach man, to expose the substance of man, and to dissect the words and deeds of man. These words comprise various truths, such as man's duty, how man should submit

to God, how man should be loyal to God, how man ought to live out normal humanity, as well as the wisdom and the disposition of God, and so on. These words are all directed at the substance of man and his corrupt disposition. In particular, the words that expose how man spurns God are spoken in regard to how man is an embodiment of Satan, and an enemy force against God. In undertaking His work of judgment, God does not simply make clear the nature of man with a few words; He exposes and prunes over the long term. All these different methods of exposure and pruning cannot be substituted with ordinary words, but with the truth of which man is utterly bereft. Only methods such as these can be called judgment; only through judgment of this kind can man be subdued and thoroughly convinced about God, and moreover gain true knowledge of God. What the work of judgment brings about is man's understanding of the true face of God and the truth about his own rebelliousness. The work of judgment allows man to gain much understanding of the intentions of God, of the purpose of God's work, and of the mysteries that are incomprehensible to him. It also allows man to recognize and know his corrupt essence and the roots of his corruption, as well as to discover the ugliness of man. These effects are all brought about by the work of judgment, for the essence of this work is actually the work of opening up the truth, the way, and the life of God to all those who have faith in Him. This work is the work of judgment done by God.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

God does the work of judgment and chastisement so that man may gain knowledge of Him, and for the sake of His testimony. Without His judgment of man's corrupt disposition, man could not possibly know His righteous disposition, which brooks no offense, and nor would man be able

to turn his old knowledge of God into a new one. For the sake of His testimony, and for the sake of His management, He makes His entirety public, thus enabling man, through His public appearance, to arrive at knowledge of God, to be transformed in his disposition, and to bear resounding testimony to God. The transformation of the disposition of man is achieved through many different kinds of God's work; without such changes in his disposition, man would be unable to bear testimony to God and to accord with God's intentions. The transformation of man's disposition signifies that man has freed himself from Satan's bondage and from the influence of darkness, and has truly become a model and specimen of God's work, a witness of God, and one who accords with God's intentions. Today, God incarnate has come to do His work on earth, and He requires that man achieve knowledge of Him, submission to Him, and testimony to Him—they are to know His practical and normal work, they are to submit to all of His words and work which do not accord with the notions of man, and they are to bear testimony to all the work He does to save man, as well as all the deeds He accomplishes to conquer man. Those who bear testimony to God must have knowledge of God; only this kind of testimony is accurate and practical, and only this kind of testimony can shame Satan. God uses those who have come to know Him through undergoing His judgment, chastisement, and pruning, to bear testimony to Him. He uses those who have been corrupted by Satan to bear testimony to Him, and so too does He use those whose disposition has changed, and who have thus gained His blessings, to bear testimony to Him. He does not need man to praise Him with his mouth, nor does He need the praise and testimony of the ilk of Satan, who have not been saved by Him. Only those who know God are qualified to bear testimony to Him, and only those who

have been transformed in their disposition are qualified to bear testimony to Him. God will not allow man intentionally to bring shame upon His name.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God Can Bear Testimony to God

You should be able to see the intentions of God, and should see that the work of God is not as simple as the creation of the heavens and earth and all things. That is because the work of today is the transformation of those who have been corrupted, who are numb to the utmost degree, it is to purify those who were created but processed by Satan. It is not the creation of Adam or Eve, still less is it the creation of the light, or the creation of every plant and animal. God makes pure the things that have been corrupted by Satan and then gains them anew; they become things that belong to Him, and they become His glory. This is not as man imagines, it is not as simple as the creation of the heavens and the earth and everything in them, or the work of cursing Satan to the bottomless pit; rather, it is the work of transforming man, turning things that are negative, and do not belong to Him, into things that are positive, and do belong to Him. This is the truth behind this stage of God's work. You must understand this, and avoid oversimplifying matters. The work of God is unlike any ordinary work. Its wonderfulness and wisdom are beyond the mind of man. God does not create all things during this stage of work, but nor does He destroy them. Instead, He transforms all the things He created, and purifies all the things that have been defiled by Satan. And thus does God embark upon a great enterprise, which is the entire significance of the work of God. Do you see in these words that the work of God is really so simple?

—The Word, Vol. 1. The Appearance and Work of God. Is the Work of God As Simple As Man Imagines?

Related Movie Extracts

Will We Instantly Change Form and Be Raptured Into the Kingdom of Heaven When the Lord Returns?

How Does God Purify Man's Corrupt Disposition?

Related Hymns

The Inside Story of God's Work in the Last Days

Judgment by the Word Better Represents God's Authority

How Can Man's Sinful Nature Be Changed?

4. The Notion of the Religious World That: "When the Lord Returns, People Will Be Directly Raptured Into the Clouds and Meet With Him in the Sky"

Based on the Lord Jesus' words, "**I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, there you may be also**" (John 14:2–3), and these words of Paul from the Bible, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:17), the religious world believes that when the Lord returns, they will be raptured directly into the clouds, and meet with Him in the sky.

God's Words From the Bible

"As the lightning comes out of the east, and shines even to the west; so shall also the coming of the Son of man be" (Matthew 24:27).

"Therefore be you also ready: for in such an hour as you think not the Son of man comes" (Matthew 24:44).

"He that has an ear, let him hear what the Spirit says to the churches" (Revelation 2:7).

"And at midnight there was a cry made, Behold, the bridegroom comes; go you out to meet him" (Matthew 25:6).

"Behold, I stand at the door, and knock: if any man hears My voice, and opens the door, I will come in to him, and will sup with him, and he with Me" (Revelation 3:20).

“After this manner therefore pray you: Our Father which are in heaven, Hallowed be Your name. Your kingdom come, Your will be done in earth, as it is in heaven” (Matthew 6:9–10).

“Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God” (Revelation 21:3).

“The kingdoms of this world are become the kingdom of our Lord, and of His Christ; and He shall reign for ever and ever” (Revelation 11:15).

“And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks; And in the middle of the seven candlesticks one like to the Son of man, clothed with a garment down to the foot, and girt about the breasts with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; And His feet like to fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two edged sword: and His countenance was as the sun shines in its strength” (Revelation 1:12–16).

“I have yet many things to say to you, but you cannot bear them now. However, when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatever He shall hear, that shall He speak: and He will show you things to come” (John 16:12–13).

“And if any man hears My words, and believes not, I judge him not: for I came not to judge the world, but to save the world. He that rejects Me, and accepts not My words, has one that judges him: the word that I have spoken, the same shall judge him in the last day” (John 12:47–48).

Words of Almighty God of the Last Days

When Jesus came into the world of man, He ushered in the Age of Grace and ended the Age of Law. During the last days, God once more became flesh, and with this incarnation He ended the Age of Grace and ushered in the Age of Kingdom. All those who are able to accept the second incarnation of God will be led into the Age of Kingdom, and will moreover become able to personally accept the guidance of God. Though Jesus did much work among man, He only completed the redemption of all mankind and became man's sin offering; He did not rid man of all his corrupt disposition. Fully saving man from the influence of Satan not only required Jesus to become the sin offering and bear the sins of man, but it also required God to do even greater work to rid man completely of his satanically corrupted disposition. And so, now that man has been forgiven of his sins, God has returned to the flesh to lead man into the new age, and begun the work of chastisement and judgment. This work has brought man into a higher realm. All those who submit under His dominion shall enjoy higher truth and receive greater blessings. They shall truly live in the light, and they shall gain the truth, the way, and the life.

—The Word, Vol. 1. The Appearance and Work of God. Preface

You only know that Jesus shall descend during the last days, but how exactly will He descend? A sinner such as you, who has just been redeemed, and has not been changed, or been perfected by God, can you be in line with God's intentions? For you, you who are still of your old self, it is true that you were saved by Jesus, and that you are not counted as a sinner because of the salvation of God, but this does not prove that you are not sinful, and are not impure. How can you be saintly if you have not been changed? Within, you are beset by impurity, selfish and mean, yet you still wish to descend with Jesus—you should be so lucky! You have missed a step in your belief in God: You have merely been redeemed, but you have

not been changed. For you to be in line with God's intentions, God must personally do the work of changing and cleansing you; if you are only redeemed, you will be incapable of attaining sanctity. In this way you will be unqualified to share in the good blessings of God, for you have missed out a step in God's work of managing man, which is the key step of changing and perfecting. You, a sinner who has just been redeemed, are therefore incapable of directly inheriting God's inheritance.

—The Word, Vol. 1. The Appearance and Work of God. Concerning Appellations and Identity

Christ of the last days uses a variety of truths to teach man, to expose the substance of man, and to dissect the words and deeds of man. These words comprise various truths, such as man's duty, how man should submit to God, how man should be loyal to God, how man ought to live out normal humanity, as well as the wisdom and the disposition of God, and so on. These words are all directed at the substance of man and his corrupt disposition. In particular, the words that expose how man spurns God are spoken in regard to how man is an embodiment of Satan, and an enemy force against God. In undertaking His work of judgment, God does not simply make clear the nature of man with a few words; He exposes and prunes over the long term. All these different methods of exposure and pruning cannot be substituted with ordinary words, but with the truth of which man is utterly bereft. Only methods such as these can be called judgment; only through judgment of this kind can man be subdued and thoroughly convinced about God, and moreover gain true knowledge of God. What the work of judgment brings about is man's understanding of the true face of God and the truth about his own rebelliousness. The work of judgment allows man to gain much understanding of the intentions of God, of the purpose of God's work, and of the mysteries that are incomprehensible to him. It also allows man to recognize and know his

corrupt essence and the roots of his corruption, as well as to discover the ugliness of man. These effects are all brought about by the work of judgment, for the essence of this work is actually the work of opening up the truth, the way, and the life of God to all those who have faith in Him. This work is the work of judgment done by God. …

The work of judgment is God's own work, so it must naturally be carried out by God Himself; it cannot be done by man in His stead. Because judgment is the use of the truth to conquer humankind, there is no question that God would still appear in the incarnate image to perform this work among man. That is to say, Christ of the last days shall use the truth to teach people across the world and make all truths known to them. This is God's work of judgment.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

During the last days, God incarnate has come to earth chiefly in order to speak words. When Jesus came, He spread the gospel of the kingdom of heaven, and He accomplished the work of redemption of the crucifixion. He brought an end to the Age of Law and abolished all that was old. The arrival of Jesus ended the Age of Law and ushered in the Age of Grace; the arrival of God incarnate of the last days has brought an end to the Age of Grace. He has come chiefly to speak His words, to use words to make man perfect, to illuminate and enlighten man, and to remove the place of the vague God within man's heart. This is not the stage of work that Jesus did when He came. When Jesus came, He performed many miracles, He healed the sick and cast out demons, and He did the work of redemption of the crucifixion. As a consequence, in people's notions, they believe that this is how God should be. For when Jesus came, He did not do the work of removing the image of the vague God from man's heart; when He came, He

was crucified, He healed the sick and cast out demons, and He spread the gospel of the kingdom of heaven. In one regard, the incarnation of God during the last days removes the place held by the vague God in the notions of man, so that there is no longer the image of the vague God in man's heart. Through His practical words and work, His movement across all lands, and the exceptionally practical and normal work that He does among man, He causes man to know the practicality of God, and removes the place of the vague God in man's heart. In another regard, God uses the words spoken by His flesh to make man complete, and to accomplish all things. This is the work that God will accomplish during the last days.

—The Word, Vol. 1. The Appearance and Work of God. Knowing God's Work Today

During the last days, when God becomes flesh, He principally uses the word to accomplish all and make all clear. Only in His words can you see what He is; only in His words can you see that He is God Himself. When God incarnate comes to earth, He does no other work but the speaking of words—thus there is no need for facts; words suffice. That is because He has principally come to do this work, to allow man to behold His power and supremacy in His words, to allow man to see in His words how He humbly hides Himself, and to allow man to know His entirety in His words. All that He has and all that He is are in His words. His wisdom and wondrousness are in His words. In this are you made to see the many methods with which God speaks His words. God has worked for such a long time; it has mostly been to provision man, to expose or prune him. God does not curse a person lightly, and even when He does, it is through the word that He curses them. And so, in this age of God become flesh, do not try to see God heal the sick and cast out demons again, and stop constantly looking for signs—there is no point! Those signs cannot make man perfect! To speak plainly: Today, the practical God Himself of the flesh does not act; He only speaks. This is

the truth! He uses words to make you perfect, and uses words to feed and water you. He also uses words to work, and He uses words in place of facts to make you know His practicality. If you are capable of perceiving this manner of God's work, then it is difficult to be negative. Instead of focusing on things that are negative, you should focus only on that which is positive —which is to say, regardless of whether or not the words of God are fulfilled, or whether or not there is the advent of facts, God causes man to gain life from His words, and this is the greatest of all signs; and even more so, it is an undisputable fact. This is the best evidence through which to know God, and is an even greater sign than signs. Only these words can make man perfect.

—The Word, Vol. 1. The Appearance and Work of God. All Is Achieved by the Word of God

In fact, when God makes people perfect and gains them, He is letting them know the deeds of the practical God; He is using the work of the practical God to show people the actual significance of the incarnation, to show them that the Spirit of God has actually appeared before man. When people are gained and made perfect by God, the expressions of the practical God have conquered them; the words of the practical God have changed them and worked His own life into them, filling them with what He is (whether it be what He is in His humanity or what He is in His divinity), filling them with the essence of His words, and making people live out His words. When God gains people, He does so primarily by using the words and utterances of the practical God as a way to prune people's deficiencies and to judge and expose their rebellious disposition, causing them to gain what they need and showing them that God has come among man. Most important of all, the work done by the practical God is that of saving every person from the influence of Satan, taking them away from the land of filth, and dispelling their corrupt disposition. The most profound significance of

being gained by the practical God is being able to live out normal humanity with the practical God as an exemplar and a model, being able to practice according to the words and requirements of the practical God without the slightest deviation or departure, practicing in whatever way He says, and being able to achieve whatever He asks. In this way, you will have been gained by God. When you are gained by God, you do not only possess the work of the Holy Spirit; principally, you are able to live out the requirements of the practical God. Merely having the work of the Holy Spirit does not mean you have life. The crux is whether you are able to act according to the practical God's requirements of you, which relates to whether you are able to be gained by God. These are the greatest meaning of the practical God's work in the flesh. This is to say that God gains a group of people by really and actually appearing in the flesh and being vivid and lifelike, being seen by people, actually doing the work of the Spirit in the flesh, and by acting as an exemplar for people in the flesh. God's arrival in the flesh is primarily meant to enable people to see the practical deeds of God, to give fleshly form to the formless Spirit, and to allow people to see and touch Him. In this way, those who are made complete by Him will live Him out, will be gained by Him, and will be in line with His intentions. If God only spoke in heaven and had not actually come onto the earth, then people would yet be incapable of knowing God; they would only be able to preach God's deeds using empty theory and would not have God's words as reality. God has come onto the earth primarily to act as an exemplar and a model for those whom He is to gain; only thus can people actually know God, touch God, and see Him, and only then can they truly be gained by God.

—The Word, Vol. 1. The Appearance and Work of God. You Should Know That the Practical God Is God Himself

“Being caught up” does not mean being taken from a low place to a high place, as people might imagine; that is a huge misconception. “Being caught up” refers to My predestining and then selecting. It is directed at all those I have predestined and chosen. All those who are caught up are people who have gained the status of firstborn sons or sons, or who are God’s people. This is most incompatible with people’s notions. Those who will have a share in My house in the future are all ones who have been caught up before Me. This is absolutely true, never-changing, and irrefutable. It is a counterattack against Satan. Anyone I predestined shall be caught up before Me.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 104

The appearance of God refers to His arrival on earth to do His work in person. With His own identity and disposition, and in the way that is innate to Him, He descends among mankind to conduct the work of initiating an age and ending an age. This kind of appearance is not a form of ceremony. It is not a sign, a picture, a miracle, or some kind of a grand vision, and even less is it a kind of religious process. It is a real and actual fact that can be touched and beheld by anyone. This kind of appearance is not for the sake of going through the motions, or for any short-term undertaking; it is, rather, for a stage of work in His management plan. The appearance of God is always meaningful and always bears some relation to His management plan. What is called appearance here is completely different from the kind of “appearance” in which God guides, leads, and enlightens man. God carries out a stage of His great work each time He reveals Himself. This work is different from that of any other age. It is unimaginable to man, and has never been experienced by man. It is work that starts a new age and concludes the old age, and it is a new and improved form of work for the

salvation of mankind; moreover, it is work that brings mankind into the new age. This is what the appearance of God signifies.

… since we are searching for the footprints of God, it behooves us to search for God's intentions, for the words of God, for His utterances—because wherever there are new words spoken by God, the voice of God is there, and wherever there are the footsteps of God, God's deeds are there. Wherever there is the expression of God, there God appears, and wherever God appears, there the truth, the way, and the life exist. In seeking God's footprints, you have ignored the words "God is the truth, the way, and the life." And so, many people, even when they receive the truth, do not believe that they have found God's footprints, and still less do they acknowledge the appearance of God. What a grave mistake! The appearance of God cannot be reconciled with man's notions, still less can God appear at the behest of man. God makes His own choices and His own plans when He does His work; moreover, He has His own objectives and His own methods. Whatever work He does, He has no need to discuss it with man or seek his advice, much less to notify each and every person of His work. This is the disposition of God, and it should, moreover, be recognized by everyone. If you desire to witness the appearance of God, to follow God's footsteps, then you must first walk away from your own notions. You must not demand that God do this or that, much less should you place Him within your own confines and limit Him to your own notions. Instead, you should demand of yourselves how you ought to seek God's footprints, how you ought to accept God's appearance, and how you ought to submit to the new work of God: This is what man should do. Since man is not the truth, and is not possessed of the truth, he should seek, accept, and submit.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 1: The Appearance of God Has Ushered in a New Age

If people remain stuck in the Age of Grace, then they shall never be rid of their corrupt disposition, let alone know the inherent disposition of God. If people always live in the midst of an abundance of grace, but do not have the way of life that allows them to know God or to satisfy Him, then they will never truly gain Him in their belief in Him. This type of belief is pitiful indeed. When you have finished reading this book, when you have experienced each step of the work of God incarnate in the Age of Kingdom, you will feel that desires you have had for many years have finally been realized. You will feel that only now have you truly seen God face to face; only now have you gazed upon His countenance, heard His personal utterances, appreciated the wisdom of His work, and truly sensed how practical and almighty He is. You will feel that you have gained many things that people in times past had never seen nor possessed. At this time, you will clearly know what it is to believe in God, and what it is to align with God's intentions. Of course, if you cling to views of the past, and reject or deny the fact of the second incarnation of God, then you will remain empty-handed, acquiring nothing, and ultimately you will be pronounced guilty of opposing God. Those who are able to submit to the truth and submit to the work of God shall be claimed under the name of the second incarnate God—the Almighty. They will be able to accept God's personal guidance, gaining more and higher truths, as well as real life. They shall behold the vision never seen before by people of the past: "And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks; And in the middle of the seven candlesticks one like to the Son of man, clothed with a garment down to the foot, and girt about the breasts with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; And His feet like to fine brass, as if they burned in a furnace; and His voice as the sound of

many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two edged sword: and His countenance was as the sun shines in its strength" (Revelation 1:12–16). This vision is the expression of God's entire disposition, and the expression of His entire disposition is also the expression of the work of God in His present incarnation. In the torrents of chastisements and judgments, the Son of man expresses His inherent disposition by means of utterances, allowing all those who accept His chastisement and judgment to see the true face of the Son of man, which is a faithful depiction of the face of the Son of man seen by John. (Of course, all of this will be invisible to those who do not accept the work of God in the Age of Kingdom.) The true face of God cannot be fully articulated using human language, and so God uses the means by which He expresses His inherent disposition to show His true face to man. Which is to say that all those who have appreciated the inherent disposition of the Son of man have seen the true face of the Son of man, for God is too great and cannot be fully articulated using human language. Once man has experienced each step of God's work in the Age of Kingdom, then he shall know the true meaning of John's words when he spoke of the Son of man among the lampstands: "His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; And His feet like to fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two edged sword: and His countenance was as the sun shines in its strength." At that time, you shall know beyond all doubt that this ordinary flesh that has said so much is undeniably the second incarnate God. Moreover, you shall truly sense how blessed you are, and feel yourself to be the most fortunate. Are you not willing to accept this blessing?

—The Word, Vol. 1. The Appearance and Work of God. Preface

God created humans and placed them upon earth, and He has led them ever since. He then saved them and served as a sin offering for humanity. At the end, He still must conquer humanity, save humans entirely, and restore them to their original likeness. This is the work that He has been engaged in ever since the beginning—restoring humanity to their original image and likeness. God will establish His kingdom and restore the original likeness of human beings, which means that God will restore His authority upon earth and among all created beings. Humanity lost their God-fearing heart as well as the function incumbent upon created beings after being corrupted by Satan, thereby becoming an enemy rebellious against God. Humanity then lived under Satan's power and followed Satan's orders; thus, God had no way to work among His created beings, and became all the more unable to gain their fear. Humans were created by God, and ought to worship God, but they actually turned their backs on Him and worshiped Satan instead. Satan became the idol in their hearts. Thus, God lost His standing in their hearts, which is to say that He lost the meaning behind His creation of humanity. Therefore, to restore the meaning behind His creation of humanity, He must restore their original likeness and rid humanity of their corrupt dispositions. To reclaim humans from Satan, He must save them from sin. Only in this way can God gradually restore their original likeness and function, and finally, restore His kingdom. The ultimate destruction of those sons of rebellion will also be carried out in order to allow humans to better worship God and better live upon the earth. Because God created humans, He will make them worship Him; because He wishes to restore humanity's original function, He will restore it completely and without any adulteration. Restoring His authority means making humans worship Him and submit to Him; it means that God will make humans live because of Him and cause His enemies to perish as a result of His authority. It means

that God will cause everything about Him to persist among humans without resistance from anybody. The kingdom God wishes to establish is His own kingdom. The humanity He desires is one that will worship Him, one that will submit to Him completely and manifest His glory. If God does not save corrupt humanity, then the meaning behind His creation of humanity will be lost; He will have no more authority among humans, and His kingdom will no longer be able to exist upon the earth. If God does not destroy those enemies who are rebellious against Him, He will be unable to obtain His complete glory, nor will He be able to establish His kingdom upon the earth. These will be marks of the completion of His work and of His great accomplishment: to utterly destroy those among humanity who are rebellious against Him, and to bring into rest those who have been made complete. When humans have been restored to their original likeness, and when they can fulfill their respective duties, keep to their own proper places and submit to all of God's arrangements, God will have obtained a group of people upon the earth who worship Him, and He will also have established a kingdom upon the earth that worships Him. He will have eternal victory upon the earth, and all those who are opposed to Him will perish for all eternity. This will restore His original intention in creating humanity; it will restore His intention in creating all things, and it will also restore His authority upon earth, among all things, and among His enemies. These will be the symbols of His total victory. Thenceforth, humanity will enter into rest and begin a life that is on the right track. God will also enter into eternal rest with humanity, and commence an eternal life shared by both Himself and humans. The filth and rebelliousness upon the earth will have disappeared, and all the wailing will have dissipated, and everything in this world that opposes God will have ceased to exist. Only God and those

people to whom He has brought salvation will remain; only His creation will remain.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

Related Movie Extracts

Is the Kingdom of God in Heaven or on Earth?

Where Is the Place That the Lord Has Prepared for Us?

Related Sermons

What Really Is Being Raptured?

Related Hymns

We Have Been Caught Up Before the Throne

The Greatest Blessing That God Bestows Upon Man

The Symbols of God's Victory

Thanks and Praise to Almighty God

All God's People Praise Him to the Fullest

5. The Notion of the Religious World That: "The God That The Church of Almighty God Believes in Is a Regular Human Being"

Pastors and elders in the religious world spread a rumor that The Church of Almighty God believes in a regular human being, not God.

Words From the Bible

"Jesus said to him, Have I been so long time with you, and yet have you not known Me, Philip? he that has seen Me has seen the Father; and how say you then, Show us the Father? Believe you not that I am in the Father, and the Father in Me? the words that I speak to you I speak not of Myself: but the Father that dwells in Me, He does the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake" (John 14:9–11).

"I and My Father are one" (John 10:30).

"For as the lightning, that lightens out of the one part under heaven, shines to the other part under heaven; so shall also the Son of man be in His day. But first must He suffer many things, and be rejected of this generation" (Luke 17:24–25).

"I have yet many things to say to you, but you cannot bear them now. However, when He, the Spirit of truth, is come, He will guide you into all truth" (John 16:12–13).

"He that has an ear, let him hear what the Spirit says to the churches" (Revelation 2:7).

"Behold, I stand at the door, and knock: if any man hears My voice, and opens the door, I will come in to him, and will sup with him, and he

with Me" (Revelation 3:20).

Words of Almighty God of the Last Days

The "incarnation" is God's appearance in the flesh; God works among created mankind in the image of the flesh. So for God to be incarnated, He must first be flesh, flesh with normal humanity; this is the most basic prerequisite. In fact, the implication of God's incarnation is that God lives and works in the flesh, that God in His very essence becomes flesh, becomes a man. His incarnate life and work can be divided into two stages. First is the life He lives before performing His ministry. He lives in an ordinary human family, in utterly normal humanity, obeying the normal morals and laws of human life, with normal human needs (food, clothing, sleep, shelter), normal human weaknesses, and normal human emotions. In other words, during this first stage He lives in non-divine, completely normal humanity, engaging in all the normal human activities. The second stage is the life He lives after beginning to perform His ministry. He still dwells in the ordinary humanity with a normal human shell, showing no outward sign of the supernatural. Yet He lives purely for the sake of His ministry, and during this time His normal humanity exists entirely in order to sustain the normal work of His divinity, for by then His normal humanity has matured to the point of being able to perform His ministry. So, the second stage of His life is to perform His ministry in His normal humanity, when it is a life both of normal humanity and complete divinity. The reason why, during the first stage of His life, He lives in completely ordinary humanity is that His humanity is not yet able to maintain the entirety of the divine work, is not yet mature; only after His humanity grows mature, becomes capable of shouldering His ministry, can He set about performing the ministry that He ought to perform. Since He, as flesh, needs to grow and mature, the first stage of His life is that of normal humanity—while in the

second stage, because His humanity is capable of undertaking His work and performing His ministry, the life the incarnate God lives during His ministry is one of both humanity and complete divinity. If, from the moment of His birth, the incarnate God began His ministry in earnest, performing supernatural signs and wonders, then He would have no corporeal essence. Therefore, His humanity exists for the sake of His corporeal essence; there can be no flesh without humanity, and a person without humanity is not a human being. In this way, the humanity of God's flesh is an intrinsic property of God's incarnate flesh. To say that "when God becomes flesh He is entirely divine, and not at all human," is blasphemy, for this statement simply does not exist, and violates the principle of incarnation. Even after He begins to perform His ministry, He still lives in His divinity with a human outer shell when He does His work; it is just that at the time, His humanity serves the sole purpose of allowing His divinity to perform the work in the normal flesh. So the agent of the work is the divinity inhabiting His humanity. His divinity, not His humanity, is at work, yet this divinity is hidden within His humanity; in essence, His work is done by His complete divinity, not by His humanity. But the performer of the work is His flesh. One could say that He is a man and also is God, for God becomes a God living in the flesh, with a human shell and a human essence but also the essence of God. Because He is a man with the essence of God, He is above all created humans, above any man who can perform God's work. And so, among all those with a human shell like His, among all those who possess humanity, only He is the incarnate God Himself—all others are created humans. Though they all have humanity, created humans have nothing but humanity, while God incarnate is different: In His flesh He not only has humanity but, more importantly, divinity. His humanity can be seen in the outer appearance of His flesh and

in His everyday life, but His divinity is difficult to perceive. Because His divinity is expressed only when He has humanity, and is not as supernatural as people imagine it to be, it is extremely difficult for people to see. Even today, people have the utmost difficulty fathoming the true essence of the incarnate God. Even after I have spoken about it at such length, I expect it is still a mystery to most of you. In fact, this issue is very simple: Since God becomes flesh, His essence is a combination of humanity and divinity. This combination is called God Himself, God Himself on earth.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

He who is God incarnate shall possess the essence of God, and He who is God incarnate shall possess the expression of God. Since God becomes flesh, He shall bring forth the work He intends to do, and since God becomes flesh, He shall express what He is, and shall be able to bring the truth to man, bestow life upon him, and point the way for him. Flesh that does not have the essence of God is decidedly not the incarnate God; of this there is no doubt. If man intends to inquire into whether it is God's incarnate flesh, then he must corroborate this from the disposition He expresses and the words He speaks. Which is to say, to corroborate whether or not it is God's incarnate flesh, and whether or not it is the true way, one must discriminate on the basis of His essence. And so, in determining whether it is the flesh of God incarnate, the key lies in His essence (His work, His utterances, His disposition, and many other aspects), rather than external appearance. If man scrutinizes only His external appearance, and as a result overlooks His essence, this shows that man is benighted and ignorant. External appearance cannot determine essence; what's more, the work of God can never conform to the notions of man. Did not Jesus' outward appearance run counter to the notions of man? Were not His

countenance and dress unable to provide any clues as to His true identity? Did not the earliest Pharisees oppose Jesus precisely because they merely looked at His external appearance, and did not take to heart the words in His mouth? It is My hope that each and every brother and sister who seeks the appearance of God will not repeat the tragedy of history. You must not become the Pharisees of modern times and nail God to the cross again. You should carefully consider how to welcome the return of God, and you should have a clear mind regarding how to be someone who submits to the truth. This is the responsibility of everyone who is waiting for Jesus to return riding upon a cloud. We should rub our spiritual eyes to make them clear, and not become mired in words of exaggerated fantasy. We should think about the realistic work of God, and take a look at the practical aspect of God. Do not get carried away or lose yourselves in daydreams, always longing for the day when the Lord Jesus, riding upon a cloud, suddenly descends among you, and takes you who have never known or seen Him, and who do not know how to follow His will. It is better to think upon more practical matters!

—The Word, Vol. 1. The Appearance and Work of God. Preface

The significance of incarnation is that an ordinary, normal man performs the work of God Himself; that is, that God performs His divine work in humanity and thereby vanquishes Satan. Incarnation means that God's Spirit becomes a flesh, that is, God becomes flesh; the work that the flesh does is the work of the Spirit, which is realized in the flesh, expressed by the flesh. No one except God's flesh can fulfill the ministry of the incarnate God; that is, only God's incarnate flesh, this normal humanity—and no one else—can express the divine work. If, during His first coming, God had not possessed normal humanity before the age of twenty-nine—if as soon as He was born He could work miracles, if as soon as He learned to

speak He could speak the language of heaven, if the moment He first set foot upon the earth He could apprehend all worldly matters, discern every person's thoughts and intentions—such a person could not have been called a normal man, and such flesh could not have been called human flesh. If this were the case with Christ, then the meaning and the essence of God's incarnation would be lost. That He possesses normal humanity proves that He is God incarnated in the flesh; the fact that He undergoes a normal human growth process further demonstrates that He is a normal flesh; moreover, His work is sufficient proof that He is God's Word, God's Spirit, become flesh. God becomes flesh because of the needs of His work; in other words, this stage of work must be done in the flesh, it must be performed in normal humanity. This is the prerequisite for "the Word become flesh," for "the Word's appearance in the flesh," and it is the true story behind God's two incarnations.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

Although the outward appearance of God incarnate is exactly the same as a human, and although He learns human knowledge and speaks human language, and sometimes even expresses His ideas through mankind's own methods or ways of speaking, nevertheless, the way He sees humans and sees the essence of things is absolutely not the same as the way corrupt people see mankind and the essence of things. His perspective and the elevation at which He stands is something unattainable for a corrupt person. This is because God is truth, because the flesh that He wears also possesses the essence of God, and His thoughts and that which is expressed by His humanity are also the truth. For corrupt people, what He expresses in the flesh are provisions of the truth, and of life. These provisions are not just for one person, but for all of mankind. In any corrupt person's heart, there

are only those few people who are associated with them. They care and are concerned only for this handful of people. When disaster is on the horizon, they first think of their own children, spouse, or parents. At most, a more compassionate person would spare some thought for some relative or good friend, but do the thoughts of even such a compassionate person extend further than that? No, never! Because humans are, after all, humans, and they can only look at everything from the elevation and perspective of a human being. However, God incarnate is entirely different from a corrupt human. No matter how ordinary, how normal, how lowly God's incarnate flesh is, or even with what contempt people look down on Him, His thoughts and His attitude toward mankind are things that no man could possess, that no man could imitate. He will always observe mankind from the perspective of divinity, from the elevation of His position as the Creator. He will always see mankind through the essence and the mindset of God. He absolutely cannot see mankind from the elevation of an average person, or from the perspective of a corrupt person. When people look at mankind, they do so with human vision, and they use things such as human knowledge and human rules and theories as their measure. This is within the scope of what people can see with their eyes and the scope that is achievable by corrupt people. When God looks at mankind, He looks with divine vision, and He uses His essence and what He has and is as a measure. This scope includes things that people cannot see, and this is where God incarnate and corrupt humans are entirely different. This difference is determined by humans' and God's different essences—it is these different essences that determine their identities and positions as well as the perspective and elevation from which they see things.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

You must know how to differentiate God's work from the work of man. What can you see in the work of man? There are many elements of man's experience in his work; what man expresses is what he is. God's own work also expresses what He is, but His being is different from man's. Man's being represents man's experience and life (what man experiences or encounters in his life, or the philosophies for worldly dealings he has), and people living in different environments express different beings. Whether you have experiences of society and how you actually live in your family and experience within it can be seen in what you express, whereas you cannot see in the work of God incarnate whether He has social experiences. He is well aware of the substance of man and can reveal all kinds of practices pertaining to all kinds of people. He is even better at revealing the corrupt dispositions and the rebellious behavior of humans. He does not live among worldly people, but He is aware of the nature of mortals and all the corruptions of worldly people. This is His being. Though He does not deal with the world, He knows the rules of dealing with the world, because He understands human nature fully. He knows about the Spirit's work that man's eyes cannot see and man's ears cannot hear, both of today and of the past. This includes wisdom that is not a philosophy for worldly dealings and wonders that are hard for people to fathom. This is His being, open to people and also hidden from people. What He expresses is not the being of an extraordinary person, but the inherent attributes and being of the Spirit. He does not travel the world but knows everything of it. He contacts the "anthropoids" who have no knowledge or insight, but He expresses words that are higher than knowledge and above great men. He lives within a group of obtuse and numb people who are without humanity and who do not understand the conventions and life of humanity, but He can ask mankind to live out normal humanity, at the same time revealing the base

and low humanity of mankind. All this is His being, higher than the being of any flesh-and-blood person. For Him, it is unnecessary to experience a complicated, cumbersome, and sordid social life to do the work He needs to do and reveal the substance of corrupt mankind thoroughly. A sordid social life does not edify His flesh. His work and words only reveal man's rebelliousness and do not provide man with experience and lessons for dealing with the world. He does not need to investigate society or man's family when He supplies man with life. Exposing and judging man is not an expression of the experiences of His flesh; it is His revelation of man's unrighteousness after having known man's rebelliousness for a long time and abhorring mankind's corruption. The work He does is all meant to reveal His disposition to man and to express His being. Only He can do this work; it is not something a flesh-and-blood person could achieve. From His work, man cannot tell what kind of person He is. Man is also unable to classify Him as a created person on the basis of His work. His being also makes Him unclassifiable as a created person. Man can only consider Him a non-human, but does not know in which category to put Him, so man is forced to list Him in the category of God. It is not unreasonable for man to do so, for God has done much work among people that man is unable to do.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

The work and expression of Christ determines His essence. He is able to complete with a true heart that which has been entrusted to Him. He is able to worship God in heaven with a true heart, and with a true heart seek the will of God the Father. This is all determined by His essence. And so too is His natural revelation determined by His essence; the reason I call this His "natural revelation" is because His expression is not an imitation, or the result of education by man, or the result of many years of cultivation by man. He did not learn it or adorn Himself with it; rather, it is inherent

within Him. Man may deny His work, His expression, His humanity, and the entire life of His normal humanity, but none can deny that He worships God in heaven with a true heart; none can deny that He has come to fulfill the will of the heavenly Father, and none can deny the sincerity with which He seeks God the Father. Though His image is not pleasing to the senses, His discourse not possessed of an extraordinary air, and His work not as earth-shattering or heaven-shaking as man imagines, He is indeed Christ, who fulfills the will of the heavenly Father with a true heart, completely submits to the heavenly Father, and is submissive to the death. This is because His essence is the essence of Christ. This truth is hard for man to believe, but it is a fact. When the ministry of Christ has been completely fulfilled, man will be able to see from His work that His disposition and His being represent the disposition and being of God in heaven. At that time, the summation of all His work can affirm that He is indeed the flesh which the Word becomes, and not alike that of a flesh and blood man.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of Christ Is Submission to the Will of the Heavenly Father

This time around, God comes to do work not in a spiritual body, but in a very ordinary one. Moreover, not only is it the body of God's second incarnation, it is also the body through which God returns to the flesh. It is a very ordinary flesh. You cannot see anything that makes Him stand out from others, but you can gain from Him previously unheard-of truths. This insignificant flesh is what embodies all the words of truth from God, undertakes God's work in the last days, and expresses the whole of God's disposition for man to understand. Do you not desire greatly to see the God in heaven? Do you not desire greatly to understand the God in heaven? Do you not desire greatly to see the destination of mankind? He will tell you all these secrets—secrets that no man has been able to tell you, and He will

also tell you of the truths that you do not understand. He is your gate into the kingdom, and your guide into the new age. Such an ordinary flesh holds many unfathomable mysteries. His deeds may be inscrutable to you, but the entire goal of the work He does is sufficient enough to allow you to see that He is not, as people believe, a simple flesh. For He represents the intentions of God and the care shown by God toward mankind in the last days. Though you cannot hear His words seeming to shake the heavens and earth, though you cannot see His eyes as a flame of fire, and though you cannot receive the discipline of His iron rod, nevertheless you can hear from His words that God is wrathful and know that God is showing mercy for mankind; you can see the righteous disposition of God and His wisdom, and, moreover, realize God's solicitude for all mankind. The work of God in the last days is to allow man to see the God in heaven living among men on earth, and to enable man to know, submit to, fear, and love God. This is why He has returned to the flesh for a second time. Though what man sees this day is a God that is the same as man, a God with a nose and two eyes, and an unremarkable God, in the end, God will show you that if this man did not exist, heaven and earth would undergo a tremendous change; if this man did not exist, the heavens would grow dim, the earth would be plunged into chaos, and all mankind would live amid famine and plagues. He will show you that if God incarnate did not come to save you in the last days, then God would have long ago destroyed all mankind in hell; if this flesh did not exist, then you would forever be arch-sinners, and you would be corpses evermore. You should know that if this flesh did not exist, all mankind would face an ineluctable calamity and find it impossible to escape the even more severe punishment that God metes out to mankind in the last days. Had this ordinary flesh not been born, you would all be in a state where you beg for life without being able to live and pray for death

without being able to die; if this flesh did not exist, then you would not be able to gain the truth and come before the throne of God today, but rather, you would be punished by God because of your grievous sins. Did you know that were it not for the return of God to the flesh, none would have a chance at salvation; and were it not for the coming of this flesh, God would have long ago put an end to the age of old? This being so, are you still able to reject the second incarnation of God? Since you can derive so many benefits from this ordinary man, why would you not gladly accept Him?

—The Word, Vol. 1. The Appearance and Work of God. Did You Know? God Has Done a Great Thing Among Men

Related Movie Extracts

How to Understand God Incarnate

Do You Truly Know God Incarnate?

Related Experiential Testimonies

Regarding the Lord's Return, to Whom Should One Listen?

Related Sermons

What Is the Incarnation?

Related Hymns

The Incarnate God Has Humanity and Even More Divinity

Christ of the Last Days Is Man's Gate Into the Kingdom

How to Know the Appearance and Work of Christ in the Last Days

Rejecting Christ of the Last Days Blasphemes the Holy Spirit

6. The Fallacy of the Religious World That: "Believing in Almighty God Is Betraying the Lord Jesus and It Is Apostasy"

Many religious people take these words of Paul as their basis, "I marvel that you are so soon removed from Him that called you into the grace of Christ to another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel to you than that which we have preached to you, let him be accursed" (Galatians 1:6–8). Consequently, people in religion say that believing in Almighty God is departing from the name and the way of the Lord Jesus, and going to believe in another gospel —to them, this is apostasy, it is betraying the Lord.

Words From the Bible

"For He comes, for He comes to judge the earth: He shall judge the world with righteousness, and the people with His truth" (Psalm 96:13).

"And He shall judge among the nations, and shall rebuke many people" (Isaiah 2:4).

"And if any man hears My words, and believes not, I judge him not: for I came not to judge the world, but to save the world. He that rejects Me, and accepts not My words, has one that judges him: the word that I have spoken, the same shall judge him in the last day" (John 12:47–48).

"For the time is come that judgment must begin at the house of God" (1 Peter 4:17).

"And I saw another angel fly in the middle of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every

nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come" (Revelation 14:6–7).

"I have yet many things to say to you, but you cannot bear them now. However, when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatever He shall hear, that shall He speak: and He will show you things to come" (John 16:12–13).

"He that has an ear, let him hear what the Spirit says to the churches" (Revelation 2:7).

"And at midnight there was a cry made, Behold, the bridegroom comes; go you out to meet him" (Matthew 25:6).

"My sheep hear My voice, and I know them, and they follow Me" (John 10:27).

"These are they which follow the Lamb wherever He goes" (Revelation 14:4).

Words of Almighty God of the Last Days

Though Jesus did much work among man, He only completed the redemption of all mankind and became man's sin offering; He did not rid man of all his corrupt disposition. Fully saving man from the influence of Satan not only required Jesus to become the sin offering and bear the sins of man, but it also required God to do even greater work to rid man completely of his satanically corrupted disposition. And so, now that man has been forgiven of his sins, God has returned to the flesh to lead man into the new age, and begun the work of chastisement and judgment. This work has brought man into a higher realm. All those who submit under His dominion

shall enjoy higher truth and receive greater blessings. They shall truly live in the light, and they shall gain the truth, the way, and the life.

—The Word, Vol. 1. The Appearance and Work of God. Preface

Before man was redeemed, many of Satan's poisons had already been planted within him and, after thousands of years of being corrupted by Satan, he has within him an established nature that resists God. Therefore, when man has been redeemed, it is nothing more than a case of redemption in which man is bought at a high price, but the poisonous nature within him has not been eliminated. Man that is so defiled must undergo a change before becoming worthy to serve God. By means of this work of judgment and chastisement, man will fully come to know the filthy and corrupt essence within his own self, and he will be able to change completely and become clean. Only in this way can man become worthy to return before the throne of God. All the work done this day is so that man can be made clean and be changed; through judgment and chastisement by the word, as well as through refinement, man can purge away his corruption and be made pure. Rather than deeming this stage of work to be that of salvation, it would be more apt to say it is the work of purification. In truth, this stage is that of conquest as well as the second stage in the work of salvation. It is through judgment and chastisement by the word that man arrives at being gained by God, and it is through the use of the word to refine, judge, and disclose that all of the impurities, notions, motives, and individual aspirations within man's heart are completely revealed. For all that man may have been redeemed and forgiven of his sins, it can only be considered as God not remembering the transgressions of man and not treating man in accordance with his transgressions. However, when man, who lives in a body of flesh, has not been set free from sin, he can only continue to sin, endlessly revealing his corrupt satanic disposition. This is the life that man

leads, an endless cycle of sinning and being forgiven. The majority of mankind sin in the day only to confess in the evening. This way, even though the sin offering is forever effective for man, it will not be able to save man from sin. Only half the work of salvation has been completed…. It is not easy for man to become aware of his sins; he has no way of recognizing his own deeply rooted nature, and he must rely on judgment by the word in order to achieve this result. Only thus can man gradually be changed from this point onward.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

After the work of Jehovah, Jesus became flesh to do His work amongst man. His work was not carried out in isolation, but was built upon the work of Jehovah. It was work for a new age that God did after He had concluded the Age of Law. Similarly, after the work of Jesus ended, God went on with His work for the next age, because the entire management of God is always progressing forward. When the old age passes, it will be replaced by a new age, and once the old work has been completed, there will be new work to continue God's management. This incarnation is God's second incarnation, which follows upon Jesus' work. Of course, this incarnation does not occur independently; it is the third stage of work after the Age of Law and the Age of Grace. Every time God initiates a new stage of work, there must always be a new beginning and it must always bring a new age. So too are there corresponding changes in the disposition of God, in the manner of His working, in the location of His work, and in His name. No wonder, then, that it is difficult for man to accept the work of God in the new age. But regardless of how He is opposed by man, God is always doing His work, and is always leading the whole of mankind forward.

—The Word, Vol. 1. The Appearance and Work of God. Preface

The work of today has pushed forward the work of the Age of Grace; that is, the work under the entire six-thousand-year management plan has moved forward. Though the Age of Grace has ended, there has been progress in God's work. Why do I say time and again that this stage of work builds upon the Age of Grace and the Age of Law? Because the work of this day is a continuation of the work done in the Age of Grace, and an advance over that done in the Age of Law. The three stages are tightly interconnected, with each link in the chain closely tied to the next. Why do I also say that this stage of work builds on that done by Jesus? Supposing that this stage did not build on the work done by Jesus, another crucifixion would have to take place in this stage, and the redemptive work of the previous stage would have to be done all over again. This would be meaningless. And so it is not that the work is completely finished, but that the age has moved forward and the level of the work has been raised higher than before. It can be said that this stage of work is built on the foundation of the Age of Law and upon the rock of Jesus' work. God's work is built stage by stage, and this stage is not a new beginning. Only the combination of the three stages of work may be deemed the six-thousand-year management plan. The work of this stage is done on the foundation of the work of the Age of Grace. If these two stages of work were unrelated, then why is the crucifixion not repeated in this stage? Why do I not bear the sins of man, but instead come to judge and chastise man directly? If My work to judge and chastise man did not follow the crucifixion, with My coming now not conceived of the Holy Spirit, then I would not be qualified to judge and chastise man. It is precisely because I am one with Jesus that I come directly to chastise and judge man. The work at this stage is built entirely on the work in the preceding stage. That is why only work of this kind can bring man, step by step, into salvation. Jesus and I come from one Spirit.

Even though We are unrelated in Our fleshes, Our Spirits are one; even though the content of what We do and the work that We take on are not the same, We are alike in essence; Our fleshes take different forms, but this is due to the change in era and the differing requirements of Our work; Our ministries are not alike, so the work We bring forth and the dispositions We reveal to man are also different. That is why what man sees and understands this day is unlike in the past, which is because of the change in era. For all that They are different in the gender and the form of Their fleshes, and that They were not born of the same family, still less in the same time period, Their Spirits are nonetheless one. For all that Their fleshes share neither blood nor physical kinship of any kind, it cannot be denied that They are the incarnate fleshes of God in two different time periods. That They are the incarnate fleshes of God is an irrefutable truth. However, They are not of the same bloodline and do not share a common human language (one was a male who spoke the language of the Jews and the other a female who only speaks Chinese). It is for these reasons that They have lived in different countries to do the work that it behooves each one to do, and in different time periods too. Despite the fact that They are the same Spirit, possessed of the same essence, there are no absolute similarities between the outward shells of Their fleshes. All They share is the same humanity, but as far as external appearance of Their fleshes and the circumstances of Their birth are concerned, They are not alike. These things have no impact on Their respective work or on the knowledge that man has of Them, for, in the final analysis, They are the same Spirit and none can separate Them. Even though They are not related by blood, Their entire beings are in the charge of Their Spirits, which allocate to Them different work in different time periods, and Their fleshes are of different bloodlines. The Spirit of Jehovah is not the father of the Spirit of Jesus, and the Spirit of Jesus is not the son

of the Spirit of Jehovah: They are one and the same Spirit. Similarly, the incarnate God of today and Jesus are not related by blood, but They are one, this is because Their Spirits are one. God can do the work of mercy and lovingkindness, as well as that of the righteous judgment and of chastisement of man, and that of calling down curses on man; and in the end, He can do the work of destroying the world and punishing the evil. Does He not do all of this Himself? Is this not the omnipotence of God?

—The Word, Vol. 1. The Appearance and Work of God. The Two Incarnations Complete the Significance of the Incarnation

Although Jehovah, Jesus, and the Messiah all represent My Spirit, these names only denote the different ages of My management plan, and do not represent Me in My entirety. The names by which people on earth call Me cannot articulate My entire disposition and all that I am. They are merely different names by which I am called during different ages. And so, when the final age—the age of the last days—arrives, My name shall change again. I shall not be called Jehovah, or Jesus, much less the Messiah—I shall be called the powerful Almighty God Himself, and under this name I shall bring the entire age to an end. I was once known as Jehovah. I was also called the Messiah, and people once called Me Jesus the Savior with love and esteem. Today, however, I am no longer the Jehovah or Jesus that people knew in times past; I am the God who has returned in the last days, the God who shall bring the age to an end. I am the God Himself that rises up from the end of the earth, replete with My entire disposition, and full of authority, honor, and glory. People have never engaged with Me, never known Me, and have always been ignorant of My disposition. From the creation of the world until today, not one person has seen Me. This is the God who appears to man in the last days but is hidden among man. He resides among man, true and real, like the burning sun and the blazing

flame, filled with power and brimming with authority. There is not a single person or thing that shall not be judged by My words, and not a single person or thing that shall not be purified through the burning of fire. Eventually, all nations shall be blessed because of My words, and also smashed to pieces because of My words. In this way, all people during the last days shall see that I am the Savior returned, and that I am the Almighty God that conquers all of mankind. And all shall see that I was once the sin offering for man, but that in the last days I also become the flames of the sun that incinerate all things, as well as the Sun of righteousness that reveals all things. This is My work in the last days. I took this name and am possessed of this disposition so that all people may see that I am a righteous God, the burning sun, the blazing flame, and so that all may worship Me, the one true God, and so that they may see My true face: I am not only the God of the Israelites, and I am not just the Redeemer; I am the God of all creatures throughout the heavens and the earth and the seas.

—The Word, Vol. 1. The Appearance and Work of God. The Savior Has Already Returned Upon a "White Cloud"

Since man believes in God, he must closely follow the footsteps of God, step-by-step; he should "follow the Lamb wherever He goes." Only these are the people who seek the true way, only they are the ones who know the work of the Holy Spirit. People who slavishly follow words and doctrines are those who have been eliminated by the work of the Holy Spirit. In each period of time, God will begin new work, and in each period, there will be a new beginning among man. If man only abides by the truths that "Jehovah is God" and "Jesus is Christ," which are truths that only apply to their respective ages, then man will never keep up with the work of the Holy Spirit, and will forever be incapable of gaining the work of the Holy Spirit. Regardless of how God works, man follows without the

slightest doubt, and he follows closely. In this way, how could man be eliminated by the Holy Spirit? Regardless of what God does, as long as man is certain that it is the work of the Holy Spirit, and cooperates in the work of the Holy Spirit without any misgivings, and tries to meet the requirements of God, then how could he be punished? The work of God has never ceased, His footsteps have never halted, and prior to the completion of His management work, He has always been busy, and never stops. But man is different: Having gained but a modicum of the Holy Spirit's work, he treats it as if it will never change; having gained a little knowledge, he does not go forth to follow the footsteps of God's newer work; having seen but a little of God's work, he immediately prescribes God as a particular wooden figure, and believes that God will always remain in this form that he sees before him, that it was like this in the past and will always be thus in the future; having gained but a superficial knowledge, man is so proud that he forgets himself and begins to wantonly proclaim a disposition and a being of God that simply do not exist; and having become certain about one stage of the Holy Spirit's work, no matter what kind of person it is that proclaims the new work of God, man does not accept it. These are people who cannot accept the new work of the Holy Spirit; they are too conservative, and incapable of accepting new things. Such people are those who believe in God but also reject God. Man believes that the Israelites were wrong to "only believe in Jehovah and not believe in Jesus," yet the majority of people act out a role in which they "only believe in Jehovah and reject Jesus" and "long for the return of the Messiah, but oppose the Messiah who is called Jesus." No wonder, then, that people still live under the power of Satan after accepting one stage of the work of the Holy Spirit, and still do not receive God's blessings. Is this not the result of man's rebelliousness? … Only those who follow the footsteps of the Lamb to the very end can

gain the final blessing, whereas those "clever people," who are unable to follow to the very end yet believe they have gained all, are incapable of witnessing the appearance of God. They each believe they are the smartest person on earth, and they cut short the continued development of God's work for no reason at all, and seem to believe with absolute certainty that God will take them up to heaven, they who "have the utmost loyalty to God, follow God, and abide by the words of God." Even though they have the "utmost loyalty" toward the words spoken by God, their words and actions are still so disgusting because they oppose the work of the Holy Spirit, and commit deceit and evil. Those who do not follow to the very end, who do not keep up with the work of the Holy Spirit, and who only cleave to the old work have not only failed to achieve loyalty to God, but on the contrary, have become those who oppose God, have become those who are rejected by the new age, and who will be punished. Are there any more pitiable than them?

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

Christ of the last days brings life, and brings the enduring and everlasting way of truth. This truth is the path by which man gains life, and it is the only path by which man shall know God and be approved by God. If you do not seek the way of life provided by Christ of the last days, then you shall never gain the approval of Jesus, and shall never be qualified to enter the gate of the kingdom of heaven, for you are both a puppet and prisoner of history. Those who are controlled by regulations, by words, and shackled by history will never be able to gain life nor gain the perpetual way of life. This is because all they have is turbid water which has been clung to for thousands of years instead of the water of life that flows from the throne. Those who are not supplied with the water of life will forever remain corpses, playthings of Satan, and sons of hell. How, then, can they

behold God? If you only try to hold on to the past, only try to keep things as they are by standing still, and do not try to change the status quo and discard history, then will you not always be against God? The steps of God's work are vast and mighty, like surging waves and rolling thunders—yet you sit passively awaiting destruction, clinging to your folly and doing nothing. In this way, how can you be considered someone who follows the footsteps of the Lamb? How can you justify the God that you hold on to as a God who is always new and never old? And how can the words of your yellowed books carry you across into a new age? How can they lead you to seek the steps of God's work? And how can they take you up to heaven? What you hold in your hands are words that can provide but temporary solace, not truths that are capable of giving life. The words of scriptures you read can only enrich your tongue and are not words of philosophy that can help you know human life, much less the paths that can lead you to perfection. Does this discrepancy not give you cause for reflection? Does it not make you realize the mysteries contained within? Are you capable of delivering yourself to heaven to meet God on your own? Without the coming of God, can you take yourself into heaven to enjoy family happiness with God? Are you still dreaming now? I suggest, then, that you stop dreaming and look at who is working now—look to see who is now carrying out the work of saving man during the last days. If you do not, you shall never gain the truth, and shall never gain life.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

Related Movie Extracts

Is God's Name Truly Unchangeable?

Related Sermons

Is Faith in Almighty God a Betrayal of the Lord Jesus?

Recognizing How the Three Stages of Work Are Done by One God

Related Hymns

God’s Management Forges Ever Onward

Believers Must Follow Closely God’s Footsteps

God Is the Lord of All Creation

7. The Fallacy of the Religious World That: "Anyone Who Preaches That the Lord Has Returned Incarnate Is Preaching About a False Christ"

Based on these words in the Bible, "**For there shall arise false christs, and false prophets, and shall show great signs and wonders; so that, if it were possible, they shall mislead the very elect**" (Matthew 24:24), the religious world thinks that because there will be false christs in the last days, anyone who preaches that the Lord has returned is preaching about a false christ, and anyone who preaches that the Lord has returned incarnate is preaching about a false christ who is misleading people, and should absolutely not be believed.

Words From the Bible

"So Christ was once offered to bear the sins of many; and to them that look for Him shall He appear the second time without sin to salvation" (Hebrews 9:28).

"Therefore be you also ready: for in such an hour as you think not the Son of man comes" (Matthew 24:44).

"As the lightning comes out of the east, and shines even to the west; so shall also the coming of the Son of man be" (Matthew 24:27).

"For as the lightning, that lightens out of the one part under heaven, shines to the other part under heaven; so shall also the Son of man be in His day. But first must He suffer many things, and be rejected of this generation" (Luke 17:24–25).

"Hereby know you the Spirit of God: Every spirit that confesses that Jesus Christ is come in the flesh is of God: And every spirit that confesses not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist" (1 John 4:2–3).

Words of Almighty God of the Last Days

The incarnate God is called Christ, and Christ is the flesh donned by the Spirit of God. This flesh is unlike any man that is of the flesh. This difference is because Christ is the incarnation of the Spirit, rather than being fleshly. He has both a normal humanity and a complete divinity. His divinity is not possessed by any man. His normal humanity sustains all His normal activities in the flesh, while His divinity carries out the work of God Himself. … Given that God becomes flesh, He realizes His essence within His flesh, such that His flesh is sufficient to undertake His work. Therefore, all the work of God's Spirit is replaced by the work of Christ during the time of incarnation, and at the core of all work throughout the time of incarnation is the work of Christ. It cannot be commingled with work from any other age. And since God becomes flesh, He works in the identity of His flesh; since He comes in the flesh, He then finishes in the flesh the work that He ought to do. Be it the Spirit of God or be it Christ, both are God Himself, and He does the work that He ought to do and performs the ministry that He ought to perform.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of Christ Is Submission to the Will of the Heavenly Father

God become flesh is called Christ, and so the Christ that can give people the truth is called God. There is nothing excessive about this, for He possesses the essence of God, and possesses God's disposition, and wisdom in His work, that are unattainable by man. Those who call themselves christ, yet cannot do the work of God, are frauds. Christ is not merely the

manifestation of God on earth, but also the particular flesh assumed by God as He carries out and completes His work among man. This flesh cannot be supplanted by just any man, but is a flesh that can adequately bear God's work on earth, and express the disposition of God, and well represent God, and provide man with life. Sooner or later, those who impersonate Christ will all fall, for although they claim to be christ, they possess none of the essence of Christ. And so I say that the authenticity of Christ cannot be defined by man, but is answered and decided by God Himself.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

He who is God incarnate shall possess the essence of God, and He who is God incarnate shall possess the expression of God. Since God becomes flesh, He shall bring forth the work He intends to do, and since God becomes flesh, He shall express what He is, and shall be able to bring the truth to man, bestow life upon him, and point the way for him. Flesh that does not have the essence of God is decidedly not the incarnate God; of this there is no doubt. If man intends to inquire into whether it is God's incarnate flesh, then he must corroborate this from the disposition He expresses and the words He speaks. Which is to say, to corroborate whether or not it is God's incarnate flesh, and whether or not it is the true way, one must discriminate on the basis of His essence. And so, in determining whether it is the flesh of God incarnate, the key lies in His essence (His work, His utterances, His disposition, and many other aspects), rather than external appearance. If man scrutinizes only His external appearance, and as a result overlooks His essence, this shows that man is benighted and ignorant.

—The Word, Vol. 1. The Appearance and Work of God. Preface

Though Christ on earth is able to work on behalf of God Himself, He does not come with the intention of showing all men His image in the flesh. He does not come so that all men see Him; He comes to allow man to be led by His hand, and man thereby enters into the new age. The function of Christ's flesh is for the work of God Himself, that is, for the work of God in the flesh, and not to enable man to fully understand the essence of His flesh. No matter how He works, nothing He does goes beyond that which is attainable by the flesh. No matter how He works, He does so in the flesh with a normal humanity, and does not fully reveal to man the true countenance of God. Additionally, His work in the flesh is never as supernatural or inestimable as man conceives. Even though Christ represents God Himself in the flesh and carries out in person the work that God Himself ought to do, He does not deny the existence of God in heaven, nor does He feverishly proclaim His own deeds. Rather, He remains hidden, humbly, within His flesh. Apart from Christ, those who falsely claim to be Christ do not possess His qualities. When juxtaposed against the arrogant and self-exalting disposition of those false christs, it becomes apparent what manner of flesh is truly Christ. The falser they are, the more such false christs flaunt themselves, and the more capable they are of working signs and wonders to mislead man. False christs do not have the qualities of God; Christ is not tainted by any element belonging to false christs. God becomes flesh only to complete the work of the flesh, not to merely allow men to see Him. Rather, He lets His work affirm His identity, and lets that which He reveals attest to His essence. His essence is not baseless; His identity was not seized by His hand; it is determined by His work and His essence.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of Christ Is Submission to the Will of the Heavenly Father

If, during the present day, there is to emerge a person who is able to display signs and wonders, cast out demons, heal the sick, and perform many miracles, and if this person claims that they are Jesus who has come, then this would be a counterfeit produced by evil spirits which imitate Jesus. Remember this! God does not repeat the same work. Jesus' stage of work has already been completed, and God will never again undertake that stage of work. The work of God is irreconcilable with the notions of man; for example, the Old Testament foretold the coming of a Messiah, and the result of this prophecy was Jesus' coming. This having already happened, it would be wrong for another Messiah to come again. Jesus has already come once, and it would be wrong if Jesus were to come again this time. There is one name for every age, and each name contains a characterization of that age. In the notions of man, God must always display signs and wonders, must always heal the sick and cast out demons, and must always be just like Jesus. Yet this time, God is not like that at all. If, during the last days, God still displayed signs and wonders, and still cast out demons and healed the sick—if He did exactly the same as Jesus—then God would be repeating the same work, and the work of Jesus would have no significance or value. Thus, God carries out one stage of work in every age. Once each stage of His work has been completed, it is soon imitated by evil spirits, and after Satan begins to follow on the heels of God, God changes to a different method. Once God has completed a stage of His work, it is imitated by evil spirits. You must be clear about this.

—The Word, Vol. 1. The Appearance and Work of God. Knowing God's Work Today

In this stage of the work, God does not perform signs and wonders, so that the work will achieve its results by means of words. The reason for this, moreover, is because the work of God incarnate this time is not to heal the sick and cast out demons, but to conquer man by speaking, which is to

say that the native ability possessed by this incarnate flesh of God is to speak words and to conquer man, not to heal the sick and cast out demons. His work in normal humanity is not to perform miracles, not to heal the sick and cast out demons, but to speak, and so the second incarnate flesh seems to people much more normal than the first. People see that God's incarnation is no lie; but this incarnate God is different from Jesus incarnate, and though They are both God incarnate, They are not completely the same. Jesus possessed normal humanity, ordinary humanity, but He was accompanied by many signs and wonders. In this incarnate God, human eyes will see no signs or wonders, neither healing the sick nor driving out demons, nor walking on the sea, nor fasting for forty days…. He does not do the same work that Jesus did, not because, in essence, His flesh is any different from Jesus', but because it is not His ministry to heal the sick and cast out demons. He does not tear down His own work, does not disturb His own work. Since He conquers man through His practical words, there is no need to subdue him with miracles, and so this stage is to complete the work of incarnation. The incarnate God you see today is entirely a flesh, and there is nothing supernatural about Him. He gets sick as others do, needs food and clothing just as others do; He is wholly a flesh. If, this time around, God incarnate performed supernatural signs and wonders, if He healed the sick, cast out demons, or could kill with one word, how could the work of conquest be carried out? How could the work be spread among the Gentile nations? Healing the sick and casting out demons was the work of the Age of Grace, it was the first step in the work of redemption, and now that God has saved man from the cross, He no longer performs that work. If, during the last days, a "God" the same as Jesus appeared, one who healed the sick, cast out demons, and was crucified for man, that "God," though identical to the description of God in the Bible and

easy for man to accept, would not, in its essence, be the flesh worn by the Spirit of God, but by an evil spirit. For it is the principle of God's work never to repeat what He has already completed. And so, the work of God's second incarnation is different from the work of the first. In the last days, God realizes the work of conquest in an ordinary, normal flesh; He does not heal the sick, will not be crucified for man, but simply speaks words in the flesh, and conquers man in the flesh. Only such flesh is God's incarnate flesh; only such flesh can complete God's work in the flesh.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

There are some who are possessed by evil spirits and cry out vociferously, "I am God!" Yet, in the end, they are revealed, for they are wrong in what they represent. They represent Satan, and the Holy Spirit pays them no heed. However highly you exalt yourself or however strongly you cry out, you are still a created being and one that belongs to Satan. I never cry out, "I am God, I am the beloved Son of God!" But the work I do is God's work. Need I shout? There is no need for exaltation. God does His own work Himself and does not need man to accord Him a status or give Him an honorific title: His work represents His identity and status. Prior to His baptism, was not Jesus God Himself? Was He not the incarnate flesh of God? Surely it cannot be said that it was only after receiving witness that He became the only Son of God? Long before He began His work, was there not already a man by the name of Jesus? You are unable to bring forth new paths or to represent the Spirit. You cannot express the work of the Spirit or the words that He speaks. You are unable to do the work of God Himself, and that of the Spirit you are unable to do. The wisdom, wonder, and unfathomability of God, and the entirety of the disposition by which God chastises man—all of these are beyond your capacity to express. It

would therefore be useless to try to claim to be God; you would have only the name and none of the substance. God Himself has come, but no one recognizes Him, yet He continues on in His work and does so in representation of the Spirit. Whether you call Him man or God, the Lord or Christ, or call Her sister, it does not matter. But the work He does is that of the Spirit and represents the work of God Himself. He does not care about the name by which man calls Him. Can that name determine His work? Regardless of what you call Him, as far as God is concerned, He is the incarnate flesh of the Spirit of God; He represents the Spirit and is approved by the Spirit. If you are unable to make way for a new age, or to bring the old to an end, or to usher in a new age, or to do new work, then you cannot be called God!

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (1)

Your loyalty is in word only, your knowledge is that of thinking and notions, your toils are for the sake of gaining the blessings of heaven, and so what must your faith be like? Even today, you still turn a deaf ear to each and every word of truth. You do not know what God is, you do not know what Christ is, you do not know how to fear Jehovah, you do not know how to enter into the work of the Holy Spirit, and you do not know how to distinguish between the work of God Himself and the misleading of man. You know only to condemn any word of truth expressed by God that does not conform to your own thoughts. Where is your humility? Where is your submission? Where is your loyalty? Where is your desire to seek the truth? Where is your God-fearing heart? I tell you, those who believe in God because of the signs are surely the category that shall be destroyed. Those who are incapable of accepting the words of Jesus who has returned to flesh are surely the progeny of hell, the descendants of the archangel, the category that shall be subjected to everlasting destruction. Many people

may not care what I say, but I still want to tell every so-called saint who follows Jesus that, when you see Jesus descend from the heaven upon a white cloud with your own eyes, this will be the public appearance of the Sun of righteousness. Perhaps that will be a time of great excitement for you, yet you should know that the time when you witness Jesus descend from the heaven is also the time when you go down to hell to be punished. That will be the time of the end of God's management plan and it will be when God rewards the good and punishes the evil. For the judgment of God will have ended before man sees signs, when there is only the expression of truth. Those who accept the truth and do not seek signs, and thus have been purified, shall have returned before the throne of God and entered the Creator's embrace. Only those who persist in the belief that "The Jesus who does not ride upon a white cloud is a false christ" shall be subjected to everlasting punishment, for they only believe in the Jesus who exhibits signs, but do not acknowledge the Jesus who proclaims severe judgment and releases the true way and life. And so it can only be that Jesus deals with them when He openly returns upon a white cloud. They are too stubborn, too confident in themselves, too arrogant. How could such degenerates be rewarded by Jesus? The return of Jesus is a great salvation for those who are capable of accepting the truth, but for those who are unable to accept the truth it is a sign of condemnation. You should choose your own path, and should not blaspheme against the Holy Spirit and reject the truth. You should not be an ignorant and arrogant person, but someone who submits to the guidance of the Holy Spirit and longs for and seeks the truth; only in this way will you benefit. I advise you to tread the path of belief in God with care. Do not jump to conclusions; what is more, do not be casual and thoughtless in your belief in God. You should know that, at the very least, those who believe in God should possess humble and God-

fearing hearts. Those who have heard the truth and yet turn their nose up at it are foolish and ignorant. Those who have heard the truth and yet carelessly jump to conclusions or condemn it are beset by arrogance. No one who believes in Jesus is qualified to curse or condemn others. You should all be someone with sense and who accepts the truth. Perhaps, having heard the way of truth and having read the word of life, you believe that only one in 10,000 of these words are in line with your convictions and the Bible, and then you should continue to seek in that 10,000th of these words. I still advise you to be humble, to not be over-confident, and to not exalt yourself too highly. With the bit of a God-fearing heart you possess, you will gain greater light. If you carefully examine and repeatedly contemplate these words, you shall understand whether or not they are the truth, and whether or not they are life. Perhaps, having only read a few sentences, some people will blindly condemn these words, saying, “This is nothing more than some enlightenment of the Holy Spirit,” or, “This is a false christ come to mislead people.” Those who say such things are blinded by ignorance! You understand too little of the work and wisdom of God, and I advise you to start again from scratch! You must not blindly condemn the words expressed by God because of the appearance of false christs during the last days, and you must not be someone who blasphemes against the Holy Spirit because you are afraid of being misled. Would that not be a great pity? If, after much examination, you still believe that these words are not the truth, are not the way, and are not the expression of God, then you shall ultimately be punished, and you shall be without blessings. If you cannot accept such truth spoken so plainly and so clearly, then are you not unfit for God’s salvation? Are you not someone who is not blessed enough to return before the throne of God? Think about it! Do not be rash and impetuous, and do not treat belief in God as a game. Think for the sake of

your destination, for the sake of your prospects, for the sake of your life, and do not play yourself. Can you accept these words?

—The Word, Vol. 1. The Appearance and Work of God. By the Time You Behold the Spiritual Body of Jesus, God Will Have Made Heaven and Earth Anew

Related Movie Extracts

The Wise Virgin Can Distinguish Between the True Christ and False Christs

How to Differentiate Between the True Christ and False Christs

The Path to Discerning the Real Christ From the False Ones

Related Experiential Testimonies

The Lessons I Learned From Being On Guard Against False Christs

Related Sermons

Discerning False Christs From the True Christ

Related Hymns

The Essence of Christ Is God

Why Christ Has Come to Work on Earth

How to Know the Appearance and Work of Christ in the Last Days

Those Who Don’t Accept the Truth Aren’t Fit for Salvation

8. The Fallacy of the Religious World That: "All Claims That the Lord Has Returned Are False and Cannot Be Believed"

According to these words in the Bible, "**But of that day and hour knows no man, not the angels of heaven, nor the Son, but My Father only**" (Matthew 24:36), the religious world thinks that since no one knows which day the Lord will come, all claims that the Lord has returned are false, and cannot be believed.

Words From the Bible

"And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be" (Revelation 22:12).

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, there you may be also" (John 14:2–3).

"If therefore you shall not watch, I will come on you as a thief, and you shall not know what hour I will come on you" (Revelation 3:3).

"Therefore be you also ready: for in such an hour as you think not the Son of man comes" (Matthew 24:44).

"For as the lightning, that lightens out of the one part under heaven, shines to the other part under heaven; so shall also the Son of man be in His day. But first must He suffer many things, and be rejected of this generation" (Luke 17:24–25).

"And at midnight there was a cry made, Behold, the bridegroom comes; go you out to meet him" (Matthew 25:6).

“Behold, I stand at the door, and knock: if any man hears My voice, and opens the door, I will come in to him, and will sup with him, and he with Me” (Revelation 3:20).

“My sheep hear My voice, and I know them, and they follow Me” (John 10:27).

“The other disciples therefore said to him, We have seen the LORD. But he said to them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe. And after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the middle, and said, Peace be to you. Then said He to Thomas, Reach here your finger, and behold My hands; and reach here your hand, and thrust it into My side: and be not faithless, but believing. And Thomas answered and said to Him, My LORD and my God. Jesus said to him, Thomas, because you have seen Me, you have believed: blessed are they that have not seen, and yet have believed” (John 20:25–29).

“Woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men: for you neither go in yourselves, neither suffer you them that are entering to go in” (Matthew 23:13).

“Woe to you, scribes and Pharisees, hypocrites! For you compass sea and land to make one proselyte, and when he is made, you make him twofold more the child of hell than yourselves” (Matthew 23:15).

Words of Almighty God of the Last Days

Since you believe in God, you must put faith in all of the words of God and in all of His work. Which is to say, since you believe in God, you must submit to Him. If you are unable to do this, then it does not matter whether

you believe in God or not. If you have believed in God for many years, and yet have never submitted to Him, and do not accept the entirety of His words, and instead ask that God submit to you and act according to your notions, then you are the most rebellious of all, you are a disbeliever. How could such people be able to submit to the work and words of God that do not conform to the notions of man? Most rebellious of all are those who intentionally defy and resist God. They are the enemies of God, the antichrists. Theirs is always an attitude of hostility toward the new work of God; they never have the slightest inclination to submit, nor have they ever gladly submitted or humbled themselves. They exalt themselves before others and never submit to anyone. Before God, they consider themselves the best at preaching the word, and the most skillful in working on others. Never do they discard the "treasures" in their possession, but treat them as family heirlooms for worship, for preaching about to others, and they use them to lecture those fools who idolize them. There are indeed a certain number of people like this in the church. It can be said that they are "indomitable heroes," generation after generation sojourning in the house of God. They take preaching the word (doctrine) to be their highest duty. Year after year, generation after generation, they go about vigorously enforcing their "sacred and inviolable" duty. None dare touch them; not a single person dares openly reproach them. They become "kings" in the house of God, running rampant as they tyrannize others from age to age. This pack of demons seeks to join hands and demolish My work; how can I allow these living devils to exist before My eyes? Even those who are only half submissive cannot carry on until the end, much less these tyrants without the slightest submission in their hearts!

—The Word, Vol. 1. The Appearance and Work of God. Those Who Submit to God With a True Heart Shall Surely Be Gained by God

There was a disciple by the name of Thomas who insisted on touching Jesus' nail marks. And what did the Lord Jesus say to him? ("Thomas, because you have seen Me, you have believed: blessed are they that have not seen, and yet have believed" (John 20:29).) "Blessed are they that have not seen, and yet have believed." What does this really mean? Did they really see nothing? Actually, all the things Jesus had said and all of the work He did already proved that Jesus was God, and so people should have believed it. Jesus did not need to perform more signs and wonders or speak more words, and people did not need to feel His nail marks to believe. True faith does not rely only on seeing, but rather, with spiritual confirmation, belief is held until the very end and there is never any doubt. Thomas was a disbeliever who only relied on seeing. Do not be like Thomas.

A portion of people like Thomas do indeed exist in the church. They are constantly doubting God's incarnation, and they wait for God to leave the earth, return to the third heaven, and to see the real person of God to finally believe. They do not believe in Him because of the words He has spoken during His incarnation. By the time this kind of person believes, everything will be too late, and that's the time they will be condemned by God. The Lord Jesus said, "Thomas, because you have seen Me, you have believed: blessed are they that have not seen, and yet have believed." These words mean that he had already been condemned by the Lord Jesus and that he is a disbeliever. If you truly believe in the Lord and in all He has said, you will be blessed. If you have followed the Lord for a long time but do not believe in His capacity for resurrection, or that He is the almighty God, then you do not have true faith and you will not be able to attain blessings. Only through faith can blessings be attained, and if you don't believe, you will not attain them. Are you only capable of believing in anything if God appears to you, allows you to see Him, and convinces you in person? As a

human being, how are you qualified to ask God to personally appear to you? How are you qualified to make Him personally speak to a corrupt human such as yourself? Moreover, what makes you qualified to need Him to explain everything clearly to you before you will believe? If you possess reason, then you will believe after just reading these words God has uttered. If you truly believe, then it does not matter what He does or what He says. Rather, upon seeing that these words are the truth, you will be one hundred percent convinced that they were said by God and that He did these things, and you will already be prepared to follow Him to the end. You need not doubt this. People who are full of doubts are so deceitful. They simply cannot believe in God. They are always trying to understand those mysteries, and will only believe after they thoroughly comprehend them. Their precondition for believing in God is to have clear answers to these questions: How did God incarnate come? When did He arrive? How long will He stay before He has to leave? Where will He go after He leaves? What is the process of His leaving? How does God incarnate work, and how does He leave? … They want to understand some mysteries; they are here to investigate them, not to seek the truth. They think that they will not be able to believe in God unless they can fathom these mysteries; it is as though their belief has been obstructed. This viewpoint such people have is problematic. Once they have a desire to research mysteries, they do not bother paying attention to the truth or heeding God's words. Could such people know themselves? Self-knowledge does not come easily for them. This isn't to condemn a certain kind of person. If someone doesn't accept the truth and doesn't believe in God's words, then they don't have true faith. They'll just focus on splitting hairs over some words, mysteries, trivial things, or problems people hadn't noticed. But it's also possible that one day God will enlighten them, or their brothers and sisters will help

them by regularly fellowshipping on the truth, and they will turn around. The day this happens, they'll feel that their former views were too absurd, that they were too arrogant and thought far too highly of themselves, and they'll be ashamed.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Recognizing One's Own Misguided Views Can One Truly Transform

The pastors and elders of the religious world are all people who study biblical knowledge and theology; they are hypocritical Pharisees resisting God. … Are those in Christianity and Catholicism who study the Bible, theology, and even the history of God's work truly believers? Are they different from the believers and followers of God about whom He speaks? In God's eyes, are they believers? No, they study theology, they study God, but they do not follow God or bear witness to Him. Their study of God is the same as those who study history, philosophy, law, biology, or astronomy. It's just that they don't like science or other subjects—they specifically like to study theology. What is the outcome of their seeking out bits and pieces of God's work to study God? Can they discover God's existence? No, never. Can they understand God's intentions? (No.) Why? Because they live in words, in knowledge, in philosophy, in the human mind and in human thoughts; they will never see God or be enlightened by the Holy Spirit. How does God classify them? As disbelievers, as nonbelievers. These nonbelievers and disbelievers mingle within the so-called Christian community, acting as believers in God, as Christians, but in reality do they have true worship for God? Do they have true submission? (No.) Why is that? One thing is certain: A considerable number of them do not believe in God's existence in their hearts; they do not believe that God created the world and is sovereign over all things, and they believe even less that God can become flesh. What does this unbelief mean? It means to

doubt and deny. They even adopt an attitude of not hoping that the prophecies spoken by God, especially those concerning disasters, will be fulfilled or come to pass. This is their attitude toward belief in God, and it is the essence and true face of their so-called faith. These people study God because they are particularly interested in the subject and knowledge of theology, and in the historical facts of God's work; they are purely a group of intellectuals studying theology. These intellectuals do not believe in the existence of God, so how do they react when God comes to work, when God's words are fulfilled? What is their first reaction when they hear that God has become flesh and started a new work? "Impossible!" Whoever preaches God's new name and God's new work, they condemn that person, and they even want to kill or eliminate him. What kind of manifestation is this? Is this not the manifestation of a typical antichrist? What difference is there between them and the Pharisees, chief priests, and scribes of old? They are hostile toward God's work, toward God's judgment in the last days, toward God becoming flesh, and even more so, they are hostile to the fulfillment of God's prophecies. They believe, "If you do not become flesh, if you are in the form of a spiritual body, then you are god; if you are incarnated and become a person, then you are not god, and we do not acknowledge you." What does this imply? It means that as long as they are here, they will not allow God to become flesh. Isn't this a typical antichrist? This is a genuine antichrist.

—The Word, Vol. 4. Exposing Antichrists. Item Seven: They Are Wicked, Insidious, and Deceitful (Part Three)

Since we are searching for the footprints of God, it behooves us to search for God's intentions, for the words of God, for His utterances—because wherever there are new words spoken by God, the voice of God is there, and wherever there are the footsteps of God, God's deeds are there.

Wherever there is the expression of God, there God appears, and wherever God appears, there the truth, the way, and the life exist. In seeking God's footprints, you have ignored the words "God is the truth, the way, and the life." And so, many people, even when they receive the truth, do not believe that they have found God's footprints, and still less do they acknowledge the appearance of God. What a grave mistake! The appearance of God cannot be reconciled with man's notions, still less can God appear at the behest of man. God makes His own choices and His own plans when He does His work; moreover, He has His own objectives and His own methods. Whatever work He does, He has no need to discuss it with man or seek his advice, much less to notify each and every person of His work. This is the disposition of God, and it should, moreover, be recognized by everyone. If you desire to witness the appearance of God, to follow God's footsteps, then you must first walk away from your own notions. You must not demand that God do this or that, much less should you place Him within your own confines and limit Him to your own notions. Instead, you should demand of yourselves how you ought to seek God's footprints, how you ought to accept God's appearance, and how you ought to submit to the new work of God: This is what man should do. Since man is not the truth, and is not possessed of the truth, he should seek, accept, and submit.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 1: The Appearance of God Has Ushered in a New Age

Today, God has done new work. You may not be able to accept these words, and they may seem odd to you, but I would advise you not to expose your naturalness, for only those who truly hunger and thirst for righteousness before God can obtain the truth, and only those who are truly devout can be enlightened and guided by Him. Results are obtained by seeking the truth with sober tranquility, not with quarrel and contention.

When I say that "today, God has done new work," I am referring to the matter of God's returning to the flesh. Perhaps these words do not bother you; perhaps you despise them; or even perhaps they are of great interest to you. Whatever the case, I hope that all those who truly yearn for God to appear can face this fact and give it their careful scrutiny, rather than jump to conclusions about it; that is what a wise person should do.

It is not difficult to inquire into such a thing, but it requires each of us to know this one truth: He who is God incarnate shall possess the essence of God, and He who is God incarnate shall possess the expression of God. Since God becomes flesh, He shall bring forth the work He intends to do, and since God becomes flesh, He shall express what He is, and shall be able to bring the truth to man, bestow life upon him, and point the way for him. Flesh that does not have the essence of God is decidedly not the incarnate God; of this there is no doubt. If man intends to inquire into whether it is God's incarnate flesh, then he must corroborate this from the disposition He expresses and the words He speaks. Which is to say, to corroborate whether or not it is God's incarnate flesh, and whether or not it is the true way, one must discriminate on the basis of His essence. And so, in determining whether it is the flesh of God incarnate, the key lies in His essence (His work, His utterances, His disposition, and many other aspects), rather than external appearance. If man scrutinizes only His external appearance, and as a result overlooks His essence, this shows that man is benighted and ignorant. External appearance cannot determine essence; what's more, the work of God can never conform to the notions of man. Did not Jesus' outward appearance run counter to the notions of man? Were not His countenance and dress unable to provide any clues as to His true identity? Did not the earliest Pharisees oppose Jesus precisely because they merely looked at His external appearance, and did not take to heart the words in

His mouth? It is My hope that each and every brother and sister who seeks the appearance of God will not repeat the tragedy of history. You must not become the Pharisees of modern times and nail God to the cross again. You should carefully consider how to welcome the return of God, and you should have a clear mind regarding how to be someone who submits to the truth. This is the responsibility of everyone who is waiting for Jesus to return riding upon a cloud. We should rub our spiritual eyes to make them clear, and not become mired in words of exaggerated fantasy. We should think about the realistic work of God, and take a look at the practical aspect of God. Do not get carried away or lose yourselves in daydreams, always longing for the day when the Lord Jesus, riding upon a cloud, suddenly descends among you, and takes you who have never known or seen Him, and who do not know how to follow His will. It is better to think upon more practical matters!

—The Word, Vol. 1. The Appearance and Work of God. Preface

Your loyalty is in word only, your knowledge is that of thinking and notions, your toils are for the sake of gaining the blessings of heaven, and so what must your faith be like? Even today, you still turn a deaf ear to each and every word of truth. You do not know what God is, you do not know what Christ is, you do not know how to fear Jehovah, you do not know how to enter into the work of the Holy Spirit, and you do not know how to distinguish between the work of God Himself and the misleading of man. You know only to condemn any word of truth expressed by God that does not conform to your own thoughts. Where is your humility? Where is your submission? Where is your loyalty? Where is your desire to seek the truth? Where is your God-fearing heart? I tell you, those who believe in God because of the signs are surely the category that shall be destroyed. Those who are incapable of accepting the words of Jesus who has returned to flesh

are surely the progeny of hell, the descendants of the archangel, the category that shall be subjected to everlasting destruction. Many people may not care what I say, but I still want to tell every so-called saint who follows Jesus that, when you see Jesus descend from the heaven upon a white cloud with your own eyes, this will be the public appearance of the Sun of righteousness. Perhaps that will be a time of great excitement for you, yet you should know that the time when you witness Jesus descend from the heaven is also the time when you go down to hell to be punished. That will be the time of the end of God's management plan and it will be when God rewards the good and punishes the evil. For the judgment of God will have ended before man sees signs, when there is only the expression of truth. Those who accept the truth and do not seek signs, and thus have been purified, shall have returned before the throne of God and entered the Creator's embrace. Only those who persist in the belief that "The Jesus who does not ride upon a white cloud is a false christ" shall be subjected to everlasting punishment, for they only believe in the Jesus who exhibits signs, but do not acknowledge the Jesus who proclaims severe judgment and releases the true way and life. And so it can only be that Jesus deals with them when He openly returns upon a white cloud. They are too stubborn, too confident in themselves, too arrogant. How could such degenerates be rewarded by Jesus? The return of Jesus is a great salvation for those who are capable of accepting the truth, but for those who are unable to accept the truth it is a sign of condemnation. You should choose your own path, and should not blaspheme against the Holy Spirit and reject the truth. You should not be an ignorant and arrogant person, but someone who submits to the guidance of the Holy Spirit and longs for and seeks the truth; only in this way will you benefit. I advise you to tread the path of belief in God with care. Do not jump to conclusions; what is more, do not

be casual and thoughtless in your belief in God. You should know that, at the very least, those who believe in God should possess humble and God-fearing hearts. Those who have heard the truth and yet turn their nose up at it are foolish and ignorant. Those who have heard the truth and yet carelessly jump to conclusions or condemn it are beset by arrogance. No one who believes in Jesus is qualified to curse or condemn others. You should all be someone with sense and who accepts the truth. Perhaps, having heard the way of truth and having read the word of life, you believe that only one in 10,000 of these words are in line with your convictions and the Bible, and then you should continue to seek in that 10,000th of these words. I still advise you to be humble, to not be over-confident, and to not exalt yourself too highly. With the bit of a God-fearing heart you possess, you will gain greater light. If you carefully examine and repeatedly contemplate these words, you shall understand whether or not they are the truth, and whether or not they are life. Perhaps, having only read a few sentences, some people will blindly condemn these words, saying, “This is nothing more than some enlightenment of the Holy Spirit,” or, “This is a false christ come to mislead people.” Those who say such things are blinded by ignorance! You understand too little of the work and wisdom of God, and I advise you to start again from scratch! You must not blindly condemn the words expressed by God because of the appearance of false christs during the last days, and you must not be someone who blasphemes against the Holy Spirit because you are afraid of being misled. Would that not be a great pity? If, after much examination, you still believe that these words are not the truth, are not the way, and are not the expression of God, then you shall ultimately be punished, and you shall be without blessings. If you cannot accept such truth spoken so plainly and so clearly, then are you not unfit for God’s salvation? Are you not someone who is not blessed enough

to return before the throne of God? Think about it! Do not be rash and impetuous, and do not treat belief in God as a game. Think for the sake of your destination, for the sake of your prospects, for the sake of your life, and do not play yourself. Can you accept these words?

—The Word, Vol. 1. The Appearance and Work of God. By the Time You Behold the Spiritual Body of Jesus, God Will Have Made Heaven and Earth Anew

Related Hymns

Be Someone Who Accepts the Truth

Your Attitude Toward the Truth Is Vital

Those Who Reject Christ of the Last Days Are Blasphemers of the Holy Spirit

9. The Notion of the Religious World That: "By Believing in the Lord, They Have Already Been Justified by Faith and Attained Salvation Through Their Faith, and They Do Not Need to Accept the Judgment Work of the Last Days"

In the Bible, Paul says, "That if you shall confess with your mouth the Lord Jesus, and shall believe in your heart that God has raised Him from the dead, you shall be saved. For with the heart man believes to righteousness; and with the mouth confession is made to salvation" (Romans 10:9–10). Because of this, the religious world thinks that when the Lord returns, they will be raptured directly to the kingdom of heaven, so the Lord does not need to perform the work of judgment in the last days.

Words From the Bible

"Not every one that said to Me, Lord, Lord, shall enter into the kingdom of heaven; but he that follows the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Your name, and in Your name have cast out devils, and in Your name done many wonderful works? And then will I profess to them, I never knew you: depart from Me, you that work iniquity" (Matthew 7:21–23).

"Truly, truly, I say to you, Whoever commits sin is the servant of sin. And the servant stays not in the house for ever: but the son stays ever" (John 8:34–35).

"For if we sin willfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Hebrews 10:26–27).

"You shall therefore be holy, for I am holy" (Leviticus 11:45).

"Without holiness no man shall see the Lord" (Hebrews 12:14).

"Blessed are they that wash their robes, that they may have right to the tree of life, and may enter in through the gates into the city" (Revelation 22:14).

"I have yet many things to say to you, but you cannot bear them now. However, when He, the Spirit of truth, is come, He will guide you into all truth" (John 16:12–13).

"For the time is come that judgment must begin at the house of God" (1 Peter 4:17).

"And if any man hears My words, and believes not, I judge him not: for I came not to judge the world, but to save the world. He that rejects Me, and accepts not My words, has one that judges him: the word that I have spoken, the same shall judge him in the last day" (John 12:47–48).

Words of Almighty God of the Last Days

At the time, Jesus' work was the work to redeem all mankind. The sins of all who believed in Him were forgiven; as long as you believed in Him, He would redeem you; if you believed in Him, you were no longer of sin, you were relieved of your sins. This is what it meant to be saved, and to be justified by faith. Yet in those who believed, there remained that which was rebellious and opposed God, and which still had to be slowly removed. Salvation did not mean man had been completely gained by Jesus, but that man was no longer of sin, that he had been forgiven his sins. Provided you believed, you would never more be of sin.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (2)

As man sees it, God's crucifixion had already concluded the work of God's incarnation, redeemed all of mankind, and allowed Him to seize the

key to Hades. Everyone thinks God's work has been fully accomplished. In fact, from God's perspective, only a small part of His work had been accomplished. All He had done was to redeem mankind; He had not conquered mankind, let alone changed man's satanic countenance. That is why God says, "Although My incarnate flesh went through the pain of death, that was not the whole goal of My incarnation. Jesus is My beloved Son and was nailed to the cross for Me, but He did not exhaustively conclude My work. He only did a portion of it." Thus God initiated the second round of plans to continue the work of the incarnation. God's ultimate intention was to perfect and to gain all of the people rescued from Satan's clutches, which was why God prepared, once again, to brave the danger of coming into the flesh.

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (6)

You only know that Jesus shall descend during the last days, but how exactly will He descend? A sinner such as you, who has just been redeemed, and has not been changed, or been perfected by God, can you be in line with God's intentions? For you, you who are still of your old self, it is true that you were saved by Jesus, and that you are not counted as a sinner because of the salvation of God, but this does not prove that you are not sinful, and are not impure. How can you be saintly if you have not been changed? Within, you are beset by impurity, selfish and mean, yet you still wish to descend with Jesus—you should be so lucky! You have missed a step in your belief in God: You have merely been redeemed, but you have not been changed. For you to be in line with God's intentions, God must personally do the work of changing and cleansing you; if you are only redeemed, you will be incapable of attaining sanctity. In this way you will be unqualified to share in the good blessings of God, for you have missed out a step in God's work of managing man, which is the key step of

changing and perfecting. You, a sinner who has just been redeemed, are therefore incapable of directly inheriting God's inheritance.

—The Word, Vol. 1. The Appearance and Work of God. Concerning Appellations and Identity

Though Jesus did much work among man, He only completed the redemption of all mankind and became man's sin offering; He did not rid man of all his corrupt disposition. Fully saving man from the influence of Satan not only required Jesus to become the sin offering and bear the sins of man, but it also required God to do even greater work to rid man completely of his satanically corrupted disposition. And so, now that man has been forgiven of his sins, God has returned to the flesh to lead man into the new age, and begun the work of chastisement and judgment. This work has brought man into a higher realm. All those who submit under His dominion shall enjoy higher truth and receive greater blessings. They shall truly live in the light, and they shall gain the truth, the way, and the life.

—The Word, Vol. 1. The Appearance and Work of God. Preface

Before man was redeemed, many of Satan's poisons had already been planted within him and, after thousands of years of being corrupted by Satan, he has within him an established nature that resists God. Therefore, when man has been redeemed, it is nothing more than a case of redemption in which man is bought at a high price, but the poisonous nature within him has not been eliminated. Man that is so defiled must undergo a change before becoming worthy to serve God. By means of this work of judgment and chastisement, man will fully come to know the filthy and corrupt essence within his own self, and he will be able to change completely and become clean. Only in this way can man become worthy to return before the throne of God. All the work done this day is so that man can be made clean and be changed; through judgment and chastisement by the word, as well as through refinement, man can purge away his corruption and be

made pure. Rather than deeming this stage of work to be that of salvation, it would be more apt to say it is the work of purification. In truth, this stage is that of conquest as well as the second stage in the work of salvation. It is through judgment and chastisement by the word that man arrives at being gained by God, and it is through the use of the word to refine, judge, and disclose that all of the impurities, notions, motives, and individual aspirations within man's heart are completely revealed. For all that man may have been redeemed and forgiven of his sins, it can only be considered as God not remembering the transgressions of man and not treating man in accordance with his transgressions. However, when man, who lives in a body of flesh, has not been set free from sin, he can only continue to sin, endlessly revealing his corrupt satanic disposition. This is the life that man leads, an endless cycle of sinning and being forgiven. The majority of mankind sin in the day only to confess in the evening. This way, even though the sin offering is forever effective for man, it will not be able to save man from sin. Only half the work of salvation has been completed, for man still has a corrupt disposition. … It is not easy for man to become aware of his sins; he has no way of recognizing his own deeply rooted nature, and he must rely on judgment by the word in order to achieve this result. Only thus can man gradually be changed from this point onward.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

Christ of the last days uses a variety of truths to teach man, to expose the substance of man, and to dissect the words and deeds of man. These words comprise various truths, such as man's duty, how man should submit to God, how man should be loyal to God, how man ought to live out normal humanity, as well as the wisdom and the disposition of God, and so on. These words are all directed at the substance of man and his corrupt disposition. In particular, the words that expose how man spurns God are

spoken in regard to how man is an embodiment of Satan, and an enemy force against God. In undertaking His work of judgment, God does not simply make clear the nature of man with a few words; He exposes and prunes over the long term. All these different methods of exposure and pruning cannot be substituted with ordinary words, but with the truth of which man is utterly bereft. Only methods such as these can be called judgment; only through judgment of this kind can man be subdued and thoroughly convinced about God, and moreover gain true knowledge of God. What the work of judgment brings about is man's understanding of the true face of God and the truth about his own rebelliousness. The work of judgment allows man to gain much understanding of the intentions of God, of the purpose of God's work, and of the mysteries that are incomprehensible to him. It also allows man to recognize and know his corrupt essence and the roots of his corruption, as well as to discover the ugliness of man. These effects are all brought about by the work of judgment, for the essence of this work is actually the work of opening up the truth, the way, and the life of God to all those who have faith in Him. This work is the work of judgment done by God.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

The purpose of God's work of chastisement and judgment is in essence meant to purify humanity, for the sake of the ultimate rest; otherwise none of humanity could be classified into different categories according to kind, or enter into rest. This work is humanity's only path to enter into rest. Only God's work of purification will cleanse humans of their unrighteousness, and only His work of chastisement and judgment will bring to light those rebellious elements of humanity, thereby separating those who can be saved from those who cannot, and those who will remain from those who will not.

When this work ends, those people who are allowed to remain will all be cleansed and enter a higher state of humanity in which they will enjoy a more wonderful second human life upon the earth; in other words, they will commence their human day of rest, and coexist with God. After those who are not allowed to remain have been chastised and judged, their true colors will be entirely exposed, after which they will all be destroyed and, like Satan, will no longer be permitted to survive upon the earth. The humanity of the future will no longer include any of this type of people; such people are not fit to enter the land of the ultimate rest, nor are they fit to join in the day of rest that God and humanity will share, for they are the targets of punishment and are evil, unrighteous people. They were redeemed once, and they have also been judged and chastised; they also once labored for God. However, when the final day comes, they will still be eliminated and destroyed due to their evil and as a result of their rebelliousness and inability to be redeemed; they will never again come into being in the world of the future, and will no longer live among the human race of the future. Whether they are spirits of the dead or people still living in the flesh, all evildoers and all those who have not been saved will be destroyed once the holy among humanity enter into rest. As for these evildoing spirits and humans, or the spirits of righteous people and those who do righteousness, regardless of what era they are in, all those who are evil will ultimately be destroyed, and all those who are righteous will survive. Whether a person or spirit will receive salvation is not entirely decided on the basis of the work of the final age; rather, it is determined by whether or not they have resisted or rebelled against God. People in the previous era who committed evil and could not attain salvation will, undoubtedly, be targets for punishment, and those in the current era who commit evil and cannot be saved will surely be targets for punishment, too. Humans are categorized on the basis of good

and evil, not by which epoch they live in. Once thus categorized, they will not be punished or rewarded immediately; rather, God will only carry out His work of punishing evil and rewarding good after He has finished carrying out His work of conquest in the last days. Actually, He has been separating humans into good and evil ever since He started doing His work of mankind's salvation. It is just that He will reward the righteous and punish the evil only after His work has come to an end; it is not that He will separate them into categories upon the completion of His work and then immediately set about the task of punishing evil and rewarding good. Rather, this task will be done only when His work is wholly finished. The entire purpose behind God's ultimate work of punishing evil and rewarding good is to thoroughly purify all humans so that He may bring a purely holy humanity into eternal rest. This stage of His work is the most crucial; it is the final stage of the whole of His work of management. If God did not destroy the evil, but instead allowed them to remain, then every human would still be unable to enter into rest, and God would not be able to bring all of humanity into a better realm. Such work would not be complete. When His work is finished, the whole of humanity will be entirely holy; only in this way will God be able to live in rest peacefully.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

Related Movie Extracts

What Exactly Is the Relationship Between Being Saved and Entering the Kingdom of Heaven?

How Does God Do Judgment Work to Cleanse and Save Man in the Last Days?

Related Experiential Testimonies

This Is How I've Welcomed the Lord

Related Sermons

Does Salvation Through Faith Grant Entrance to God's Kingdom?

Related Hymns

The Work of Judgment Is to Cleanse Man's Corruption

God Judges and Cleanses Man With Words in the Last Days

Those Who Are Not Made Perfect Cannot Receive God's Inheritance

10. The Notion of the Religious World That: "Whoever Believes in the Lord Jesus Will Have Eternal Life"

The religious world clings to the literal meaning of these words in the Bible, "**God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have everlasting life**" (John 3:16), and thinks that so long as they believe in the Lord Jesus they will have eternal life, without needing to accept God's work of judgment in the last days.

Words From the Bible

"Not every one that said to Me, Lord, Lord, shall enter into the kingdom of heaven; but he that follows the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Your name, and in Your name have cast out devils, and in Your name done many wonderful works? And then will I profess to them, I never knew you: depart from Me, you that work iniquity" (Matthew 7:21–23).

"Truly, truly, I say to you, Whoever commits sin is the servant of sin. And the servant stays not in the house for ever: but the son stays ever" (John 8:34–35).

"For if we sin willfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins" (Hebrews 10:26).

"Therefore be you also ready: for in such an hour as you think not the Son of man comes" (Matthew 24:44).

"As the lightning comes out of the east, and shines even to the west; so shall also the coming of the Son of man be" (Matthew 24:27).

"For as the lightning, that lightens out of the one part under heaven, shines to the other part under heaven; so shall also the Son of man be in His day. But first must He suffer many things, and be rejected of this generation" (Luke 17:24–25).

"He that believes on the Son has everlasting life: and he that believes not the Son shall not see life; but the wrath of God stays on him" (John 3:36).

"Whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

Words of Almighty God of the Last Days

Though Jesus did much work among man, He only completed the redemption of all mankind and became man's sin offering; He did not rid man of all his corrupt disposition. Fully saving man from the influence of Satan not only required Jesus to become the sin offering and bear the sins of man, but it also required God to do even greater work to rid man completely of his satanically corrupted disposition. And so, now that man has been forgiven of his sins, God has returned to the flesh to lead man into the new age, and begun the work of chastisement and judgment. This work has brought man into a higher realm. All those who submit under His dominion shall enjoy higher truth and receive greater blessings. They shall truly live in the light, and they shall gain the truth, the way, and the life.

—The Word, Vol. 1. The Appearance and Work of God. Preface

Before man was redeemed, many of Satan's poisons had already been planted within him and, after thousands of years of being corrupted by Satan, he has within him an established nature that resists God. Therefore, when man has been redeemed, it is nothing more than a case of redemption in which man is bought at a high price, but the poisonous nature within him

has not been eliminated. Man that is so defiled must undergo a change before becoming worthy to serve God. By means of this work of judgment and chastisement, man will fully come to know the filthy and corrupt essence within his own self, and he will be able to change completely and become clean. Only in this way can man become worthy to return before the throne of God. All the work done this day is so that man can be made clean and be changed; through judgment and chastisement by the word, as well as through refinement, man can purge away his corruption and be made pure. Rather than deeming this stage of work to be that of salvation, it would be more apt to say it is the work of purification. In truth, this stage is that of conquest as well as the second stage in the work of salvation. It is through judgment and chastisement by the word that man arrives at being gained by God, and it is through the use of the word to refine, judge, and disclose that all of the impurities, notions, motives, and individual aspirations within man's heart are completely revealed. For all that man may have been redeemed and forgiven of his sins, it can only be considered as God not remembering the transgressions of man and not treating man in accordance with his transgressions. However, when man, who lives in a body of flesh, has not been set free from sin, he can only continue to sin, endlessly revealing his corrupt satanic disposition. This is the life that man leads, an endless cycle of sinning and being forgiven. The majority of mankind sin in the day only to confess in the evening. This way, even though the sin offering is forever effective for man, it will not be able to save man from sin. Only half the work of salvation has been completed, for man still has a corrupt disposition. … It is not easy for man to become aware of his sins; he has no way of recognizing his own deeply rooted nature, and he must rely on judgment by the word in order to achieve this result. Only thus can man gradually be changed from this point onward.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

You only know that Jesus shall descend during the last days, but how exactly will He descend? A sinner such as you, who has just been redeemed, and has not been changed, or been perfected by God, can you be in line with God's intentions? For you, you who are still of your old self, it is true that you were saved by Jesus, and that you are not counted as a sinner because of the salvation of God, but this does not prove that you are not sinful, and are not impure. How can you be saintly if you have not been changed? Within, you are beset by impurity, selfish and mean, yet you still wish to descend with Jesus—you should be so lucky! You have missed a step in your belief in God: You have merely been redeemed, but you have not been changed. For you to be in line with God's intentions, God must personally do the work of changing and cleansing you; if you are only redeemed, you will be incapable of attaining sanctity. In this way you will be unqualified to share in the good blessings of God, for you have missed out a step in God's work of managing man, which is the key step of changing and perfecting. You, a sinner who has just been redeemed, are therefore incapable of directly inheriting God's inheritance.

—The Word, Vol. 1. The Appearance and Work of God. Concerning Appellations and Identity

The first incarnation was to redeem man from sin, to redeem him by means of the fleshly body of Jesus, that is, He saved man from the cross, but the corrupt satanic disposition still remained within man. The second incarnation is no longer to serve as a sin offering but rather to save fully those who were redeemed from sin. This is done so that those who have been forgiven may be delivered from their sins and made fully clean, and by attaining a changed disposition, break free of Satan's influence of darkness and return before the throne of God. Only in this way can man be fully sanctified. After the Age of Law had come to an end, and beginning with

the Age of Grace, God began the work of salvation, which continues until the last days when, in judging and chastising the human race for their rebelliousness, He will completely purify mankind. Only then will God conclude His work of salvation and enter into rest.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

The work of the last days is to speak words. Great changes can be effected in man by means of words. The changes now effected in these people upon their accepting these words are much greater than those effected in people upon their accepting the signs and wonders of the Age of Grace. For, in the Age of Grace, the demons were cast out from man with the laying on of hands and prayer, but the corrupt dispositions within man still remained. Man was healed of his sickness and forgiven his sins, but as for just how man was to be purged of the corrupt satanic dispositions within him, this work had yet to be done. Man was only saved and forgiven his sins for his faith, but the sinful nature of man was not extirpated and still remained within him. The sins of man were forgiven through the agency of the incarnate God, but this did not mean that man no longer had sin within him. The sins of man could be forgiven through the sin offering, but as for just how man can be made to sin no more, and how his sinful nature may be extirpated completely and transformed, he has no way of solving this problem. The sins of man were forgiven, and this is because of the work of God's crucifixion, but man continued to live within his corrupt satanic disposition of old. This being so, man must be completely saved from his corrupt satanic disposition, so that his sinful nature may be completely extirpated, never to develop again, thus enabling the disposition of man to be transformed. This would require man to grasp the path of growth in life, to grasp the way of life, and to grasp the way to change his disposition. Furthermore, it would require man to act in accordance with this path, so

that his disposition may gradually be changed and he may live under the shining of the light, so that all that he does may be in accord with the intentions of God, so that he may cast away his corrupt satanic disposition, and so that he may break free from Satan's influence of darkness, thereby emerging fully from sin. Only then will man receive complete salvation. At the time that Jesus was doing His work, man's knowledge of Him was still vague and unclear. Man always believed Him to be the son of David, and proclaimed Him to be a great prophet, the benevolent Lord who redeemed man's sins. Some, on the strength of their faith, were healed just from touching the edge of His garment; the blind could see and even the dead could be restored to life. However, man was unable to discover the corrupt satanic disposition deeply rooted within himself, neither did he know how to cast it away. Man received much grace, such as the peace and happiness of the flesh, the faith of one member bringing blessing on an entire family, the healing of sickness, and so on. The rest were the good deeds of man and his godly appearance; if someone could live on the basis of these, they were considered an acceptable believer. Only believers of this kind could enter heaven after death, which meant that they were saved. But, in their lifetime, these people did not understand at all the way of life. All they did was to commit sins and then confess their sins in a constant cycle without any path to change their disposition: Such was the condition of man in the Age of Grace. Has man received complete salvation? No! Therefore, after that stage of work was finished, there still remained the work of judgment and chastisement. This stage is to make man pure by means of the word, and thereby give him a path to follow. This stage would not be fruitful or meaningful if it continued with the casting out of demons, for it would fail to extirpate man's sinful nature, and man would come to a standstill at the forgiveness of his sins. Through the sin offering, man has been forgiven his

sins, for the work of the crucifixion has already come to an end and God has prevailed over Satan. But the corrupt disposition of man still remaining within him, man can still sin and resist God, and God has not gained mankind. That is why in this stage of work God uses the word to expose the corrupt disposition of man, causing him to practice in accordance with the right path. This stage is more meaningful than the previous one, as well as more fruitful, for now it is the word that directly supplies man's life and enables the disposition of man to be completely renewed; it is a much more thorough stage of work. Therefore, the incarnation in the last days has completed the significance of God's incarnation and completely finished God's management plan for man's salvation.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

Christ of the last days uses a variety of truths to teach man, to expose the substance of man, and to dissect the words and deeds of man. These words comprise various truths, such as man's duty, how man should submit to God, how man should be loyal to God, how man ought to live out normal humanity, as well as the wisdom and the disposition of God, and so on. These words are all directed at the substance of man and his corrupt disposition. In particular, the words that expose how man spurns God are spoken in regard to how man is an embodiment of Satan, and an enemy force against God. In undertaking His work of judgment, God does not simply make clear the nature of man with a few words; He exposes and prunes over the long term. All these different methods of exposure and pruning cannot be substituted with ordinary words, but with the truth of which man is utterly bereft. Only methods such as these can be called judgment; only through judgment of this kind can man be subdued and thoroughly convinced about God, and moreover gain true knowledge of God. What the work of judgment brings about is man's understanding of the

true face of God and the truth about his own rebelliousness. The work of judgment allows man to gain much understanding of the intentions of God, of the purpose of God's work, and of the mysteries that are incomprehensible to him. It also allows man to recognize and know his corrupt essence and the roots of his corruption, as well as to discover the ugliness of man. These effects are all brought about by the work of judgment, for the essence of this work is actually the work of opening up the truth, the way, and the life of God to all those who have faith in Him. This work is the work of judgment done by God.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

Christ of the last days brings life, and brings the enduring and everlasting way of truth. This truth is the path by which man gains life, and it is the only path by which man shall know God and be approved by God. If you do not seek the way of life provided by Christ of the last days, then you shall never gain the approval of Jesus, and shall never be qualified to enter the gate of the kingdom of heaven, for you are both a puppet and prisoner of history. Those who are controlled by regulations, by words, and shackled by history will never be able to gain life nor gain the perpetual way of life. This is because all they have is turbid water which has been clung to for thousands of years instead of the water of life that flows from the throne. Those who are not supplied with the water of life will forever remain corpses, playthings of Satan, and sons of hell. How, then, can they behold God? If you only try to hold on to the past, only try to keep things as they are by standing still, and do not try to change the status quo and discard history, then will you not always be against God? The steps of God's work are vast and mighty, like surging waves and rolling thunders—yet you sit passively awaiting destruction, clinging to your folly and doing

nothing. In this way, how can you be considered someone who follows the footsteps of the Lamb? How can you justify the God that you hold on to as a God who is always new and never old? And how can the words of your yellowed books carry you across into a new age? How can they lead you to seek the steps of God's work? And how can they take you up to heaven? What you hold in your hands are words that can provide but temporary solace, not truths that are capable of giving life. The words of scriptures you read can only enrich your tongue and are not words of philosophy that can help you know human life, much less the paths that can lead you to perfection. Does this discrepancy not give you cause for reflection? Does it not make you realize the mysteries contained within? Are you capable of delivering yourself to heaven to meet God on your own? Without the coming of God, can you take yourself into heaven to enjoy family happiness with God? Are you still dreaming now? I suggest, then, that you stop dreaming and look at who is working now—look to see who is now carrying out the work of saving man during the last days. If you do not, you shall never gain the truth, and shall never gain life.

Those who wish to gain life without relying on the truth spoken by Christ are the most ridiculous people on earth, and those who do not accept the way of life brought by Christ are lost in fantasy. And so I say that those who do not accept Christ of the last days shall forever be loathed by God. Christ is man's gateway to the kingdom during the last days, and there are none who can go around Him. None may be perfected by God except through Christ. You believe in God, and so you must accept His words and submit to His way. You cannot only think of gaining blessings while being incapable of accepting the truth and incapable of accepting the provision of life. Christ comes during the last days so that all those who truly believe in Him may be provided with life. His work is for the sake of concluding the

old age and entering the new one, and His work is the path that must be taken by all those who would enter the new age. If you are incapable of acknowledging Him, and instead condemn, blaspheme, or even persecute Him, then you are bound to burn for eternity and shall never enter the kingdom of God.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

Related Movie Extracts

Only Those Who Follow God's Footsteps Can Attain the Way of Eternal Life

In the Last Days, God Expresses the Truth and Bestows Upon Man the Way of Eternal Life

Differences Between the Way of Repentance and the Way of Eternal Life

Related Hymns

Christ of the Last Days Has Brought the Age of Kingdom

Christ of the Last Days Brings the Way of Eternal Life

11. The Notion of the Religious World That: "God Has Not Spoken Any More Words or Done Any More Work Than What Is Recorded in the Bible, Anything That Goes Beyond the Bible Is Heresy"

The religious world believes that all of God's words and work are recorded in the Bible, that the truths contained in the Bible are complete, that God will not say anything more or perform any more work other than what is already in the Bible, and that anything that goes beyond the Bible is heresy. As such, they think that believers in the Lord must cling to the Bible, and that when the Lord returns they will then be caught up into the kingdom of heaven.

Words From the Bible

"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written" (John 21:25).

"I have yet many things to say to you, but you cannot bear them now. However, when He, the Spirit of truth, is come, He will guide you into all truth" (John 16:12–13).

"He that has an ear, let him hear what the Spirit says to the churches" (Revelation 2:7).

"Go your way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand" (Daniel 12:9–10).

"Search the scriptures; for in them you think you have eternal life: and they are they which testify of Me. And you will not come to Me, that you might have life" (John 5:39–40).

"These are they which follow the Lamb wherever He goes" (Revelation 14:4).

Words of Almighty God of the Last Days

The things that are recorded in the Bible are limited; they cannot represent the work of God in its entirety. The Four Gospels have fewer than one hundred chapters altogether, in which are written a finite number of happenings, such as Jesus cursing the fig tree, Peter's three denials of the Lord, Jesus appearing to the disciples following His crucifixion and resurrection, teaching about fasting, teaching about prayer, teaching about divorce, the birth and genealogy of Jesus, Jesus' appointment of the disciples, and so forth. However, man values them as treasures, even comparing the work of today against them. They even believe that all the work Jesus did in His life amounted only to so much, as if God were only capable of doing this much and nothing further. Is this not absurd?

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (1)

If you wish to see the work of the Age of Law, and to see how the Israelites followed the way of Jehovah, then you must read the Old Testament; if you wish to understand the work of the Age of Grace, then you must read the New Testament. But how do you see the work of the last days? You must accept the leadership of the God of today, and enter into the work of today, for this is the new work, and no one has previously recorded it in the Bible. Today, God has become flesh and selected other chosen ones in China. God works in these people, He continues on from His work on earth, and continues on from the work of the Age of Grace. The work of

today is a path that man has never walked, and a way that no one has ever seen. It is work that has never been done before—it is God's latest work on earth. Thus, work that has never been done before is not history, because now is now, and has yet to become the past. People do not know that God has done greater, newer work on earth, and outside of Israel, that it has already gone beyond the scope of Israel, and beyond the foretelling of the prophets, that it is new and marvelous work outside of the prophecies, and newer work beyond Israel, and work that people can neither perceive nor imagine. How could the Bible contain explicit records of such work? Who could have recorded every single bit of today's work, without omission, in advance? Who could have recorded this mightier, wiser work that defies convention, in that moldy old book? The work of today is not history, and as such, if you wish to walk the new path of today, then you must depart from the Bible, you must go beyond the books of prophecy or history in the Bible. Only then will you be able to walk the new path properly, and only then will you be able to enter into the new realm and the new work. … Since there is a higher way, why study that low, outdated way? Since there are newer utterances, and newer work, why live amid old historical records? The new utterances can provide for you, which proves that this is the new work; the old records cannot sate you, or satisfy your current needs, which proves that they are history, and not the work of the here and now. The highest way is the newest work, and with the new work, no matter how high the way of the past, it is just history that people are looking back on, and no matter its value as reference, it is still the old way. Even though it is recorded in the "holy book," the old way is history; even though there is no record of it in the "holy book," the new way is of the here and now. This way can save you, and this way can change you, for this is the work of the Holy Spirit.

The Bible is a historical book, and if you had eaten and drunk the Old Testament during the Age of Grace—if you had put into practice what was required in the time of the Old Testament during the Age of Grace—Jesus would have rejected you, and condemned you; if you had applied the Old Testament to the work of Jesus, you would have been a Pharisee. If, today, you put the Old and New Testament together to eat and drink, and practice, then the God of today will condemn you; you will have fallen behind the Holy Spirit's work of today! If you eat and drink the Old Testament and the New Testament, then you are outside the stream of the Holy Spirit! During the time of Jesus, Jesus led the Jews and all those who followed Him according to the Holy Spirit's work in Him at the time. He did not take the Bible as the basis of what He did, but spoke according to His work; He paid no heed to what the Bible said, nor did He search in the Bible for a path to lead His followers. Right from when He began to work, He spread the way of repentance—a word of which there was absolutely no mention in the prophecies of the Old Testament. Not only did He not act according to the Bible, but He also led a new path, and did new work. Never did He refer to the Bible when He preached. During the Age of Law, no one had ever been able to perform His miracles of healing the sick and casting out demons. So, too, were His work, His teachings, and the authority and power of His words beyond any man in the Age of Law. Jesus simply did His newer work, and even though many people condemned Him using the Bible—and even used the Old Testament to crucify Him—His work surpassed the Old Testament; if this were not so, why did people nail Him to the cross? Was it not because it said nothing in the Old Testament of His teaching, and His ability to heal the sick and cast out demons? His work was done to lead a new path, it was not to deliberately pick a fight against the Bible, or to

deliberately dispense with the Old Testament. He simply came to perform His ministry, to bring the new work to those who yearned for and sought Him. He did not come to explain the Old Testament or uphold its work. His work was not in order to allow the Age of Law to continue developing, for His work gave no consideration to whether it had the Bible as its base; Jesus simply came to do the work that He ought to do. Thus, He did not explain the prophecies of the Old Testament, nor did He work according to the words of the Old Testament Age of Law. He ignored what the Old Testament said, He cared not whether it agreed with His work or not, and cared not what others knew of His work, or how they condemned it. He simply kept doing the work that He ought to do, even though many people used the foretelling of the prophets of the Old Testament to condemn Him. To people, it appeared as if His work had no basis, and there was much of it that was at odds with the records of the Old Testament. Was this not man's fallaciousness? Do regulations need to be applied to the work of God? And must God work according to the foretelling of prophets? After all, which is greater: God or the Bible? Why must God work according to the Bible? Could it be that God has no right to exceed the Bible? Can God not depart from the Bible and do other work? Why did Jesus and His disciples not keep the Sabbath? If He were to practice in light of the Sabbath and according to the commandments of the Old Testament, why did Jesus not keep the Sabbath after He came, but instead washed feet, covered head, broke bread, and drank wine? Is this not all absent from the commandments of the Old Testament? If Jesus honored the Old Testament, why did He break with these regulations? You should know which came first, God or the Bible! Being the Lord of the Sabbath, could He not also be the Lord of the Bible?

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (1)

At the time, Jesus only gave His disciples a series of sermons in the Age of Grace on such subjects as how to practice, how to gather together, how to supplicate in prayer, how to treat others, and so forth. The work He carried out was that of the Age of Grace, and He expounded only on how the disciples and those who followed Him ought to practice. He only did the work of the Age of Grace, and none of the work of the last days. When Jehovah set down the Old Testament law in the Age of Law, why did He not then do the work of the Age of Grace? Why did He not make clear in advance the work of the Age of Grace? Would this not have helped man to accept it? He only prophesied that a male infant would be born and come to power, but He did not carry out in advance the work of the Age of Grace. The work of God in each age has clear boundaries; He does only the work of the current age, and never carries out the next stage of work in advance. Only thus can His representative work of each age be brought to the fore. Jesus spoke only of the signs of the last days, of how to be patient and how to be saved, of how to repent and confess, and of how to bear the cross and endure suffering; never did He speak of how man in the last days should achieve entry, nor of how he should seek to satisfy God's intentions. As such, is it not ridiculous to search the Bible for God's work of the last days? What can you see by merely clutching the Bible? Be it an expositor of the Bible or a preacher, who could have seen the work of today in advance?

—The Word, Vol. 1. The Appearance and Work of God. How Can Man Who Has Delimited God in His Notions Receive the Revelations of God?

No one knows the reality of the Bible: that it is nothing more than a historical record of God's work, and a testament to the previous two stages of God's work, and that it offers you no understanding of the aims of God's work. Everyone who has read the Bible knows that it documents the two stages of God's work during the Age of Law and the Age of Grace. The Old

Testament chronicles the history of Israel and Jehovah's work from the time of creation until the end of the Age of Law. The New Testament records Jesus' work on earth, which is in the Four Gospels, as well as the work of Paul—are these not historical records? Bringing up the things of the past today makes them history, and no matter how true or real they might be, they are still history—and history cannot address the present, for God does not look back on history! And so, if you only understand the Bible, and understand nothing of the work God intends to do today, and if you believe in God but do not seek the work of the Holy Spirit, then you do not understand what it means to seek God. If you read the Bible in order to study the history of Israel, to research the history of God's creation of all the heavens and earth, then you do not believe in God. But today, since you believe in God, and pursue life, since you pursue the knowledge of God, and do not pursue dead words and doctrines or an understanding of history, you must seek God's intentions of today, and you must look for the direction of the Holy Spirit's work. If you were an archeologist you could read the Bible—but you are not, you are one of those who believe in God, and you had best seek God's intentions of today.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (4)

God Himself is life, and the truth, and His life and truth coexist. Those who are incapable of gaining the truth shall never gain life. Without the guidance, support, and provision of the truth, you shall only gain words, doctrines, and, above all, death. God's life is ever-present, and His truth and life coexist. If you cannot find the source of truth, then you will not gain the nourishment of life; if you cannot gain the provision of life, then you will surely have no truth, and so apart from imaginations and notions, the entirety of your body shall be nothing but your flesh—your stench-ridden flesh. Know that the words of books do not count as life, the records of

history cannot be worshiped as the truth, and the regulations of the past cannot serve as an account of words presently spoken by God. Only that which is expressed by God when He comes to earth and lives among man is the truth, life, God's intentions, and His current way of working. If you apply the records of words spoken by God during ages past to today, that makes you an archaeologist, and the best way of describing you is as an expert on historical heritage. That is because you always believe in traces of the work that God did in times past, only believe in the shadow of God left from when He previously worked among man, and only believe in the way that God gave to His followers in former times. You do not believe in the direction of God's work today, do not believe in the glorious countenance of God today, and do not believe in the way of truth presently expressed by God. And so you are undeniably a daydreamer who is completely out of touch with reality. If now you still cling to words that are incapable of bringing life to man, then you are a hopeless piece of deadwood,[a] for you are too conservative, too intractable, too impervious to reason!

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

Footnotes:

a. A piece of deadwood: a Chinese idiom, meaning "beyond help."

God will target His words at people of various ethnicities and backgrounds, and He will conquer all of mankind and end the old age. As such, how could He wrap it all up after just expressing such a small portion of His words? It is simply that His work is divided into different time periods and different stages; He is working in accordance with His plan and expressing His words in accordance with His steps. How could man possibly fathom God's omnipotence and wisdom? The fact I wish to explain here is this: What God is and has is eternally inexhaustible and infinite. God

is the source of life and all things; He cannot be fathomed by any created being. Lastly, I must continue to remind everybody: Do not delimit God in books, in words, or in His past utterances ever again. There is only one word to describe the characteristic of God's work: new. He does not like to take old paths or repeat His work; moreover, He does not want people to worship Him by delimiting Him within a certain scope. This is God's disposition.

—The Word, Vol. 1. The Appearance and Work of God. Afterword

Related Movie Extracts

Are All of God's Work and Words in the Bible?

Are All of God's Words and Work Recorded in the Bible?

Related Sermons

Is It True That All God's Work and Words Are in the Bible?

Related Hymns

God Has Done Greater and Newer Work Among the Gentiles in the Last Days

God's Believers Should Seek His Present Intentions

12. The Notion of the Religious World That: "The Entire Bible Was Inspired by God, All the Words in the Bible Are God's Words"

In the Bible, Paul says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:16). Therefore, the religious world thinks that the entire Bible was inspired by God, and that all the words in the Bible are God's words.

Words of Almighty God of the Last Days

Today, people believe the Bible is God, and that God is the Bible. So, too, do they believe that all the words of the Bible were the only words God spoke, and that they were all said by God. Those who believe in God even think that, although all of the sixty-six books of the Old and New Testament were written by people, they were all given by inspiration of God, and a record of the utterances of the Holy Spirit. This is the distorted comprehension of man, and it does not completely accord with the facts. In fact, apart from the books of prophecy, most of the Old Testament is a historical record. Some of the epistles of the New Testament come from people's experiences, and some come from the enlightenment of the Holy Spirit; the Pauline epistles, for example, arose from the work of a man, they were all the result of the Holy Spirit's enlightenment, and they were written for the churches, and were words of exhortation and encouragement for the brothers and sisters of the churches. They were not words spoken by the Holy Spirit—Paul could not speak on behalf of the Holy Spirit, and neither was he a prophet, much less did he see the visions that John beheld. His epistles were written for the churches of Ephesus, Corinth, Galatia, and other churches. And thus, the Pauline epistles of the New Testament are

epistles that Paul wrote for the churches, and not inspirations from the Holy Spirit, nor are they the direct utterances of the Holy Spirit. They are merely words of exhortation, comfort, and encouragement that he wrote for the churches during the course of his work. So, too, are they a record of much of Paul's work at the time. They were written for all who are brothers and sisters in the Lord, so that the brothers and sisters of the churches at that time would obey his advice and follow the way of repentance of the Lord Jesus. By no means did Paul say that, be they the churches of that time or of the future, all must eat and drink the things he wrote, nor did he say that his words all came from God. According to the circumstances of the church at that time, he simply communed with the brothers and sisters, and exhorted them, and inspired belief in them, and he simply preached or reminded people and exhorted them. His words were based upon his own burden, and he supported the people through these words. He did the work of an apostle of the churches of that time, he was a worker who was used by the Lord Jesus, and thus he must take on the responsibility for the churches, and must undertake the work of the churches, he had to learn about the states of the brothers and sisters—and because of this, he wrote epistles for all of the brothers and sisters in the Lord. All he said that was edifying and positive to people was right, but it did not represent the utterances of the Holy Spirit, and it could not represent God. It is an egregious understanding, and a tremendous blasphemy, for people to treat the records of a man's experiences and a man's epistles as the words spoken by the Holy Spirit to the churches! That is particularly true when it comes to the epistles that Paul wrote for the churches, for his epistles were written for the brothers and sisters based on the circumstances and situation of each church at the time, and were in order to exhort the brothers and sisters in the Lord, so that they could receive the grace of the Lord Jesus. His epistles were in order to

rouse the brothers and sisters of that time. It can be said that this was his own burden, and was also the burden given to him by the Holy Spirit; after all, he was an apostle who led the churches of the time, who wrote epistles for the churches and exhorted them—that was his responsibility. His identity was merely that of a working apostle, and he was merely an apostle who was sent by God; he was not a prophet, nor a foreteller. To him, his own work and the lives of the brothers and sisters were of the utmost importance. Thus, he could not speak on behalf of the Holy Spirit. His words were not the words of the Holy Spirit, much less could they be said to be the words of God, for Paul was nothing more than a created being, and was certainly not the incarnation of God. His identity was not the same as that of Jesus. The words of Jesus were the words of the Holy Spirit, they were the words of God, for His identity was that of Christ—the Son of God. How could Paul be His equal? If people see the epistles or words like Paul's as the utterances of the Holy Spirit, and worship them as God, then it can only be said that they are too indiscriminating. To speak more harshly, is this not simply blasphemy? How could a man talk on behalf of God? And how could people bow down before the records of his epistles and of the words he spoke as if they were a holy book, or a heavenly book? Could the words of God be casually uttered by a man? How could a man talk on behalf of God? And so, what say you—could the epistles that he wrote for the churches not be tainted with his own ideas? How could they not be tainted with human ideas? He wrote epistles for the churches based on his personal experiences and his own knowledge. For instance, Paul wrote an epistle to the Galatian churches which contained a certain opinion, and Peter wrote another, which had another view. Which of them came from the Holy Spirit? No one can say for sure. Thus, it can only be said that they both bore a burden for the churches, yet their letters represent their stature,

they represent their provision and support for the brothers and sisters, and their burden toward the churches, and they only represent human work—they were not entirely of the Holy Spirit. If you say that his epistles are the words of the Holy Spirit, then you are absurd, and you are committing blasphemy! The Pauline epistles and the other epistles of the New Testament are equivalent to the memoirs of the more recent spiritual figures: They are on a par with the books of Watchman Nee or the experiences of Lawrence, and so on. It is simply that the books of recent spiritual figures are not compiled into the New Testament, yet the essence of these people was the same: They were people who were used by the Holy Spirit during a certain period, and they could not directly represent God.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (3)

Not everything in the Bible is a record of the words personally spoken by God. The Bible simply documents the previous two stages of God's work, of which one part is a record of the foretelling of the prophets, and one part is the experiences and knowledge written by people used by God throughout the ages. Human experiences are tainted with human opinions and knowledge, and this is something which is unavoidable. In many of the books of the Bible are human notions, human biases, and humans' distorted comprehension. Of course, most of the words are the result of the enlightenment and illumination of the Holy Spirit, and they are correct understandings—yet it still cannot be said that they are entirely accurate expressions of the truth. Their views on certain things are nothing more than knowledge derived from personal experience, or the enlightenment of the Holy Spirit. The foretelling of the prophets was personally instructed by God: The prophecies of the like of Isaiah, Daniel, Ezra, Jeremiah, and Ezekiel came from the direct instruction of the Holy Spirit; these people

were seers, they had received the Spirit of prophecy, and they were all prophets of the Old Testament. During the Age of Law, these people, who had received the inspirations of Jehovah, spoke many prophecies, which were directly instructed by Jehovah.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (3)

During the Old Testament Age of Law, the great number of prophets raised up by Jehovah spoke prophecy for Him, they gave instructions to various tribes and nations, and foretold the work that Jehovah would do. These people who had been raised up had all been given the Spirit of prophecy by Jehovah: They were able to see the visions from Jehovah, and hear His voice, and thus they were inspired by Him and wrote prophecy. The work they did was the expression of the voice of Jehovah, the expression of the prophecy of Jehovah, and Jehovah's work at the time was simply to guide people using the Spirit; He did not become flesh, and people saw nothing of His face. Thus, He raised up many prophets to do His work, and gave them oracles that they passed on to every tribe and clan of Israel. Their work was to speak prophecy, and some of them wrote down Jehovah's instructions to them to show to others. Jehovah raised these people up to speak prophecy, to foretell the work of the future or the work still to be done during that time, so that people could behold the wondrousness and wisdom of Jehovah. These books of prophecy were quite different from the other books of the Bible; they were words spoken or written by those who had been given the Spirit of prophecy—by those who had gained the visions or voice from Jehovah. Apart from the books of prophecy, everything else in the Old Testament is made up of records made by people after Jehovah had finished His work. These books cannot stand in for the foretelling spoken by the prophets raised up by Jehovah, just as Genesis and Exodus cannot be compared to the Book of Isaiah and the

Book of Daniel. The prophecies were spoken before the work had been carried out; the other books, meanwhile, were written after the work had been finished, which was what people were capable of. The prophets of that time were inspired by Jehovah and spoke some prophecy, they spoke many words, and they prophesied the things of the Age of Grace, as well as the destruction of the world in the last days—the work that Jehovah planned to do. The remaining books all record the work done by Jehovah in Israel. … In this way, what is recorded in the Old Testament of the Bible is purely God's work in Israel at that time. The words spoken by the prophets, by Isaiah, Daniel, Jeremiah, and Ezekiel … their words foretell His other work on earth, they foretell the work of Jehovah God Himself. All this came from God, it was the work of the Holy Spirit, and apart from these books of the prophets, everything else is a record of people's experiences of Jehovah's work at the time.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (1)

Today, who among you dare to say that all the words spoken by those who were used by the Holy Spirit came from the Holy Spirit? Does anyone dare to say such things? If you do say such things, then why was Ezra's book of prophecy discarded, and why was the same thing done to the books of those ancient saints and prophets? If they all came from the Holy Spirit, then why do you dare to make such capricious choices? Are you qualified to choose the work of the Holy Spirit? Many stories from Israel were also discarded. And if you believe that these writings of the past all came from the Holy Spirit, then why were some of the books discarded? If they all came from the Holy Spirit, they should all have been kept, and sent to the brothers and sisters of the churches to read. They should not have been chosen or discarded by human will; it is wrong to do that. Saying that the experiences of Paul and John were mixed with their personal insights does

not mean that their experiences and knowledge came from Satan, but only that they had things that came from their personal experiences and insights. Their knowledge was according to the background of their actual experiences at the time, and who could confidently say that all of it came from the Holy Spirit? If the Four Gospels all came from the Holy Spirit, then why is it that Matthew, Mark, Luke and John each said something different about the work of Jesus? If you do not believe this, then look at the accounts in the Bible of how Peter denied the Lord three times: They are all different, and they each have their own characteristics. Many who are ignorant say, "God incarnate is also a man, so can the words He speaks completely come from the Holy Spirit? If the words of Paul and John were mixed with human will, then are the words that He speaks really not mixed with human will?" People who say such things are blind and ignorant! Carefully read the Four Gospels; read what they recorded about the things that Jesus did, and the words He spoke. Each account is quite simply different, and each has its own perspective. If what was written by the authors of these books all came from the Holy Spirit, then it should all be the same and consistent. Why then are there discrepancies? Is man not extremely foolish, to be unable to see this?

—The Word, Vol. 1. The Appearance and Work of God. Concerning Appellations and Identity

The Gospel of Matthew of the New Testament documents Jesus' genealogy. At the start, it says that Jesus was a descendant of Abraham and of David, and the son of Joseph; next it says that Jesus was conceived by the Holy Spirit, and born of a virgin—which would mean He was not the son of Joseph or the descendant of Abraham and of David. The genealogy, though, insists on associating Jesus with Joseph. Next, the genealogy begins to record the process by which Jesus was born. It says Jesus was conceived by the Holy Spirit, that He was born of a virgin, and not the son of Joseph.

Yet in the genealogy it is clearly written that Jesus was the son of Joseph, and because the genealogy is written for Jesus, it records forty-two generations. When it goes to the generation of Joseph, it hurriedly says that Joseph was the husband of Mary, words which are given in order to prove that Jesus was the descendant of Abraham. Is this not a contradiction? The genealogy clearly documents Joseph's ancestry, it is obviously the genealogy of Joseph, but Matthew insists that it is the genealogy of Jesus. Does this not deny the fact of Jesus' conception by the Holy Spirit? Thus, is the genealogy by Matthew not a human idea? It is ridiculous! This is how you can know that this book did not come entirely from the Holy Spirit. There are, perhaps, some people who think that God must have a genealogy on earth, as a result of which they assign Jesus as the forty-second generation of Abraham. That is really ridiculous! After arriving on earth, how could God have a genealogy? If you say that God has a genealogy, do you not rank Him among the created beings? For God is not of the earth, He is the Lord of creation, and although He is of flesh, He is not of the same substance as man. How could you rank God as being of the same kind as a created being? Abraham cannot represent God; he was the object of Jehovah's work at the time, he was merely a faithful servant approved of by Jehovah, and he was one of the people of Israel. How could he be an ancestor of Jesus?

Who wrote the genealogy of Jesus? Did Jesus Himself write it? Did Jesus personally say to them, "Write My genealogy"? It was recorded by Matthew after Jesus was nailed to the cross. At the time, Jesus had done much work that was incomprehensible to His disciples, and had not provided any explanation. After He left, the disciples began to preach and work everywhere, and for the sake of that stage of work, they began writing the epistles and the books of gospel. The books of gospel of the New

Testament were recorded twenty to thirty years after Jesus was crucified. Before, the people of Israel only read the Old Testament. That is to say, at the beginning of the Age of Grace people read the Old Testament. The New Testament only appeared during the Age of Grace. The New Testament did not exist when Jesus worked; the people after He was resurrected and ascended to heaven recorded His work. Only then were there the Four Gospels, in addition to which were also the epistles of Paul and Peter, as well as the Book of Revelation. More than three hundred years after Jesus ascended to heaven, subsequent generations collated these documents selectively, and only then was there the New Testament of the Bible. Only after this work had been completed was there the New Testament; it did not exist previously. God had done all that work, and Paul and the other apostles had written so many epistles to the churches at various locations. People after them combined their epistles, and appended the greatest vision recorded by John on the island of Patmos, in which was prophesied God's work of the last days. People made this sequence, which is different from the utterances of today. What is recorded today is according to the steps of God's work; what people engage with today is the work personally done by God, and the words personally uttered by Him. You—mankind—do not need to interfere; the words, which come directly from the Spirit, have been arranged step by step, and are different from the arrangement of man's records. What they recorded, it can be said, was according to their level of education and human caliber. What they recorded was the experiences of men, and each had their own means of recording and knowing, and each record was different. Thus, if you worship the Bible as God you are extremely ignorant and stupid! Why do you not seek the work of the God of today? Only the work of God can save man. The Bible cannot save man, people could read it for several thousand years and still there would not be

the slightest change in them, and if you worship the Bible you will never gain the work of the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (3)

The Bible is a historical record of God's work in Israel, and documents many of the foretelling of ancient prophets as well as some of the utterances of Jehovah in His work at that time. Thus, people all look upon this book as holy (for God is holy and great). Of course, this is all a result of their hearts of fear for Jehovah and their hearts of adoration for God. People refer to this book in this way only because the created beings are so fearing and adoring of their Creator, and there are even those who call this book a heavenly book. In fact, it is merely a human record. It was not personally named by Jehovah, nor did Jehovah personally guide its creation. In other words, the author of this book is not God, but men. The Holy Bible is only the respectful title given to it by man. This title was not decided by Jehovah and Jesus after They had a discussion amongst each other; it is nothing more than a human idea. For this book was not written by Jehovah, much less by Jesus. Instead, it is the accounts given by many ancient prophets, apostles, and seers, which were compiled by later generations into a book of ancient writings that, to people, seems especially holy, a book that they believe contains many unfathomable and profound mysteries that are waiting to be unlocked by future generations. As such, people are even more disposed to believe that this book is a heavenly book. With the addition of the Four Gospels and the Book of Revelation, people's attitude toward it is particularly different from any other book, and thus no one dares to dissect this "heavenly book" because it is too "sacred."

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (4)

Related Movie Extracts

All About "Whether the Bible Is Inspired by God" Debate

Is the Bible Really All Inspired by God?

Related Experiential Testimonies

Is the Whole Bible Given by Inspiration of God?

Related Hymns

Is the Whole Bible Given by Inspiration of God?

13. The Notion of the Religious World That: "God's Work Must Accord With the Bible; If There Is No Biblical Basis, It Is a False Way"

The religious world thinks that God's work must accord with the Bible. If there is no biblical basis, they will not accept it. No matter how many truths Almighty God expresses, they will not admit that it is the appearance of God, or His work.

God's Words From the Bible

"Search the scriptures; for in them you think you have eternal life: and they are they which testify of Me. And you will not come to Me, that you might have life" (John 5:39–40).

"I have yet many things to say to you, but you cannot bear them now. However, when He, the Spirit of truth, is come, He will guide you into all truth" (John 16:12–13).

"He that has an ear, let him hear what the Spirit says to the churches" (Revelation 2:7).

"These are they which follow the Lamb wherever He goes" (Revelation 14:4).

Words of Almighty God of the Last Days

For many years, people's traditional means of belief (that of Christianity, one of the world's three major religions) has been to read the Bible; departure from the Bible is not a belief in the Lord, departure from the Bible is heterodoxy and heresy, and even when people read other books, the foundation of these books must be the explanation of the Bible. Which is to say, if you believe in the Lord, then you must read the Bible, and

outside the Bible you must not worship any book that does not involve the Bible. If you do, then you are betraying God. From the time when there was the Bible, people's belief in the Lord has been the belief in the Bible. Instead of saying people believe in the Lord, it is better to say they believe in the Bible; rather than saying they have begun reading the Bible, it is better to say they have begun believing in the Bible; and rather than saying they have returned before the Lord, it would be better to say they have returned before the Bible. In this way, people worship the Bible as if it were God, as if it were their lifeblood, and losing it would be the same as losing their life. People see the Bible as being as high as God, and there are even those who see it as higher than God. If people are without the work of the Holy Spirit, if they cannot feel God, they can carry on living—but as soon as they lose the Bible, or lose the famous chapters and sayings from the Bible, then it is as if they have lost their life. And so, as soon as people believe in the Lord they begin reading the Bible, and memorizing the Bible, and the more of the Bible they are able to memorize, the more this proves that they love the Lord and are of great faith. Those who have read the Bible and can speak of it to others are all good brothers and sisters. For all these years, people's faith and loyalty to the Lord has been measured according to the extent of their understanding of the Bible. Most people simply do not understand why they should believe in God, nor how to believe in God, and do nothing but search blindly for clues to decipher the chapters of the Bible. People have never pursued the direction of the work of the Holy Spirit; all along, they have done nothing but desperately study and investigate the Bible, and no one has ever found newer work of the Holy Spirit outside of the Bible. No one has ever departed from the Bible, nor have they ever dared to do so. People have studied the Bible for all these years, they have come up with so many explanations, and put in so

much work; they also have many differences of opinion about the Bible, which they debate endlessly, such that over two thousand different denominations have been formed today. They all want to find some special explanations, or more profound mysteries in the Bible, they want to explore it, and to find in it the background to Jehovah's work in Israel, or the background to Jesus' work in Judea, or more mysteries that no one else knows. People's approach to the Bible is one of obsession and faith, and no one can be entirely clear about the inside story or essence of the Bible. So, today people still have an indescribable sense of wonder when it comes to the Bible, and they are even more obsessed with it, and have even more faith in it. Today, everyone wants to find the prophecies of the work of the last days in the Bible, they want to discover what work God does during the last days, and what signs there are for the last days. In this way, their worship of the Bible becomes more fervent, and the closer it gets to the last days, the more blind credence they give to the prophecies of the Bible, particularly those about the last days. With such blind faith in the Bible, with such trust in the Bible, they have no desire to seek the work of the Holy Spirit. In people's notions, they think that only the Bible can bring the work of the Holy Spirit; only in the Bible can they find the footsteps of God; only in the Bible are hidden the mysteries of God's work; only the Bible—not other books or people—can clarify God's everything and the entirety of His work; the Bible can bring the work of heaven to earth; and the Bible can both begin and conclude the ages. With these notions, people have no inclination to search for the work of the Holy Spirit. So, regardless of how much of a help the Bible was to people in the past, it has become an obstacle to God's latest work. Without the Bible, people can search for the footsteps of God elsewhere, yet today, His footsteps have been contained by the Bible, and extending His latest work has become doubly difficult, and

an uphill struggle. This is all because of the famous chapters and sayings from the Bible, as well as the various prophecies of the Bible. The Bible has become an idol in people's minds, it has become a puzzle in their brains, and they are simply incapable of believing that God can work outside of the Bible, they are incapable of believing that people can find God outside of the Bible, much less are they able to believe that God could depart from the Bible during the final work and start anew. This is unthinkable to people; they cannot believe it, and neither can they imagine it. The Bible has become a great obstacle to people's acceptance of God's new work, and a difficulty to God's broadening this new work.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (1)

During the time of Jesus, Jesus led the Jews and all those who followed Him according to the Holy Spirit's work in Him at the time. He did not take the Bible as the basis of what He did, but spoke according to His work; He paid no heed to what the Bible said, nor did He search in the Bible for a path to lead His followers. Right from when He began to work, He spread the way of repentance—a word of which there was absolutely no mention in the prophecies of the Old Testament. Not only did He not act according to the Bible, but He also led a new path, and did new work. Never did He refer to the Bible when He preached. During the Age of Law, no one had ever been able to perform His miracles of healing the sick and casting out demons. So, too, were His work, His teachings, and the authority and power of His words beyond any man in the Age of Law. Jesus simply did His newer work, and even though many people condemned Him using the Bible—and even used the Old Testament to crucify Him—His work surpassed the Old Testament; if this were not so, why did people nail Him to the cross? Was it not because it said nothing in the Old Testament of His teaching, and His ability to heal the sick and cast out demons? His work

was done to lead a new path, it was not to deliberately pick a fight against the Bible, or to deliberately dispense with the Old Testament. He simply came to perform His ministry, to bring the new work to those who yearned for and sought Him. He did not come to explain the Old Testament or uphold its work. His work was not in order to allow the Age of Law to continue developing, for His work gave no consideration to whether it had the Bible as its base; Jesus simply came to do the work that He ought to do. Thus, He did not explain the prophecies of the Old Testament, nor did He work according to the words of the Old Testament Age of Law. He ignored what the Old Testament said, He cared not whether it agreed with His work or not, and cared not what others knew of His work, or how they condemned it. He simply kept doing the work that He ought to do, even though many people used the foretelling of the prophets of the Old Testament to condemn Him. To people, it appeared as if His work had no basis, and there was much of it that was at odds with the records of the Old Testament. Was this not man's fallaciousness? Do regulations need to be applied to the work of God? And must God work according to the foretelling of prophets? After all, which is greater: God or the Bible? Why must God work according to the Bible? Could it be that God has no right to exceed the Bible? Can God not depart from the Bible and do other work? Why did Jesus and His disciples not keep the Sabbath? If He were to practice in light of the Sabbath and according to the commandments of the Old Testament, why did Jesus not keep the Sabbath after He came, but instead washed feet, covered head, broke bread, and drank wine? Is this not all absent from the commandments of the Old Testament? If Jesus honored the Old Testament, why did He break with these regulations? You should know which came first, God or the Bible! Being the Lord of the Sabbath, could He not also be the Lord of the Bible?

The Jews all read the Old Testament and knew of Isaiah's prophecy that a male infant would be born in a manger. Why, then, despite being fully aware of this prophecy, did they still persecute Jesus? Was it not because of their rebellious nature and ignorance of the work of the Holy Spirit? At the time, the Pharisees believed the work of Jesus to be different from what they knew of the prophesied male infant, and people today reject God because the work of God incarnate does not conform to the Bible. Is not the essence of their rebelliousness toward God the same? Can you accept, without question, all the work of the Holy Spirit? If it is the work of the Holy Spirit, then it is the right stream, and you should accept it without any misgivings; you should not pick and choose what to accept. If you gain more insight into God and exercise more caution toward Him, then is this not uncalled for? You need not look for further substantiation from the Bible; if it is the work of the Holy Spirit, then you must accept it, for you believe in God to follow God, and you should not investigate Him. You should not seek further evidence of Me to prove that I am your God, but should be able to discern whether I am of benefit to you—this is what is most crucial. Even if you find much irrefutable proof within the Bible, it cannot bring you fully before Me. You merely live within the confines of the Bible, and not before Me; the Bible cannot help you know Me, nor can it deepen your love for Me. Though the Bible prophesied that a male infant would be born, none could fathom upon whom that prophecy would come to pass, for man did not know the work of God, and this is what caused the Pharisees to stand against Jesus. Some know that My work is in man's interests, yet they continue to believe that Jesus and I are two entirely separate, mutually incompatible beings. At the time, Jesus only gave His disciples a series of sermons in the Age of Grace on such subjects as how to

practice, how to gather together, how to supplicate in prayer, how to treat others, and so forth. The work He carried out was that of the Age of Grace, and He expounded only on how the disciples and those who followed Him ought to practice. He only did the work of the Age of Grace, and none of the work of the last days. When Jehovah set down the Old Testament law in the Age of Law, why did He not then do the work of the Age of Grace? Why did He not make clear in advance the work of the Age of Grace? Would this not have helped man to accept it? He only prophesied that a male infant would be born and come to power, but He did not carry out in advance the work of the Age of Grace. The work of God in each age has clear boundaries; He does only the work of the current age, and never carries out the next stage of work in advance. Only thus can His representative work of each age be brought to the fore. Jesus spoke only of the signs of the last days, of how to be patient and how to be saved, of how to repent and confess, and of how to bear the cross and endure suffering; never did He speak of how man in the last days should achieve entry, nor of how he should seek to satisfy God's intentions. As such, is it not ridiculous to search the Bible for God's work of the last days? What can you see by merely clutching the Bible? Be it an expositor of the Bible or a preacher, who could have seen the work of today in advance?

—The Word, Vol. 1. The Appearance and Work of God. How Can Man Who Has Delimited God in His Notions Receive the Revelations of God?

If you wish to see the work of the Age of Law, and to see how the Israelites followed the way of Jehovah, then you must read the Old Testament; if you wish to understand the work of the Age of Grace, then you must read the New Testament. But how do you see the work of the last days? You must accept the leadership of the God of today, and enter into the work of today, for this is the new work, and no one has previously recorded

it in the Bible. Today, God has become flesh and selected other chosen ones in China. God works in these people, He continues on from His work on earth, and continues on from the work of the Age of Grace. The work of today is a path that man has never walked, and a way that no one has ever seen. It is work that has never been done before—it is God's latest work on earth. Thus, work that has never been done before is not history, because now is now, and has yet to become the past. People do not know that God has done greater, newer work on earth, and outside of Israel, that it has already gone beyond the scope of Israel, and beyond the foretelling of the prophets, that it is new and marvelous work outside of the prophecies, and newer work beyond Israel, and work that people can neither perceive nor imagine. How could the Bible contain explicit records of such work? Who could have recorded every single bit of today's work, without omission, in advance? Who could have recorded this mightier, wiser work that defies convention, in that moldy old book? The work of today is not history, and as such, if you wish to walk the new path of today, then you must depart from the Bible, you must go beyond the books of prophecy or history in the Bible. Only then will you be able to walk the new path properly, and only then will you be able to enter into the new realm and the new work. … The new utterances can provide for you, which proves that this is the new work; the old records cannot sate you, or satisfy your current needs, which proves that they are history, and not the work of the here and now. The highest way is the newest work, and with the new work, no matter how high the way of the past, it is just history that people are looking back on, and no matter its value as reference, it is still the old way. Even though it is recorded in the "holy book," the old way is history; even though there is no record of it in the "holy book," the new way is of the here and now. This way can save you, and this way can change you, for this is the work of the Holy Spirit.

Man has been corrupted and lives in Satan's trap. All people live in the flesh, live in selfish desires, and there is not a single one among them who is compatible with Me. There are those who say that they are compatible with Me, but such people all worship vague idols. Although they acknowledge My name as holy, they tread a path that runs contrary to Me, and their words are full of arrogance and self-confidence. This is because, at root, they are all against Me and incompatible with Me. Every day, they seek traces of Me in the Bible and find "suitable" passages at random which they read endlessly and recite as scriptures. They do not know how to be compatible with Me nor what it means to be against Me. They merely read scriptures blindly. Within the Bible, they constrain a vague God that they have never seen, and are incapable of seeing, and take it out to look at at their leisure. They believe in My existence only within the scope of the Bible, and they equate Me with the Bible; without the Bible there is no Me, and without Me there is no Bible. They pay no heed to My existence or actions, but instead devote extreme and special attention to each and every word of Scripture. Many more even believe that I should not do anything I wish to do unless it is foretold by Scripture. They attach too much importance to Scripture. It can be said that they see literal words as too important, to the extent that they use verses from the Bible to measure every word I say and to condemn Me. What they seek is not the way of compatibility with Me or the way of compatibility with the truth, but the way of compatibility with the words of the Bible, and they believe that anything that does not conform to the Bible is, without exception, not My work. Are such people not the dutiful descendants of the Pharisees? The Jewish Pharisees used the law of Moses to condemn Jesus. They did not seek compatibility with the Jesus of that time, but diligently followed the

law to the letter, to the extent that—after having charged Him with not following the law of the Old Testament and not being the Messiah—they ultimately nailed the innocent Jesus to the cross. What was their substance? Was it not that they didn't seek the way of compatibility with the truth? They obsessed over each and every word of Scripture while paying heed neither to My intentions nor to the steps and methods of My work. They were not people who sought the truth, but people who rigidly clung to words; they were not people who believed in God, but people who believed in the Bible. Essentially, they were watchdogs of the Bible. In order to safeguard the interests of the Bible, to uphold the dignity of the Bible, and to protect the reputation of the Bible, they went so far as to nail the merciful Jesus to the cross. This they did merely for the sake of defending the Bible, and for the sake of maintaining the status of each and every word of the Bible in people's hearts. So they preferred to forsake their future and the sin offering to condemn Jesus, who did not conform to the doctrine of Scripture, to death. Were they not all lackeys to each and every word of Scripture?

And what of people today? Christ has come to release the truth, yet they would rather expel Him from this world so that they may gain entry into heaven and receive grace. They would rather completely deny the coming of the truth in order to safeguard the interests of the Bible, and they would rather nail the Christ returned to flesh to the cross again in order to ensure the everlasting existence of the Bible. How can man receive My salvation when his heart is so malicious and his nature so antagonistic toward Me? I live among man, yet man does not know of My existence. When I shine My light upon man, he still remains ignorant of My existence. When I unleash My wrath upon man, he denies My existence with even greater vigor. Man searches for compatibility with words and compatibility

with the Bible, yet not a single person comes before Me to seek the way of compatibility with the truth. Man looks up to Me in heaven and devotes particular concern to My existence in heaven, yet no one cares about Me in the flesh, for I who live among man am simply too insignificant. Those who only seek compatibility with the words of the Bible and who only seek compatibility with a vague God are a lowly sight to Me. That is because what they worship are dead words, and a God that is capable of giving them untold treasures; what they worship is a God that would lay Himself at the mercy of man—a God who does not exist. What, then, can such people gain from Me? Man is simply too lowly for words. Those who are against Me, who make limitless demands of Me, who have no love of the truth, who are rebellious toward Me—how could they be compatible with Me?

—The Word, Vol. 1. The Appearance and Work of God. You Should Seek the Way of Compatibility With Christ

Today, I am dissecting the Bible in this way and it does not mean that I hate it, or that I deny its value for reference. I am explaining and clarifying the inherent value and origins of the Bible to you to stop you being kept in the dark. For people have so many views about the Bible, and most of them are wrong; reading the Bible in this way not only prevents them from gaining what they ought to, but, more important, it hinders the work I intend to do. It tremendously disrupts the work of the future, and offers only drawbacks, not advantages. Thus, what I am teaching you is simply the essence and inside story of the Bible. I am not asking that you do not read the Bible, or that you go around proclaiming that it is devoid of value, only that you have the correct knowledge and view of the Bible. Do not be too one-sided! Although the Bible is a history book that was written by men, it also documents many of the principles by which the ancient saints and prophets served God, as well as the recent apostles' experiences in serving

God—all of which were really seen and known by these people, and can serve as reference for the people of this age in pursuing the true way. Thus, in reading the Bible people can also gain many ways of life that cannot be found in other books. These ways are the ways of life of the work of the Holy Spirit experienced by prophets and apostles in ages past, and many of the words are precious, and can provide what people need. Thus, people all like to read the Bible. Because there is so much hidden in the Bible, people's views toward it are unlike those toward the writings of great spiritual figures. The Bible is a record and collection of the experiences and knowledge of people who served Jehovah and Jesus in the old and new age, and so later generations have been able to gain much enlightenment, illumination, and paths to practice from it. The reason why the Bible is higher than the writings of any great spiritual figure is because all of their writings are drawn from the Bible, their experiences all come from the Bible, and they all explain the Bible. And so, although people can gain provision from the books of any great spiritual figure, they still worship the Bible, for it seems so high and profound to them! Although the Bible brings together some of the books of the words of life, such as the Pauline epistles and Petrine epistles, and although people can be provided for and assisted by these books, these books are still out of date, they still belong to the old age, and no matter how good they are, they are only suitable for one period, and are not everlasting. For God's work is always developing, and it cannot simply stop at the time of Paul and Peter, or always remain in the Age of Grace in which Jesus was crucified. And so, these books are only suitable for the Age of Grace, not for the Age of Kingdom of the last days. They can only provide for the believers of the Age of Grace, not for the saints of the Age of Kingdom, and no matter how good they are, they are still obsolete. It is the same with Jehovah's work of creation or His work in Israel: No

matter how great this work was, it would still become outdated, and the time would still come when it passed. God's work is also the same: It is great, but there will come a time when it ends; it cannot always remain amidst the work of the creation, nor among that of the crucifixion. No matter how convincing the work of the crucifixion, no matter how effective it was in defeating Satan, work is, after all, still work, and the ages are, after all, still ages; work cannot always stay on the same foundation, nor can times never change, because there was the creation and there must be the last days. This is inevitable! Thus, today the words of life in the New Testament—the epistles of the apostles, and the Four Gospels—have become historical books, they have become old almanacs, and how could the old almanacs take people into the new age? No matter how capable these almanacs are of providing people with life, no matter how able they are to lead people to the cross, are they not outdated? Are they not bereft of value? Thus, I say you should not blindly believe in these almanacs. They are too old, they cannot bring you into the new work, and they can only burden you. Not only can they not bring you into the new work, and into new entry, but they take you into old religious churches—and if that were the case, would you not be regressing in your belief in God?

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (4)

Related Hymns

God's Believers Should Seek His Present Intentions

God Has Done Greater and Newer Work Among the Gentiles in the Last Days

Seek the Way of Compatibility With Christ

All Who Use the Bible to Condemn God Are Pharisees

14. The Notion of the Religious World That: "The Name of the Lord Jesus Will Never Change; When the Lord Returns, He Will Still Be Called Jesus"

Based on these words from the Bible: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12), and, "Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8), the religious world concludes that the name of the Lord Jesus will never change, that He will not be called by any other name upon His return, and that anyone who is called by another name is not the Lord returned.

Words From the Bible

"Jehovah … is My name for ever, and this is My memorial to all generations" (Exodus 3:15).

"Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8).

"And the Gentiles shall see your righteousness, and all kings your glory: and you shall be called by a new name, which the mouth of Jehovah shall name" (Isaiah 62:2).

"Him that overcomes will I make a pillar in the temple of My God, and he shall go no more out: and I will write on him the name of My God, and the name of the city of My God, which is new Jerusalem, which comes down out of heaven from My God: and I will write on him My new name" (Revelation 3:12).

“He that has an ear, let him hear what the Spirit says to the churches; To him that overcomes will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knows saving he that receives it” (Revelation 2:17).

“I am Alpha and Omega, the Beginning and the Ending, said the Lord, which is, and which was, and which is to come, the Almighty” (Revelation 1:8).

“And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunder, saying, Alleluia: for the Lord God Almighty reigns” (Revelation 19:6).

“And the four and twenty elders, which sat before God on their seats, fell on their faces, and worshipped God, Saying, We give You thanks, O LORD God Almighty, which are, and were, and are to come; because You have taken to You Your great power, and have reigned” (Revelation 11:16–17).

“And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Your works, Lord God Almighty; just and true are Your ways, You King of saints. Who shall not fear You, O Lord, and glorify Your name?” (Revelation 15:3–4).

Words of Almighty God of the Last Days

Some say that the name of God does not change. Why, then, did the name of Jehovah become Jesus? It was prophesied that the Messiah would come, so why then did a man by the name of Jesus come? Why did the name of God change? Was such work not carried out long ago? May God not do newer work today? The work of yesterday can be altered, and the work of Jesus can follow on from that of Jehovah. Cannot, then, the work of Jesus be succeeded by other work? If the name of Jehovah can be changed to Jesus, then cannot the name of Jesus also be changed? None of this is

odd; it is just that people are too simple-minded. God will always be God. No matter how His work changes, and regardless of how His name might change, His disposition and wisdom will never change. If you believe that God can only be called by the name of Jesus, then your knowledge is far too limited. Do you dare assert that Jesus will forever be the name of God, that God will forever and always go by the name of Jesus, and that this will never change? Dare you assert with certainty that it is the name of Jesus that concluded the Age of Law and will also conclude the final age? Who can say that the grace of Jesus can bring the age to an end?

—The Word, Vol. 1. The Appearance and Work of God. How Can Man Who Has Delimited God in His Notions Receive the Revelations of God?

Each time God comes to earth, He changes His name, His gender, His image, and His work; He does not repeat His work. He is a God who is always new and never old. When He came before, He was called Jesus; can He still be called Jesus this time when He comes again? When He came before, He was male; can He be male again this time? His work when He came during the Age of Grace was to be nailed to the cross; when He comes again, can He still redeem mankind from sin? Can He be nailed to the cross again? Would that not be to repeat His work? Did you not know that God is always new and never old? There are those who say that God is immutable. That is correct, but it refers to the immutability of God's disposition and His essence. Changes in His name and work do not prove that His essence has altered; in other words, God will always be God, and this will never change. If you say that the work of God is unchanging, then would He be able to finish His six-thousand-year management plan? You only know that God is forever unchanging, but do you know that God is always new and never old? If the work of God is unchanging, then could He have led mankind all the way to the present day? If God is immutable, then why is it that He has

already done the work of two ages? His work never ceases to move forward, which is to say that His disposition is gradually revealed to man, and what is revealed is His inherent disposition. In the beginning, God's disposition was hidden from man, He never openly revealed His disposition to man, and man simply had no knowledge of Him. Because of this, He uses His work to gradually reveal His disposition to man, but working in this way does not mean that God's disposition changes in every age. It is not the case that God's disposition is constantly changing because His intentions are always changing. Rather, it is that, because the ages of His work are different, God takes His inherent disposition in its entirety and, step by step, reveals it to man, so that man may be able to know Him. But this is by no means proof that God originally has no particular disposition or that His disposition has gradually changed with the passing of the ages—such an understanding would be fallacious. God reveals to man His inherent and particular disposition—what He is—according to the passing of the ages; the work of a single age cannot express the entire disposition of God. And so, the words "God is always new and never old" refer to His work, and the words "God is immutable" refer to what God inherently has and is. Regardless, you cannot make the work of six thousand years hinge upon a single point, or circumscribe it with dead words. Such is the stupidity of man. God is not as simple as man imagines, and His work cannot linger in any one age. Jehovah, for example, cannot always stand for the name of God; God can also do His work under the name of Jesus. This is a sign that God's work is always progressing in a forward direction.

God is always God, and He will never become Satan; Satan is always Satan, and it will never become God. God's wisdom, God's wondrousness, God's righteousness, and God's majesty shall never change. His essence and what He has and is shall never change. As for His work, however, it is

always progressing in a forward direction, always going deeper, for He is always new and never old. In every age God assumes a new name, in every age He does new work, and in every age He allows His created beings to see His new intentions and new disposition. If, in a new age, people fail to see the expression of God's new disposition, would they not nail Him to the cross forever? And by doing so, would they not define God?

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

The Age of Grace began with Jesus' name. When Jesus began to perform His ministry, the Holy Spirit began to testify to the name of Jesus, and the name of Jehovah was no longer spoken of; instead, the Holy Spirit undertook the new work principally under the name of Jesus. The testimony of those who believed in Him was borne for Jesus Christ, and the work they did was also for Jesus Christ. The conclusion of the Old Testament Age of Law meant that the work principally conducted under the name of Jehovah had come to an end. Henceforth, the name of God was no longer Jehovah; instead He was called Jesus, and from here on the Holy Spirit began the work principally under the name of Jesus. So, people who still today eat and drink the words of Jehovah, and still do everything according to the work of the Age of Law—are you not blindly conforming to rules? Are you not stuck in the past? You know now that the last days have arrived. Can it be that, when Jesus comes, He will still be called Jesus? Jehovah told the people of Israel that a Messiah would be coming, and yet when He did come, He was not called Messiah but Jesus. Jesus said that He would come again, and that He would arrive as He had departed. These were the words of Jesus, but did you see the way in which Jesus departed? Jesus left riding on a white cloud, but can it be that He will personally return among men on a white cloud? If that were so, would He not still be called Jesus? When Jesus comes again, the age will have already changed, so could He still be

called Jesus? Is it that God can only be known by the name of Jesus? May He not be called by a new name in a new age? Can the image of one person and one particular name represent God in His entirety? In each age, God does new work and is called by a new name; how could He do the same work in different ages? How could He cling to the old? The name of Jesus was taken for the sake of the work of redemption, so would He still be called by the same name when He returns in the last days? Would He still be doing the work of redemption? Why is it that Jehovah and Jesus are one, yet They are called by different names in different ages? Is it not because the ages of Their work are different? Could a single name represent God in His entirety? This being so, God must be called by a different name in a different age, and He must use the name to change the age and to represent the age. For no one name can fully represent God Himself, and each name is able only to represent the temporal aspect of God's disposition in a given age; all it needs to do is to represent His work. Therefore, God can choose whatever name befits His disposition to represent the entire age. Regardless of whether it is the age of Jehovah, or the age of Jesus, each age is represented by a name.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

The work that Jesus did represented the name of Jesus, and it represented the Age of Grace; as for the work done by Jehovah, it represented Jehovah, and it represented the Age of Law. Their work was the work of one Spirit in two different ages. The work that Jesus did could only represent the Age of Grace, and the work that Jehovah did could only represent the Old Testament Age of Law. Jehovah only guided the people of Israel and of Egypt, and of all the nations beyond Israel. The work of Jesus in the New Testament Age of Grace was the work of God under the name of Jesus as He guided the age. … Although They were called by two different

names, it was the same Spirit that accomplished both stages of work, and the work that was done was continuous. As the name was different, and the content of the work was different, the age was different. When Jehovah came, that was the age of Jehovah, and when Jesus came, that was the age of Jesus. And so, with each coming, God is called by one name, He represents one age, and He launches a new path; and on each new path, He assumes a new name, which shows that God is always new and never old, and that His work never ceases to progress in a forward direction. History is always moving forward, and the work of God is always moving forward. For His six-thousand-year management plan to reach its end, it must keep progressing in a forward direction. Each day He must do new work, each year He must do new work; He must launch new paths, launch new eras, begin new and greater work, and along with these, bring new names and new work.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

Could the name of Jesus—"God with us"—represent God's disposition in its entirety? Could it fully articulate God? If man says that God can only be called Jesus and may not have any other name because God cannot change His disposition, these words are blasphemy indeed! Do you believe that the name Jesus, God with us, alone can represent God in His entirety? God may be called by many names, but among these many names, there is not one that is able to encapsulate all of God, not one that can fully represent God. And so, God has many names, but these many names cannot fully articulate God's disposition, for God's disposition is so rich that it simply exceeds man's capacity to know Him. There is no way for man, using the language of mankind, to encapsulate God fully. Mankind has but a limited vocabulary with which to encapsulate all that they know of God's disposition: great, honored, wondrous, unfathomable, supreme, holy,

righteous, wise, and so on. So many words! This limited vocabulary is incapable of describing the little that man has witnessed of God's disposition. Over time, many others added words that they thought better able to describe the fervor in their hearts: God is so great! God is so holy! God is so lovely! Today, human sayings such as these have reached their peak, yet man is still incapable of clearly expressing himself. And so, for man, God has many names, yet He has no one name, and this is because God's being is so bountiful, and the language of man so impoverished. One particular word or name does not have the capacity to represent God in His entirety, so do you think His name can be fixed? God is so great and so holy, yet you will not permit Him to change His name in each new age? Therefore, in every age in which God personally does His own work, He uses a name that befits the age in order to encapsulate the work that He intends to do. He uses this particular name, one that possesses temporal significance, to represent His disposition in that age. This is God using the language of mankind to express His own disposition. Even so, many people who have had spiritual experiences and have personally seen God nevertheless feel that this one particular name is incapable of representing God in His entirety—alas, this cannot be helped—so man no longer addresses God by any name, but simply calls Him "God." It is as though the heart of man is full of love and yet also beset with contradictions, for man does not know how to explain God. What God is is so bountiful that there is simply no way to describe it. There is no single name that can summarize God's disposition, and there is no single name that can describe all that God has and is. If someone asks Me, "Exactly what name do You use?" I will tell them, "God is God!" Is that not the best name for God? Is it not the best encapsulation of God's disposition? This being so, why do you spend so much effort seeking after the name of God? Why should you cudgel your

brains, going without food and sleep, all for the sake of a name? The day will arrive when God is not called Jehovah, Jesus, or Messiah—He will simply be the Creator. At that time, all the names that He has taken on earth shall come to an end, for His work on earth will have come to an end, after which His names shall be no more. When all things come under the dominion of the Creator, what need has He of a highly appropriate yet incomplete name? Are you still seeking after God's name now? Do you still dare to say that God is only called Jehovah? Do you still dare to say that God can only be called Jesus? Are you able to bear the sin of blasphemy against God? You should know that God originally had no name. He only took on one, or two, or many names because He had work to do and had to manage mankind. Whatever name He is called by—did He not freely choose it Himself? Would He need you—a created being—to decide it? The name by which God is called is a name that accords with what man is capable of apprehending, with the language of mankind, but this name is not something that man can encompass. You can only say that there is a God in heaven, that He is called God, that He is God Himself with great power, who is so wise, so exalted, so wondrous, so mysterious, and so almighty, and then you can say no more; this little bit is all you can know. This being so, can the mere name of Jesus represent God Himself? When the last days come, even though it is still God who does His work, His name has to change, for it is a different age.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

If man still longs for the arrival of Jesus the Savior during the last days, and still expects Him to arrive in the image He bore in Judea, then the entire six-thousand-year management plan would have stopped in the Age of Redemption, and could not have progressed any further. The last days, furthermore, would never arrive, and the age would never be brought to an

end. This is because Jesus the Savior is only for the redemption and salvation of mankind. I took the name of Jesus only for the sake of all the sinners in the Age of Grace, but it is not the name by which I shall bring the whole of mankind to an end. Although Jehovah, Jesus, and the Messiah all represent My Spirit, these names only denote the different ages of My management plan, and do not represent Me in My entirety. The names by which people on earth call Me cannot articulate My entire disposition and all that I am. They are merely different names by which I am called during different ages. And so, when the final age—the age of the last days—arrives, My name shall change again. I shall not be called Jehovah, or Jesus, much less the Messiah—I shall be called the powerful Almighty God Himself, and under this name I shall bring the entire age to an end. I was once known as Jehovah. I was also called the Messiah, and people once called Me Jesus the Savior with love and esteem. Today, however, I am no longer the Jehovah or Jesus that people knew in times past; I am the God who has returned in the last days, the God who shall bring the age to an end. I am the God Himself that rises up from the end of the earth, replete with My entire disposition, and full of authority, honor, and glory. People have never engaged with Me, never known Me, and have always been ignorant of My disposition. From the creation of the world until today, not one person has seen Me. This is the God who appears to man in the last days but is hidden among man. He resides among man, true and real, like the burning sun and the blazing flame, filled with power and brimming with authority. There is not a single person or thing that shall not be judged by My words, and not a single person or thing that shall not be purified through the burning of fire. Eventually, all nations shall be blessed because of My words, and also smashed to pieces because of My words. In this way, all people during the last days shall see that I am the Savior returned, and

that I am the Almighty God that conquers all of mankind. And all shall see that I was once the sin offering for man, but that in the last days I also become the flames of the sun that incinerate all things, as well as the Sun of righteousness that reveals all things. This is My work in the last days. I took this name and am possessed of this disposition so that all people may see that I am a righteous God, the burning sun, the blazing flame, and so that all may worship Me, the one true God, and so that they may see My true face: I am not only the God of the Israelites, and I am not just the Redeemer; I am the God of all creatures throughout the heavens and the earth and the seas.

—The Word, Vol. 1. The Appearance and Work of God. The Savior Has Already Returned Upon a "White Cloud"

Related Movie Extracts

Why Is God Called Almighty God When He Comes in the Last Days?

Related Sermons

When the Savior Returns, Will He Still Be Called Jesus?

Related Hymns

Do You Dare Assert God's Name Can Never Change?

The Significance of God's Name

God Takes Different Names to Represent Different Ages

15. The Notion of the Religious World That: "When the Lord Jesus Returns, He Will Be Male, Rather Than Female"

The religious world believes that since the Lord Jesus is male, when He returns, He will still be male rather than female.

Words From the Bible

"God created man in His own image, in the image of God created He him; male and female created He them" (Genesis 1:27).

Words of Almighty God of the Last Days

He who is God incarnate shall possess the essence of God, and He who is God incarnate shall possess the expression of God. Since God becomes flesh, He shall bring forth the work He intends to do, and since God becomes flesh, He shall express what He is, and shall be able to bring the truth to man, bestow life upon him, and point the way for him. Flesh that does not have the essence of God is decidedly not the incarnate God; of this there is no doubt. If man intends to inquire into whether it is God's incarnate flesh, then he must corroborate this from the disposition He expresses and the words He speaks. Which is to say, to corroborate whether or not it is God's incarnate flesh, and whether or not it is the true way, one must discriminate on the basis of His essence. And so, in determining whether it is the flesh of God incarnate, the key lies in His essence (His work, His utterances, His disposition, and many other aspects), rather than external appearance. If man scrutinizes only His external appearance, and as a result overlooks His essence, this shows that man is benighted and ignorant.

—The Word, Vol. 1. The Appearance and Work of God. Preface

Each stage of work done by God has its own practical significance. Back then, when Jesus came, He came in male form, and when God comes this time, His form is female. From this, you can see that God's creation of both men and women can be of use in His work, and with Him there is no distinction of gender. When His Spirit comes, He can take on any flesh He pleases, and that flesh can represent Him; whether male or female, it can represent God as long as it is His incarnate flesh. If Jesus had appeared as a female when He came, in other words, if an infant girl, and not a boy, had been conceived by the Holy Spirit, that stage of work would have been completed all the same. If that had been the case, then the present stage of work would have to be completed by a male instead, but the work would be completed all the same. The work done in each stage has its significance; neither stage of work is repeated, nor does it conflict with the other. At the time, Jesus, in doing His work, was called the only Son, and "Son" implies the male gender. Why is the only Son not mentioned in this current stage? Because the requirements of the work have necessitated a change in gender from that of Jesus. With God there is no distinction of gender. He does His work as He wishes, and in doing His work He is not subject to any restrictions, but is especially free. Yet every stage of work has its own practical significance. God became flesh twice, and it is self-evident that His incarnation during the last days is the final time. He has come to make known all His deeds. If in this stage He did not become flesh in order personally to do work for man to witness, man would forever cling to the notion that God is only male, not female. Before this, all humanity believed that God could only be male and that a female could not be called God, for all humanity regarded men as having authority over women. They believed that no woman could take on authority, only men. What is more, they even said that man was the head of woman and that woman must obey man and

could not surpass him. In times past, when it was said that man was woman's head, this was directed at Adam and Eve, who had been beguiled by the serpent—not at man and woman as they had been created by Jehovah in the beginning. Of course, a woman must obey and love her husband, and a husband must learn to feed and support his family. These are the laws and decrees set forth by Jehovah that humankind must abide by in their lives on earth. Jehovah said to woman, "Your desire shall be to your husband, and he shall rule over you." He spoke thus only so that humankind (that is, both man and woman) might live normal lives under the dominion of Jehovah, and so that the lives of humankind might have a structure, and not fall out of their proper order. Therefore, Jehovah made appropriate rules for how man and woman should act, though this was only in regard to all the created beings living on the earth, and bore no relation to God's incarnate flesh. How could God be the same as His created beings? His words were directed only toward the humankind of His creation; it was in order for humankind to live normal lives that He established rules for man and woman. In the beginning, when Jehovah created humankind, He made two kinds of human being, both male and female; and so there is the division of male and female in His incarnate fleshes. He did not decide His work based on the words He spoke to Adam and Eve. The two times He has become flesh have been determined entirely according to His thinking at the time He first created humankind; that is, He has completed the work of His two incarnations based on the male and the female before they were corrupted. … When Jehovah twice became flesh, the gender of His flesh was related to the male and the female who had not been beguiled by the serpent; it was in accordance with the male and the female who had not been beguiled by the serpent that He twice became flesh. Do not think that the maleness of Jesus was the same as that of Adam, who was beguiled by the serpent. The two

are completely unrelated, they are males of two different natures. Surely it cannot be that the maleness of Jesus proves He is the head of all women but not of all men? Is He not the King of all the Jews (including both men and women)? He is God Himself, not just the head of woman but the head of man as well. He is the Lord of all created beings and the head of all created beings. How could you determine the maleness of Jesus to be the symbol of the head of woman? Would this not be blasphemy? Jesus is a male who has not been corrupted. He is God; He is Christ; He is the Lord. How could He be a male like Adam who was corrupted? Jesus is the flesh worn by the most holy Spirit of God. How could you say He is a God who possesses the maleness of Adam? In that case, would not all of God's work have been wrong? Would Jehovah have incorporated within Jesus the maleness of Adam who was beguiled by the serpent? Is not the incarnation of the present time another instance of the work of God incarnate, who is different in gender from Jesus but like Him in nature? Do you still dare say that God incarnate could not be female, because woman was the first to be beguiled by the serpent? Do you still dare say that, as woman is the most unclean and the source of the corruption of humankind, God could not possibly become flesh as a female? Do you dare to persist in saying that "woman shall always obey man and may never manifest or directly represent God"?

—The Word, Vol. 1. The Appearance and Work of God. The Two Incarnations Complete the Significance of the Incarnation

If God came into the flesh only as a male, people would define Him as male, as the God of men, and would never believe Him to be the God of women. Men would then hold that God is of the same gender as men, that God is the head of men—but what then of women? This is unfair; is it not preferential treatment? If this were the case, then all those whom God saved would be men like Him, and not one woman would be saved. When God

created mankind, He created Adam and He created Eve. He did not only create Adam, but made both male and female in His image. God is not only the God of men—He is also the God of women. God enters upon a new stage of work in the last days. He will reveal even more of His disposition, and it will not be the compassion and love of the time of Jesus. Since He has new work in hand, this new work will be accompanied by a new disposition. … God really and truly lives among men. He is tangible; man can actually engage with His disposition, engage with what He has and is; only in this way can man truly come to know Him. At the same time, God has also completed the work in which "God is the God of men and the God of women," and accomplished the entirety of His work in the flesh.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

If only the work of Jesus was done, and was not complemented by work in this stage of the last days, man would forever cling to the notion that Jesus alone is the only Son of God, that is, that God has only one son, and that anyone who comes thereafter by another name would not be the only Son of God, much less God Himself. Man has the notion that anyone who serves as a sin offering or who assumes power on God's behalf and redeems all humankind, is the only Son of God. There are some who believe that as long as the One who comes is a male, He may be deemed the only Son of God and God's representative. There are even those who say that Jesus is the Son of Jehovah, His only Son. Are such notions not overblown? If this stage of work were not done in the final age, then toward God the whole of humankind would be veiled under a dark shadow. If this were the case, man would think himself higher than woman, and women would never be able to hold their heads up, and then not even a single woman could be saved. People always believe that God is male, and moreover that He has always despised woman and would not grant her

salvation. If this were the case, would it not be true that all women, who were created by Jehovah and who have also been corrupted, would never have the opportunity to be saved? Then would it not have been pointless for Jehovah to have created woman, that is, to have created Eve? And would not woman perish for eternity? For this reason, the stage of work in the last days is undertaken in order to save the whole of humankind, not just woman. If anyone should think that were God to be incarnated as female, it would solely be for the sake of saving woman, then that person would indeed be a fool!

—The Word, Vol. 1. The Appearance and Work of God. The Two Incarnations Complete the Significance of the Incarnation

Jesus and I come from one Spirit. Even though We are unrelated in Our fleshes, Our Spirits are one; even though the content of what We do and the work that We take on are not the same, We are alike in essence; Our fleshes take different forms, but this is due to the change in era and the differing requirements of Our work; Our ministries are not alike, so the work We bring forth and the dispositions We reveal to man are also different. That is why what man sees and understands this day is unlike in the past, which is because of the change in era. For all that They are different in the gender and the form of Their fleshes, and that They were not born of the same family, still less in the same time period, Their Spirits are nonetheless one. For all that Their fleshes share neither blood nor physical kinship of any kind, it cannot be denied that They are the incarnate fleshes of God in two different time periods. That They are the incarnate fleshes of God is an irrefutable truth. However, They are not of the same bloodline and do not share a common human language (one was a male who spoke the language of the Jews and the other a female who only speaks Chinese). It is for these reasons that They have lived in different countries to do the

work that it behooves each one to do, and in different time periods too. Despite the fact that They are the same Spirit, possessed of the same essence, there are no absolute similarities between the outward shells of Their fleshes. All They share is the same humanity, but as far as external appearance of Their fleshes and the circumstances of Their birth are concerned, They are not alike. These things have no impact on Their respective work or on the knowledge that man has of Them, for, in the final analysis, They are the same Spirit and none can separate Them. Even though They are not related by blood, Their entire beings are in the charge of Their Spirits, which allocate to Them different work in different time periods, and Their fleshes are of different bloodlines. The Spirit of Jehovah is not the father of the Spirit of Jesus, and the Spirit of Jesus is not the son of the Spirit of Jehovah: They are one and the same Spirit. Similarly, the incarnate God of today and Jesus are not related by blood, but They are one, this is because Their Spirits are one. God can do the work of mercy and lovingkindness, as well as that of the righteous judgment and of chastisement of man, and that of calling down curses on man; and in the end, He can do the work of destroying the world and punishing the evil. Does He not do all of this Himself? Is this not the omnipotence of God?

—The Word, Vol. 1. The Appearance and Work of God. The Two Incarnations Complete the Significance of the Incarnation

Among humans, I was the Spirit that they could not see, the Spirit that they could never engage with. Because of My three stages of work on earth (creation of the world, redemption, and destruction), I appear in their midst at different times (never publicly) to do My work amongst them. The first time I came among humans was during the Age of Redemption. Of course, I came into a Jewish family; as such, the first to see God's coming to earth were the Jews. The reason I did this work in person was that I wanted to use

My incarnate flesh as a sin offering in My work of redemption. Thus, the first to see Me were the Jews in the Age of Grace. That was the first time I worked in the flesh. In the Age of Kingdom, My work is to conquer and perfect, so I again do My shepherding work in the flesh. This is My second time working in the flesh. In the final two stages of work, what people engage with is no longer the invisible, intangible Spirit, but a person who is the Spirit realized as flesh. Thus, in the eyes of man, I again become a human, with none of the look and feel of God. Moreover, the God that people see is not only male, but also female, which is most astounding and puzzling to them. Time and time again, My extraordinary work has shattered old beliefs held for many, many years. People are stunned! God is not merely the Holy Spirit, the Spirit, the sevenfold intensified Spirit, or the all-encompassing Spirit, but is also a human—an ordinary human, an exceptionally common human. He is not only male, but also female. They are similar in that They are both born to humans, and dissimilar in that one was conceived by the Holy Spirit and the other was born to a human, though derived directly from the Spirit. They are similar in that both incarnate fleshes of God carry out the work of God the Father, and dissimilar in that one performed the work of redemption while the other does the work of conquest. Both represent God the Father, but one is the Redeemer, filled with lovingkindness and mercy, and the other is the God of righteousness, filled with wrath and judgment. One is the Supreme Commander who launched the work of redemption, while the other is the righteous God who accomplishes the work of conquest. One is the Beginning, the other the End. One is sinless flesh, while the other is flesh that completes the redemption, continues the work, and is never sinful. Both are the same Spirit, but They dwell in different fleshes and were born in different places, and They are separated by several thousand years.

However, all Their work is mutually complementary, never conflicting, and can be spoken of in the same breath. Both are people, but one was a baby boy and the other was an infant girl. For all these many years, what people have seen is not only the Spirit and not only a human, a male, but also many things that do not jibe with human notions; as such, humans are never able to fully fathom Me. They keep half-believing and half-doubting Me—as if I do exist, yet am also an illusory dream—which is why, to this day, people still do not know what God is. Can you really sum Me up in one simple sentence? Do you truly dare to say, "Jesus is none other than God, and God is none other than Jesus"? Are you really so bold as to say, "God is none other than the Spirit, and the Spirit is none other than God"? Are you comfortable saying, "God is just a human clothed in flesh"? Do you truly have the courage to assert, "The image of Jesus is the great image of God"? Are you able to use your eloquence to thoroughly explain God's disposition and image? Do you really dare to say, "God created males only, not females, after His own image"? If you say this, then no female would be among My selected, much less would females be one class of humankind. Now do you truly know what God is? Is God a human? Is God a Spirit? Is God really a male? Can only Jesus complete the work I am to do? If you choose only one of the above to sum up My essence, then you are an exceedingly ignorant loyal believer. If I worked as incarnate flesh once, and only once, would you delimit Me? Can you really understand Me thoroughly at a single glance? Can you really sum Me up completely based on what you have been exposed to during your lifetime? If I did similar work in both My incarnations, how would you perceive Me? Would you leave Me forever nailed to the cross? Could God be as simple as you claim?

—The Word, Vol. 1. The Appearance and Work of God. What Is Your Understanding of God?

Related Sermons

Why Is the God Incarnate of the Last Days Female?

Related Hymns

God’s Two Incarnations Can Both Represent Him

Is God As Simple As You Say?

Is God’s Incarnation a Simple Thing?

16. The Notion of the Religious World That: "When the Lord Returns, He Could Not Possibly Appear and Work in China"

The religious world believes that the work God did in the Old and New Testament ages was all done in Israel, and that when the Lord Jesus returns in the last days it will be in Israel too, and that He could never appear and perform work in China.

Words From the Bible

"My thoughts are not your thoughts, neither are your ways My ways, said Jehovah" (Isaiah 55:8).

"As the lightning comes out of the east, and shines even to the west; so shall also the coming of the Son of man be. For wherever the carcass is, there will the eagles be gathered together" (Matthew 24:27–28).

"From the rising of the sun even to the going down of the same My name shall be great among the Gentiles…, said Jehovah of hosts" (Malachi 1:11).

Words of Almighty God of the Last Days

God and man cannot be spoken of on equal terms. His essence and His work are most unfathomable and incomprehensible to man. If God does not personally do His work and speak His words in the world of man, then man would never be able to understand the intentions of God. And so, even those who have devoted their entire lives to God would not be able to receive His approval. If God does not set to work, then however well man does, it will all be for naught, because God's thoughts will always be higher than the thoughts of man, and God's wisdom is beyond man's

comprehension. And so I say that those who claim to "fully understand" God and His work are an inept lot; they are all overweening and ignorant. Man should not define the work of God; moreover, man cannot define the work of God. In the eyes of God, man is as insignificant as an ant; so how can man fathom God's work? Those who like to spout, "God does not work in this or that way," or "God is like this or that"—are they not speaking arrogantly? We should all know that man, who is of the flesh, has been corrupted by Satan. Mankind's very nature is to oppose God. Mankind cannot be on par with God, much less can mankind hope to advise the work of God. As for how God guides man, this is the work of God Himself. It is fitting that man should submit, without professing this or that view, for man is but dust. Since it is our intent to seek God, we should not superimpose our notions onto His work for God's consideration, still less should we employ our corrupt disposition to deliberately and vigorously oppose the work of God. Would that not make us antichrists? How could such people believe in God? Since we believe that there is a God, and since we wish to satisfy Him and to see Him, we should seek the way of truth, and should look for a way to be compatible with God. We should not stand in stiff-necked opposition to Him. What good could possibly come of such actions?

—The Word, Vol. 1. The Appearance and Work of God. Preface

The appearance of God cannot be reconciled with man's notions, still less can God appear at the behest of man. God makes His own choices and His own plans when He does His work; moreover, He has His own objectives and His own methods. Whatever work He does, He has no need to discuss it with man or seek his advice, much less to notify each and every person of His work. This is the disposition of God, and it should, moreover, be recognized by everyone. If you desire to witness the appearance of God, to follow God's footsteps, then you must first walk away from your own

notions. You must not demand that God do this or that, much less should you place Him within your own confines and limit Him to your own notions. Instead, you should demand of yourselves how you ought to seek God's footprints, how you ought to accept God's appearance, and how you ought to submit to the new work of God: This is what man should do. Since man is not the truth, and is not possessed of the truth, he should seek, accept, and submit.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 1: The Appearance of God Has Ushered in a New Age

In many places, God has prophesied that He will be gaining a group of overcomers in the land of Sinim. Since it is in the world's East that overcomers are to be gained, so the place where God sets foot in His second incarnation is without a doubt the land of Sinim, the exact spot where the great red dragon lies coiled. There, God will gain the descendants of the great red dragon so that it is thoroughly defeated and shamed. God is going to awaken these people, heavily burdened with suffering, to rouse them till they are fully awake, and to make them walk out of the fog and reject the great red dragon. They will wake from their dream, recognize the substance of the great red dragon, become able to give their whole heart to God, rise up from the oppression of the dark forces, stand up in the East of the world, and become proof of God's victory. Only in this way will God gain glory. For this reason alone, God brought the work that came to an end in Israel to the land where the great red dragon lies coiled and, nearly two thousand years after departing, has come once again into the flesh to continue the work of the Age of Grace. To man's naked eye, God is launching new work in the flesh. But in God's view, He is continuing the work of the Age of Grace, but only after an interregnum of a few thousand years, and only with a change in the location and the program of His work.

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (6)

One stage of the work of the two previous ages was carried out in Israel, and one was carried out in Judea. Generally speaking, neither stage of this work left Israel, and each was performed upon the first chosen people. As a result, the Israelites believe that Jehovah God is only the God of the Israelites. Because Jesus worked in Judea, where He carried out the work of the crucifixion, the Jews view Him as the Redeemer of the Jewish people. They think that He is solely the King of the Jews, not of any other people; that He is not the Lord who redeems the English, nor the Lord who redeems the Americans, but the Lord who redeems the Israelites; and that it was the Jews whom He redeemed in Israel. In actuality, God is the Sovereign of all things. He is the God of all created beings. He is not only the God of the Israelites, nor of the Jews; He is the God of all created beings. The previous two stages of His work took place in Israel, which has created certain notions in people. They believe that Jehovah did His work in Israel, that Jesus Himself carried out His work in Judea, and, furthermore, that He became flesh to work—and whatever the case, this work did not extend beyond Israel. God did not work in Egyptians or Indians; He only worked in the Israelites. Thus do people form various notions, and delineate God's work within a certain scope. They say that when God works, He must do so among the chosen people, and in Israel; save for the Israelites, God works upon no others, nor is there any greater scope to His work. They are especially strict when it comes to keeping God incarnate in line, and do not permit Him to move beyond the bounds of Israel. Are these not all just human notions? God made all of the heavens and earth and all things, He made all created beings, so how could He restrict His work to only Israel? If that were the case, what would be the point of Him making all created beings? He created the whole world, and He has carried out His six-thousand-year management plan not only in Israel, but upon every person in

the universe. Regardless of whether they live in China, the United States, the United Kingdom or Russia, every person is a descendant of Adam; they are all made by God. Not one of them can escape the bounds of created beings, and not one of them can separate themselves from the label of "descendant of Adam." They are all created beings, they are all the offspring of Adam, and they are also all the corrupted descendants of Adam and Eve. It is not only the Israelites who are created beings, but all people; it is just that some have been cursed, and some have been blessed. There are many agreeable things about the Israelites; God worked upon them in the beginning because they were the least corrupt. The Chinese do not bear comparison to them; they are far inferior. So, God initially worked among the people of Israel, and the second stage of His work was only carried out in Judea—which has led to a lot of notions and rules among man. In fact, if God were to act according to human notions, He would only be the God of the Israelites, and would thus be incapable of extending His work to the Gentile nations, for He would only be the God of the Israelites, and not the God of all created beings. The prophecies said that Jehovah's name would be great among the Gentile nations, that it would spread to the Gentile nations. Why was this prophesied? If God were only the God of the Israelites, then He would only work in Israel. Moreover, He would not spread this work, and He would not make such a prophecy. Since He did make this prophecy, He will surely extend His work among the Gentile nations, among every nation and all lands. Since He said this, He must do it; this is His plan, for He is the Lord who created the heavens and earth and all things, and the God of all created beings. Regardless of whether He works among the Israelites, or throughout the whole of Judea, the work He does is the work of the entire universe, and the work of all humanity. The work He does today in the nation of the great red dragon—in a Gentile

nation—is still the work of all humanity. Israel could be the base for His work on earth; likewise, China can also be the base for His work among the Gentile nations. Has He not now fulfilled the prophecy that "the name of Jehovah shall be great among the Gentile nations"? The first step of His work among the Gentile nations is this work, the work He does in the nation of the great red dragon. That God incarnate should work in this land, and work among these cursed people, is particularly at odds with human notions; these are the lowliest people of all, they have no worth, and they were initially forsaken by Jehovah. People can be abandoned by other people, but if they are abandoned by God, then no one is more devoid of status, no one is of lower worth. For a created being, being possessed by Satan or being abandoned by people is something that feels very painful—but for a created being to be forsaken by the Creator means that they could have no lower status. The descendants of Moab were cursed, and they were born in this backward country; without a doubt, of all the people under the influence of darkness, the descendants of Moab have the lowest status. Because these people have heretofore been of the lowest status, the work done upon them is best able to shatter human notions, and is also most beneficial to the whole of God's six-thousand-year management plan. Doing such work among these people is the best way of shattering human notions, and with this God launches an era; with this He shatters all human notions; with this He ends the work of the entire Age of Grace. His first work was carried out in Judea, within the bounds of Israel; among the Gentile nations, He did not do any work to launch the new era. The final stage of work is not only carried out among the Gentiles, but even more so among those who have been cursed. This one point is the evidence most capable of humiliating Satan, and thus, God "becomes" the God of all

created beings in the universe, the Lord of all things, the object of worship for everything with life.

—The Word, Vol. 1. The Appearance and Work of God. God Is the Lord of All Created Beings

The work of Jehovah was the creation of the world, it was the beginning; this stage of work is the end of work, and it is the conclusion. At the start, God's work was carried out among the chosen ones of Israel, and it was the dawn of a new epoch in the most holy of all places. The last stage of work is carried out in the most impure of all countries, to judge the world and bring the age to an end. In the first stage, God's work was done in the brightest of all places, and the last stage is carried out in the darkest of all places, and this darkness will be driven out, the light brought forth, and all the people conquered. When the people of this most impure and darkest of all places have been conquered, and the entire population has acknowledged that there is a God, who is the true God, and every person has been utterly convinced, then this fact will be used to carry out the work of conquest throughout the entire universe. This stage of work is symbolic: Once the work of this age has been finished, the work of six thousand years of management will come to a complete end. Once those in the darkest of all places have been conquered, it goes without saying that it will also be so everywhere else. As such, only the work of conquest in China carries meaningful symbolism. China embodies all forces of darkness, and the people of China represent all those who are of the flesh, of Satan, and of flesh and blood. It is the Chinese people who have been most corrupted by the great red dragon, who have the strongest opposition to God, whose humanity is most base and impure, and so they are the archetype of all corrupt humanity. This is not to say that other countries have no problems at all; the notions of man are all the same, and although the people of these countries may be of good caliber, if they do not know God, then it must be

that they oppose Him. Why did the Jews also oppose and rebel against God? Why did the Pharisees also oppose Him? Why did Judas betray Jesus? At the time, many of the disciples did not know Jesus. Why, after Jesus was crucified and rose again, did people still not believe in Him? Is man's rebelliousness not all the same? It is merely that the people of China are made an example of, and when they are conquered they will become models and specimens, and will serve as references for others. Why have I always said that you are an adjunct to My management plan? It is in the people of China that corruption, impurity, unrighteousness, opposition, and rebelliousness are manifested most completely and revealed in all their varied forms. On the one hand, they are of poor caliber, and on the other, their lives and mindset are backward, and their habits, social environment, family of birth—all are poor and the most backward. Their status, too, is low. The work in this place is symbolic, and after this test work has been carried out in its entirety, God's subsequent work will be much easier. If this step of work can be completed, then the subsequent work goes without saying. Once this step of work has been accomplished, great success will have been fully achieved, and the work of conquest throughout the entire universe will have come to a complete end. In fact, once the work among you has been successful, this will be equivalent to the success throughout the entire universe. This is the significance of why I have you act as a model and a specimen. Rebelliousness, opposition, impurity, unrighteousness—all are found in these people, and in them is represented all the rebelliousness of mankind. They are really something. Thus, they are held up as the epitome of conquest, and once they have been conquered they will naturally become specimens and models for others.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (2)

God's work is directed at all created beings; it is not dependent on whether someone is cursed after they were created. His management work is directed at all created beings, not those chosen people who have not been cursed. Since God wishes to carry out His work among His created beings, He will certainly carry it out to successful completion, and He will work among those people who are beneficial to His work. Therefore, He shatters all conventions when He works among people; to Him, the words "cursed," "chastised" and "blessed" are meaningless! The Jewish people are good, as are the chosen people of Israel; they are people of good caliber and humanity. In the beginning, it was among them that Jehovah launched His work, and performed His earliest work—but to perform the work of conquest on them today would be meaningless. They, too, may be part of the created beings, and there may be much that is positive about them, but to carry out this stage of work among them would be pointless; God would not be able to conquer people, nor would He be able to convince all created beings, which is precisely the point of switching His work to these people of the nation of the great red dragon. Of greatest significance here is His launching an era, His shattering of all rules and all human notions and His ending of the work of the entire Age of Grace. If His current work were carried out among the Israelites, by the time His six-thousand-year management plan comes to a close, everyone would believe that God is only the God of the Israelites, that only the Israelites are God's chosen people, that only the Israelites deserve to inherit God's blessing and promise. God's incarnation during the last days in the Gentile nation of the country of the great red dragon accomplishes the work of God as the God of all created beings; He completes the whole of His management work, and He ends the central part of His work in the nation of the great red dragon. The core of these three stages of work is the salvation of man—namely,

making all created beings worship the Creator. Thus, there is great meaning to each stage of work; God does nothing that is without meaning or value. On one hand, this stage of work ushers in a new era and ends the previous two eras; on the other hand, it shatters all human notions and all the old ways of human belief and knowledge. The work of the previous two ages was carried out according to different human notions; this stage, however, completely eliminates human notions, thereby utterly conquering humanity. Through conquering the descendants of Moab, through the work carried out among the descendants of Moab, God shall conquer all people throughout the universe. This is the deepest significance of this stage of His work, and it is the most valuable aspect of this stage of His work. Even if you now know that your own status is lowly and that you are of low worth, you will still feel that you have met with the most joyous thing: You have inherited a great blessing, received a great promise, and you can help accomplish this great work of God. You have beheld God's true countenance, you know God's inherent disposition, and you follow God's will. The previous two stages of God's work were carried out in Israel. If this stage of His work during the last days were also carried out among the Israelites, not only would all created beings believe that only the Israelites were God's chosen people, but God's entire management plan would fail to attain its desired effect. During the period in which the two stages of His work were carried out in Israel, no new work—nor any work of launching a new era—was carried out among the Gentile nations. Today's stage of work—the work of launching a new era—is first carried out among the Gentile nations, and is, furthermore, initially carried out among the descendants of Moab, thus launching the entire era. God has shattered any knowledge contained within human notions, permitting none of it to remain. In His work of conquest, He has shattered human notions, those old, earlier human ways of

knowledge. He lets people see that with God there are no rules, that there is nothing old about God, that the work He does is entirely liberated, entirely free, and that He is right in all He does. You must fully submit to any work that He does among the created beings. All of the work He does has meaning, and is carried out according to His own intentions and wisdom, and not according to human choices and notions. If something is beneficial to His work, He does it; and if something is not beneficial to His work, He does not, no matter how good it is! He works and selects the recipients and location of His work in accordance with the meaning and purpose of His work. He does not adhere to past rules when He works, nor does He follow old formulas. Instead, He plans His work according to the work's significance. Ultimately, He will attain a genuine effect and the anticipated goal. If you do not understand these things today, this work will have no effect in you.

—The Word, Vol. 1. The Appearance and Work of God. God Is the Lord of All Created Beings

According to human notions, I would have to be born in a nice country to show that I am of high status, to show that I am of great worth, to show My honor, holiness, and greatness. If I had been born in a place that recognizes Me, in an elite family, and if I were of high position and status, then I would be treated very well. That would not benefit My work, and could such great salvation still be revealed then? All those who see Me would submit to Me, and they would not be polluted with filth. I should have been born in this kind of place. That is what you believe. But think about it: Did God come to the earth for enjoyment, or for work? If I worked in that kind of easy, comfortable place, could I gain My full glory? Would I be able to conquer all of the created beings? When God came to the earth, He was not of the world, and He did not become flesh in order to enjoy the world. The place where working would reveal His disposition and be most

meaningful is the place where He was born. Whether it is a holy or a filthy land, and no matter where He works, He is holy. Everything in the world was created by Him, though it has all been corrupted by Satan. However, all things still belong to Him; they are all in His hands. He comes to a filthy land and works there in order to reveal His holiness; He only does this for the sake of His work, which means He endures great humiliation to do such work in order to save the people of this filthy land. This is done so as to bear witness, for the sake of all of mankind. What such work shows people is God's righteousness, and it is better able to display God's supremacy. His greatness and uprightness are manifested in the salvation of a group of lowly people whom others scorn. Being born in a filthy land does not at all prove that He is lowly; it simply allows all of the created beings to see His greatness and His true love for mankind. The more He does so, the more it reveals His pure love, His flawless love for man. God is holy and righteous, even though He was born in a filthy land, and even though He lives with those people who are full of filthiness, just as Jesus lived with sinners in the Age of Grace. Is every bit of His work not done for the sake of all mankind's survival? Is it all not so that mankind can gain great salvation? Two thousand years ago, He lived with sinners for a number of years. That was for the sake of redemption. Today, He is living with a group of filthy, lowly people. This is for the sake of salvation. Is all His work not for the sake of you humans? If not to save mankind, why would He have lived and suffered with sinners for so many years after being born in a manger? And if not to save mankind, why would He return to the flesh a second time, born in this land where demons congregate, and live with these people who have been deeply corrupted by Satan? Is God not faithful? What part of His work has not been for mankind? What part has not been for your destiny? God is holy—this is immutable! He is unpolluted by filth, though He has

come to a filthy land; all of this can only mean that God's love for mankind is extremely selfless and the suffering and humiliation He endures is extremely great!

—The Word, Vol. 1. The Appearance and Work of God. The Significance of Saving the Descendants of Moab

Regardless of whether you are American, British, or any other nationality, you should step outside the confines of your own nationality, transcending your own self, and view the work of God from the identity of a created being. In this way, you will not place limitations on the footprints of God. This is because, nowadays, many people conceive it to be impossible that God will appear in a particular nation or among a certain people. How profound is the significance of God's work, and how important is the appearance of God! How can man's notions and thinking possibly take their measure? And so I say, you should break through notions of nationality and ethnicity in order to seek the appearance of God. Only thus will you not be constrained by your own notions; only thus will you be qualified to welcome the appearance of God. Otherwise, you will remain in eternal darkness, and never gain the approval of God.

God is the God of the entire human race. He does not consider Himself the private property of any nation or people, but goes about doing His work as He has planned it, without being confined to any form, nation, or people. Perhaps you have never imagined this form, or perhaps your attitude to this form is one of denial, or perhaps the nation where God reveals Himself and the people among whom He reveals Himself just happen to be discriminated against by everyone and just happen to be the most backward on earth. Yet God has His wisdom. With His great power, and by means of His truth and His disposition, He has truly gained a group of people who are of one mind with Him, and a group of people that He wished to make

complete—a group, conquered by Him, who, having endured all manner of trials and tribulations and all manner of persecution, can follow Him to the very end. The aim of God's appearance, which is not limited to any form or nation, is to enable Him to complete His work as He has planned it. This is just as when God became flesh in Judea: His aim was to complete the work of the crucifixion in redeeming the entire human race. Yet the Jews believed that it was impossible for God to do this, and they thought it impossible that God could become flesh and assume the form of the Lord Jesus. Their "impossible" became the basis on which they condemned and opposed God, and ultimately led to the destruction of Israel. Today, many people have committed a similar error. They proclaim with all their might the imminent appearance of God, yet at the same time condemn His appearance; their "impossible" once more confines the appearance of God within the limits of their imagination. And so I have seen many people break into wild and raucous laughter after coming upon the words of God. But is this laughter any different from the condemnation and blasphemy of the Jews? You are not reverent in the presence of the truth, still less do you possess an attitude of yearning. All you do is study indiscriminately and wait with blithe unconcern. What can you gain from studying and waiting like this? Do you think you will receive personal guidance from God? If you cannot discern God's utterances, in what way are you qualified to witness the appearance of God? Wherever God appears, there the truth is expressed, and there the voice of God will be. Only those who can accept the truth will be able to hear the voice of God, and only such people are qualified to witness the appearance of God. Let go of your notions! Quiet yourself and give these words a careful reading. If you yearn for the truth, God will enlighten you and you will understand His intentions and His words. Let go of your opinions about the "impossible"! The more that people believe something is

impossible, the more likely it is to occur, because the wisdom of God soars higher than the heavens, God's thoughts are higher than man's thoughts, and the work of God transcends the limits of man's thinking and notions. The more that something is impossible, the more it has truth that can be sought; the more something lies beyond man's notions and imagination, the more it contains the intentions of God. This is because, no matter where He reveals Himself, God is still God, and His essence will never change on account of the location or manner of His appearance. The disposition of God remains the same regardless of where His footprints are, and no matter where the footprints of God are, He is the God of all mankind, just as the Lord Jesus is not only the God of the Israelites, but is also the God of all the people of Asia, Europe, and America, and even more than that, He is the one and only God in the entire universe. So let us seek God's intentions and discover His appearance in His utterances, and keep pace with His footsteps! God is the truth, the way, and the life. His words and His appearance exist concurrently, and His disposition and footprints are open to mankind at all times. Dear brothers and sisters, I hope that you can see the appearance of God in these words, begin following His footsteps as you stride forward into a new age, and enter into the beautiful new heaven and earth that God has prepared for those who await His appearance!

—The Word, Vol. 1. The Appearance and Work of God. Appendix 1: The Appearance of God Has Ushered in a New Age

I gave My glory to Israel and then took it away, thereby bringing the Israelites to the East and all of humanity to the East. I have brought them all to the light so that they may be reunited with it, and be in association with it, and no longer have to search for it. I shall let all who are searching see the light again and see the glory I had in Israel; I shall let them see that I have long ago come down upon a white cloud into the midst of mankind, let

them see the countless clouds of white and fruits in their abundant clusters, and, what is more, let them see Jehovah God of Israel. I shall let them look upon the Master of the Jews, the longed-for Messiah, and the full appearance of Me who have been persecuted by kings throughout the ages. I shall work upon the entire universe and I shall perform great work, revealing all My glory and all My deeds to man in the last days. I shall show My glorious countenance in its fullness to those who have waited many years for Me, to those who have longed for Me to come upon a white cloud, to Israel that has longed for Me to appear once again, and to all mankind who persecute Me, so that all will know that I have long ago taken away My glory and brought it to the East, and it is no longer in Judea. For the last days have already come!

Throughout the universe I am doing My work, and in the East, thunderous crashes issue forth endlessly, shaking all nations and denominations. It is My voice that has led all men into the present. I cause all men to be conquered by My voice, to fall into this stream, and surrender before Me, for I have long since reclaimed My glory from all the earth and issued it forth anew in the East. Who does not long to see My glory? Who does not anxiously await My return? Who does not thirst for My reappearance? Who does not pine for My loveliness? Who would not come to the light? Who would not look upon the richness of Canaan? Who does not long for the return of the Redeemer? Who does not adore Him who is great in power? My voice shall spread throughout the earth; I will face My chosen people and speak more words to them, like a mighty thunder shaking the mountains and rivers. I speak My words to the whole universe and to mankind. Hence the words in My mouth have become man's treasure, and all men cherish My words. The lightning flashes from the East all the way to the West. My words are such that man is loath to give them

up and at the same time finds them unfathomable, but rejoices in them all the more. Like a newborn infant, all men are glad and joyful, celebrating My coming. By means of My voice, I shall bring all men before Me. Thenceforth, I shall formally enter into the race of men so that they will come to worship Me. With the glory that I radiate and the words in My mouth, I shall make it such that all men come before Me and see that the lightning flashes from the East and that I have also descended unto the "Mount of Olives" of the East. They will see that I have already long been on earth, no longer as the Son of the Jews but as the Lightning of the East. For I have long since been resurrected, and have departed from mankind's midst, and then reappeared with glory among men. I am He who was worshiped countless ages before now, and I am also the infant forsaken by the Israelites countless ages before now. Moreover, I am the all-glorious Almighty God of the present age! Let all come before My throne and see My glorious countenance, hear My voice, and look upon My deeds. This is the entirety of My intention; it is the end and the climax of My plan, as well as the purpose of My management: to have every nation worship Me, every tongue acknowledge Me, every man repose his faith in Me, and every people be subject unto Me!

—The Word, Vol. 1. The Appearance and Work of God. The Seven Thunders Peal—Prophesying That the Gospel of the Kingdom Shall Spread Throughout the Universe

Related Experiential Testimonies

God Appearing and Working in China Is So Significant

Related Hymns

God Has Brought His Glory to the East

God Has Appeared in the East of the World With Glory

Break Through Notions of Nationality to Seek God's Appearance

Only Those Who Accept the Truth Can Hear God’s Voice

17. The Notion of the Religious World That: "Pastors and Elders Are Established by the Lord"

The religious world uses these words in the Bible, "Take heed therefore to yourselves, and to all the flock, over the which the Holy Spirit has made you overseers, to feed the church of God" (Acts 20:28), as a basis for believing that pastors and elders were established by the Lord, and that they should take the wheel and have the last word when it comes to welcoming the Lord's return.

Words From the Bible

"And Jesus answered and said to him, Blessed are you, Simon Barjona…. And I will give to you the keys of the kingdom of heaven: and whatever you shall bind on earth shall be bound in heaven: and whatever you shall loose on earth shall be loosed in heaven" (Matthew 16:17–19).

"He said to him, Feed My lambs" (John 21:15).

"You shall worship the Lord your God, and Him only shall you serve" (Matthew 4:10).

"We ought to obey God rather than men" (Acts 5:29).

"Cursed be the man that trusts in man, and makes flesh his arm, and whose heart departs from Jehovah" (Jeremiah 17:5).

"Woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men: for you neither go in yourselves, neither suffer you them that are entering to go in" (Matthew 23:13).

"Woe to you, scribes and Pharisees, hypocrites! For you compass sea and land to make one proselyte, and when he is made, you make him

twofold more the child of hell than yourselves" (Matthew 23:15).

"Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch" (Matthew 15:14).

Words of Almighty God of the Last Days

In selecting a person to serve Him, God always has His own principles. Serving God is by no means, as people imagine, that it is simply a matter of enthusiasm. Today, you see that all who serve before God do so because they have the guidance of God and the work of the Holy Spirit, and because they are people who pursue the truth. These are the minimum conditions for all those who serve God.

Serving God is no simple task. Those whose corrupt disposition remains unchanged can never serve God. If your disposition has not been judged and chastised by God's words, then your disposition still represents Satan, which proves that you serve God out of your own good intentions, that your service is based on your satanic nature. You serve God with your natural character, and according to your personal preferences. What's more, you always think that the things you are willing to do are what are delightful to God, and that the things you do not wish to do are what are hateful to God; you work entirely according to your own preferences. Can this be called serving God? Ultimately, there will not be the slightest change in your life disposition; instead, your service will make you even more stubborn, thus deeply ingraining your corrupt disposition, and as such, there will be formed within you rules about service to God that are primarily based on your own character, and experiences derived from your service according to your own disposition. These are the experiences and lessons of man. It is man's philosophy for worldly dealings. People like this can be classed as Pharisees and religious officials. If they never wake up and

repent, then they will surely turn into the false christs and the antichrists who mislead people in the last days. The false christs and the antichrists that were spoken of will arise from among such people. If those who serve God follow their own character and act according to their own will, they run the risk of being eliminated at any time. Those who apply their many years of experience acquired to serving God in order to win the hearts of others, to lecture them and constrain them, and to stand on high—and who never repent, never confess their sins, never renounce the benefits of position—these people shall fall before God. They are of the same kind as Paul, presuming upon their seniority and flaunting their qualifications. God will not bring people like this to perfection. Such service disrupts the work of God. People always cling to the old. They cling to the notions of the past, to everything from times gone by. This is a great obstacle to their service. If you cannot throw them off, these things will throttle your whole life. God will not commend you, not in the slightest, not even if you break your legs running or your back with labor, not even if you are martyred in your service of God. Quite the contrary: He will say that you are an evildoer.

—The Word, Vol. 1. The Appearance and Work of God. Religious Service Must Be Purged

Those in churches who preach and have status, position, and prestige are a group of people trained in theological seminaries to possess theological knowledge and theories, and they are essentially the main body holding up Christianity. Christianity trains such people to get on stage and preach, to spread the gospel and do work everywhere. They believe that with talents such as these theology students, preaching pastors, and theologians, the existence of Christianity is ensured to this day, and these people become the value and capital of Christianity's existence. If a church's pastor is a graduate of a theological seminary, discusses the Bible well, has read some spiritual books, and has some knowledge and

eloquence, then that church's attendance will flourish and it will become much more famous than other churches. What do these people in Christianity esteem? Knowledge, theological knowledge. Where does this knowledge come from? Isn't it passed down from ancient times? There have been scriptures since ancient times, passed down from generation to generation, and that's how everyone reads and learns them to this day. People divide the Bible into various sections, compile different versions, and encourage study and learning, but their study of the Bible is not to understand the truth in order to know God, nor is it to understand God's intentions in order to fear God and shun evil; rather it is to study the knowledge and mysteries of the Bible, to figure out which events at what times have fulfilled which prophecy of Revelation, and when the great disasters and the millennium will come—they study these. Does their study relate to the truth? (No, it doesn't.) Why do they study things that have nothing to do with the truth? It is because the more they study, the more they feel they understand, and the more words and doctrines they are equipped with, the higher their qualifications become. The higher their qualifications, the greater they feel their abilities are, and the more they believe that they will finally be blessed in their faith, that they will go to heaven after death, or that the living will be caught up in the air to meet the Lord. These are their religious notions, which are not at all in line with God's words.

—The Word, Vol. 4. Exposing Antichrists. Item Seven: They Are Wicked, Insidious, and Deceitful (Part Three)

The pastors and elders of the religious world are all people who study biblical knowledge and theology; they are hypocritical Pharisees resisting God. … Are those in Christianity and Catholicism who study the Bible, theology, and even the history of God's work truly believers? Are they

different from the believers and followers of God about whom He speaks? In God's eyes, are they believers? No, they study theology, they study God, but they do not follow God or bear witness to Him. Their study of God is the same as those who study history, philosophy, law, biology, or astronomy. It's just that they don't like science or other subjects—they specifically like to study theology. What is the outcome of their seeking out bits and pieces of God's work to study God? Can they discover God's existence? No, never. Can they understand God's intentions? (No.) Why? Because they live in words, in knowledge, in philosophy, in the human mind and in human thoughts; they will never see God or be enlightened by the Holy Spirit. How does God classify them? As disbelievers, as nonbelievers. These nonbelievers and disbelievers mingle within the so-called Christian community, acting as believers in God, as Christians, but in reality do they have true worship for God? Do they have true submission? (No.) Why is that? One thing is certain: A considerable number of them do not believe in God's existence in their hearts; they do not believe that God created the world and is sovereign over all things, and they believe even less that God can become flesh. What does this unbelief mean? It means to doubt and deny. They even adopt an attitude of not hoping that the prophecies spoken by God, especially those concerning disasters, will be fulfilled or come to pass. This is their attitude toward belief in God, and it is the essence and true face of their so-called faith. These people study God because they are particularly interested in the subject and knowledge of theology, and in the historical facts of God's work; they are purely a group of intellectuals studying theology. These intellectuals do not believe in the existence of God, so how do they react when God comes to work, when God's words are fulfilled? What is their first reaction when they hear that God has become flesh and started a new work? "Impossible!" Whoever

preaches God's new name and God's new work, they condemn that person, and they even want to kill or eliminate him. What kind of manifestation is this? Is this not the manifestation of a typical antichrist? What difference is there between them and the Pharisees, chief priests, and scribes of old? They are hostile toward God's work, toward God's judgment in the last days, toward God becoming flesh, and even more so, they are hostile to the fulfillment of God's prophecies. They believe, "If you do not become flesh, if you are in the form of a spiritual body, then you are god; if you are incarnated and become a person, then you are not god, and we do not acknowledge you." What does this imply? It means that as long as they are here, they will not allow God to become flesh. Isn't this a typical antichrist? This is a genuine antichrist.

—The Word, Vol. 4. Exposing Antichrists. Item Seven: They Are Wicked, Insidious, and Deceitful (Part Three)

There are those who read the Bible in grand churches and recite it all day long, yet not one among them understands the purpose of God's work. Not one among them is able to know God; still less can any one among them accord with God's intentions. They are all worthless, vile people, each standing on high to lecture God. They willfully oppose God even as they carry His banner. Claiming faith in God, still they eat the flesh and drink the blood of man. All such people are devils that devour the soul of man, head demons that deliberately disturb those trying to step onto the right path, and stumbling blocks impeding those who seek God. They may appear of "sound constitution," but how are their followers to know that they are none other than antichrists who lead people to stand against God? How are their followers to know that they are living devils dedicated to the devouring of human souls?

—The Word, Vol. 1. The Appearance and Work of God. All People Who Do Not Know God Are People Who Oppose God

Look at the leaders of each religion and each denomination—they are all arrogant and self-righteous, and their interpretations of the Bible lack context and are guided by their own notions and imaginings. They all rely on gifts and knowledge to do their work. If they could not preach at all, would people follow them? They do, after all, possess some knowledge and can preach some doctrines, or they know how to win others over and make use of some tricks. They use these things to deceive people, and to bring people before themselves. Nominally, those people believe in God, but in reality, they follow these leaders. When they encounter someone preaching the true way, some of them say, "We have to consult our leader about matters of faith." See how people need the agreement and approval of others when it comes to believing in God and accepting the true way—is this not a problem? What have those leaders become, then? Have they not become Pharisees, false shepherds, antichrists, and stumbling blocks to people's acceptance of the true way? Such people are of the same kind as Paul.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

People who believe in God should submit to God and worship Him. Do not exalt or look up to any person; do not put God first, the people you look up to second, and yourself third. No person should hold a place in your heart, and you should not consider people—particularly those you venerate—to be on a par with God or to be His equal. This is intolerable to God.

—The Word, Vol. 1. The Appearance and Work of God. The Ten Administrative Decrees That Must Be Obeyed by God's Chosen People in the Age of Kingdom

Some people do not rejoice in the truth, much less judgment. Instead, they rejoice in power and riches; such people are called power seekers. They search only for those denominations in the world with influence, and they search only for pastors and teachers that come from seminaries.

Though they have accepted the way of truth, they are only half-believing; they are incapable of giving all of their hearts and minds, their mouths speak words of expending themselves for God, but their eyes are focused on the great pastors and teachers, and they do not spare Christ a second glance. Their hearts are fixated upon fame, fortune, and glory. They think it out of the question that such a meager person could be capable of conquering so many, that one so unremarkable could perfect man. They think it out of the question that these nobodies among the dust and dunghills are the people chosen by God. They believe that if such people were the objects of God's salvation, then heaven and earth would be turned upside down, and all people would laugh themselves silly. They believe that if God chose such nobodies to be perfected, then those great men would become God Himself. Their perspectives are tainted with unbelief; more than not believing, they are simply preposterous beasts. For they value only status, prestige, and power, and they esteem only large groups and denominations. They have not the slightest regard for those led by Christ; they are simply betrayers who have turned their backs on Christ, on truth, and on life.

What you admire is not the humility of Christ, but those false shepherds of prominent standing. You do not adore the loveliness or wisdom of Christ, but those libertines who wallow in the filth of the world. You laugh at the pain of Christ who has no place to lay His head, but you admire those corpses that hunt for offerings and live in debauchery. You are not willing to suffer alongside Christ, but you gladly throw yourself into the arms of those reckless antichrists, though they only supply you with flesh, words, and control. Even now, your heart still turns toward them, toward their reputation, toward their status, toward their influence. And yet you continue to hold an attitude whereby you find the work of Christ hard to swallow and you are unwilling to accept it. This is why I say that you lack

the faith to acknowledge Christ. The reason you have followed Him to this day is only because you had no other option. A series of lofty images are forever towering in your heart; you cannot forget their every word and deed, nor their influential words and hands. They are, in your heart, forever supreme and forever heroes. But this is not so for the Christ of today. He is forever insignificant in your heart, and forever undeserving of fear. For He is far too ordinary, has far too little influence, and is far from lofty.

In any case, I say that all those who do not value the truth are disbelievers and betrayers of the truth. Such men shall never receive the approval of Christ. Have you now identified how much unbelief is within you, and how much betrayal of Christ you have? I exhort you thus: Since you have chosen the way of truth, then you should devote yourself wholeheartedly; do not be ambivalent or half-hearted. You should understand that God does not belong to the world nor any one person, but to all those who truly believe in Him, all those who worship Him, and all those who are devoted and faithful to Him.

—The Word, Vol. 1. The Appearance and Work of God. Are You a True Believer in God?

Related Movie Extracts

Are the Pastors and Elders Truly Appointed by the Lord?

Is Obedience to Pastors and Elders the Same as Obedience to God?

Related Experiential Testimonies

The Consequences of a Pastor's Gatekeeping

Related Sermons

Is Following Religious Leaders Following God?

Related Hymns

Man Has No True Faith in Christ

To Believe in God but Not Accept the Truth Is to Be a Disbeliever

18. The Notion of the Religious World That: "The Pope Is God's Representative on Earth, When the Lord Returns, He Will First Reveal It to the Pope"

Most Catholics believe that the Pope was established by God and that he is God's representative on earth. They think that when God returns, He will first reveal it to the Pope; that the Pope would be the first to know; and that if the Pope does not know about it or condemns it, then it is not the true way.

God's Words From the Bible

"But of that day and hour knows no man, not the angels of heaven, nor the Son, but My Father only" (Matthew 24:36).

"Therefore be you also ready: for in such an hour as you think not the Son of man comes" (Matthew 24:44).

"He that has an ear, let him hear what the Spirit says to the churches" (Revelation 2:7).

"My sheep hear My voice, and I know them, and they follow Me" (John 10:27).

"And at midnight there was a cry made, Behold, the bridegroom comes; go you out to meet him" (Matthew 25:6).

"Behold, I stand at the door, and knock: if any man hears My voice, and opens the door, I will come in to him, and will sup with him, and he with Me" (Revelation 3:20).

"And if the blind lead the blind, both shall fall into the ditch" (Matthew 15:14).

"Cursed be the man that trusts in man, and makes flesh his arm, and whose heart departs from Jehovah" (Jeremiah 17:5).

"These are they which follow the Lamb wherever He goes" (Revelation 14:4).

Words of Almighty God of the Last Days

There are several major religions in the world, and each has its own head, or leader, and the followers are spread across different countries and regions all over the world; almost every country, be it large or small, has different religions within it. However, regardless of how many religions there are across the world, all people within the universe ultimately exist under the guidance of one God, and their existence is not guided by religious heads or leaders. This is to say that mankind is not guided by a particular religious head or leader; rather, the whole of mankind is led by the Creator, who created the heavens and earth and all things, and who also created mankind—this is a fact. Although the world has several major religions, regardless of how great they are, they all exist under the dominion of the Creator, and none of them can exceed the scope of this dominion. The development of mankind, the supersedure of society, the development of natural sciences—each is inseparable from the arrangements of the Creator, and this work is not something that can be done by any given religious head. A religious head is merely the leader of a particular religion, and cannot represent God, nor can they represent the One who created the heavens and earth and all things. A religious head can lead all those within the entire religion, but they cannot command all created beings beneath the heavens—this is a universally acknowledged fact. A religious head is

merely a leader, and cannot stand equal to God (the Creator). All things are in the hands of the Creator, and in the end they will all return to the hands of the Creator. Mankind was made by God, and regardless of the religion, every person will return under the dominion of God—this is inevitable. Only God is the Most High among all things, and the highest ruler among all created beings must also return under His dominion.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

All of the actions and deeds of Satan are manifested in man. Today, all of the actions and deeds of man are an expression of Satan and hence cannot represent God. Man is the embodiment of Satan, and the disposition of man is unable to represent the disposition of God. Some people are of good character; God may do some work through such people's character, and the work they do is directed by the Holy Spirit. Yet their disposition is unable to represent God. The work God does upon them is nothing more than working with and expanding on what already exists within. Be it prophets in ages past or those used by God, no one can directly represent Him. … Only the love, the will to suffer, the righteousness, submission, and humbleness and hiddenness of the incarnate God directly represent God. This is because when He came, He came without a sinful nature and came directly from God, without having been processed by Satan. Jesus is only in the likeness of sinful flesh and does not represent sin; therefore, His actions, deeds, and words, up to the time prior to His accomplishment of the work through crucifixion (including the moment of His crucifixion), are all directly representative of God. The example of Jesus is sufficient to prove that anyone with a sinful nature cannot represent God, and that the sin of man represents Satan. Which is to say, sin does not represent God, and God is sinless. Even the work done in man by the Holy Spirit can only be

considered to have been directed by the Holy Spirit, and cannot be said to be done by man on behalf of God. But, as far as man is concerned, neither his sin nor his disposition represents God.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Man Is Incapable of Representing God

Look at the leaders of each religion and each denomination—they are all arrogant and self-righteous, and their interpretations of the Bible lack context and are guided by their own notions and imaginings. They all rely on gifts and knowledge to do their work. If they could not preach at all, would people follow them? They do, after all, possess some knowledge and can preach some doctrines, or they know how to win others over and make use of some tricks. They use these things to deceive people, and to bring people before themselves. Nominally, those people believe in God, but in reality, they follow these leaders. When they encounter someone preaching the true way, some of them say, "We have to consult our leader about matters of faith." See how people need the agreement and approval of others when it comes to believing in God and accepting the true way—is this not a problem? What have those leaders become, then? Have they not become Pharisees, false shepherds, antichrists, and stumbling blocks to people's acceptance of the true way? Such people are of the same kind as Paul.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Some people do not rejoice in the truth, much less judgment. Instead, they rejoice in power and riches; such people are called power seekers. They search only for those denominations in the world with influence, and they search only for pastors and teachers that come from seminaries. Though they have accepted the way of truth, they are only half-believing; they are incapable of giving all of their hearts and minds, their mouths

speak words of expending themselves for God, but their eyes are focused on the great pastors and teachers, and they do not spare Christ a second glance. Their hearts are fixated upon fame, fortune, and glory. They think it out of the question that such a meager person could be capable of conquering so many, that one so unremarkable could perfect man. They think it out of the question that these nobodies among the dust and dunghills are the people chosen by God. They believe that if such people were the objects of God's salvation, then heaven and earth would be turned upside down, and all people would laugh themselves silly. They believe that if God chose such nobodies to be perfected, then those great men would become God Himself. Their perspectives are tainted with unbelief; more than not believing, they are simply preposterous beasts. For they value only status, prestige, and power, and they esteem only large groups and denominations. They have not the slightest regard for those led by Christ; they are simply betrayers who have turned their backs on Christ, on truth, and on life.

What you admire is not the humility of Christ, but those false shepherds of prominent standing. You do not adore the loveliness or wisdom of Christ, but those libertines who wallow in the filth of the world. You laugh at the pain of Christ who has no place to lay His head, but you admire those corpses that hunt for offerings and live in debauchery. You are not willing to suffer alongside Christ, but you gladly throw yourself into the arms of those reckless antichrists, though they only supply you with flesh, words, and control. Even now, your heart still turns toward them, toward their reputation, toward their status, toward their influence. And yet you continue to hold an attitude whereby you find the work of Christ hard to swallow and you are unwilling to accept it. This is why I say that you lack the faith to acknowledge Christ. The reason you have followed Him to this day is only because you had no other option. A series of lofty images are

forever towering in your heart; you cannot forget their every word and deed, nor their influential words and hands. They are, in your heart, forever supreme and forever heroes. But this is not so for the Christ of today. He is forever insignificant in your heart, and forever undeserving of fear. For He is far too ordinary, has far too little influence, and is far from lofty.

In any case, I say that all those who do not value the truth are disbelievers and betrayers of the truth. Such men shall never receive the approval of Christ. Have you now identified how much unbelief is within you, and how much betrayal of Christ you have? I exhort you thus: Since you have chosen the way of truth, then you should devote yourself wholeheartedly; do not be ambivalent or half-hearted. You should understand that God does not belong to the world nor any one person, but to all those who truly believe in Him, all those who worship Him, and all those who are devoted and faithful to Him.

—The Word, Vol. 1. The Appearance and Work of God. Are You a True Believer in God?

Of principal importance in following God is that everything should be according to the words of God today: Whether you are pursuing life entry or the satisfaction of God's intentions, everything should be centered around the words of God today. If what you fellowship about and seek to enter are not centered around the words of God today, then you are a stranger to the words of God, and totally bereft of the work of the Holy Spirit. What God wants are people who follow His footsteps. No matter how wonderful and pure what you understood before is, God does not want it, and if you are unable to put aside such things, then they will be a tremendous obstacle to your entry in the future. All those who are able to follow the present light of the Holy Spirit are blessed. The people of ages past also followed the footsteps of God, yet they could not follow until today; this is the blessing of the people of the last days. Those who can

follow the present work of the Holy Spirit, and who are able to follow the footsteps of God, such that they follow God wherever He leads them—these are people who are blessed by God. Those who do not follow the present work of the Holy Spirit have not entered into the work of God's words, and no matter how much they work, or how great their suffering, or how much they run about, none of it means anything to God, and He will not commend them. Today, all those who follow the present words of God are in the stream of the Holy Spirit; those who are strangers to the words of God today are outside of the stream of the Holy Spirit, and such people are not commended by God. … "Following the work of the Holy Spirit" means understanding the intentions of God today, being able to act in accordance with the present requirements of God, being able to submit to and follow the God of today, and entering in accordance with the newest utterances of God. Only this is someone who follows the work of the Holy Spirit and is in the stream of the Holy Spirit. Such people are not only capable of receiving God's praise and seeing God, but can also know God's disposition from the latest work of God, and can know man's notions and rebellion, and man's nature and essence, from His latest work; furthermore, they are able to gradually achieve changes in their disposition during their service. Only people such as this are those who are able to gain God, and who have genuinely found the true way.

—The Word, Vol. 1. The Appearance and Work of God. Know God's Newest Work and Follow His Footsteps

Related Movie Extracts

Can the Pope Represent God? Is Listening to the Pope Obeying God?

Related Experiential Testimonies

A Catholic Priest's Choice

Related Sermons

Is Following Religious Leaders Following God?

Related Hymns

All Things Will Surrender to the Dominion of the Creator

Man Has No True Faith in Christ

19. The Notion of the Religious World That: "Catholicism Is the Orthodox Church, Departing From the Catholic Church Is Betraying the Lord"

Catholics believe that Catholicism was passed down by the apostle, and that it is the most orthodox. Therefore, they think that when God returns, He will appear first to Catholics, not Christians. If they were to believe in Almighty God, then they would convert to Christianity, thus betraying God.

God's Words From the Bible

"And it shall come to pass in the last days, that the mountain of Jehovah's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it" (Isaiah 2:2).

"And at midnight there was a cry made, Behold, the bridegroom comes; go you out to meet him" (Matthew 25:6).

"Behold, I stand at the door, and knock: if any man hears My voice, and opens the door, I will come in to him, and will sup with him, and he with Me" (Revelation 3:20).

"My sheep hear My voice, and I know them, and they follow Me" (John 10:27).

"These are they which follow the Lamb wherever He goes" (Revelation 14:4).

Words of Almighty God of the Last Days

There are several major religions in the world, and each has its own head, or leader, and the followers are spread across different countries and regions all over the world; almost every country, be it large or small, has

different religions within it. However, regardless of how many religions there are across the world, all people within the universe ultimately exist under the guidance of one God, and their existence is not guided by religious heads or leaders. This is to say that mankind is not guided by a particular religious head or leader; rather, the whole of mankind is led by the Creator, who created the heavens and earth and all things, and who also created mankind—this is a fact. Although the world has several major religions, regardless of how great they are, they all exist under the dominion of the Creator, and none of them can exceed the scope of this dominion. The development of mankind, the supersedure of society, the development of natural sciences—each is inseparable from the arrangements of the Creator, and this work is not something that can be done by any given religious head. A religious head is merely the leader of a particular religion, and cannot represent God, nor can they represent the One who created the heavens and earth and all things. A religious head can lead all those within the entire religion, but they cannot command all created beings beneath the heavens—this is a universally acknowledged fact. A religious head is merely a leader, and cannot stand equal to God (the Creator). All things are in the hands of the Creator, and in the end they will all return to the hands of the Creator. Mankind was made by God, and regardless of the religion, every person will return under the dominion of God—this is inevitable. Only God is the Most High among all things, and the highest ruler among all created beings must also return under His dominion. No matter how high the status of a man, that man cannot take mankind to a suitable destination, and no one is able to class all things according to kind. Jehovah Himself created mankind and classed each according to kind, and when the end time arrives He will still do His own work Himself, classing all things according to kind—this work cannot be done by any apart from God. The three stages

of work carried out from the beginning until today were all carried out by God Himself, and were carried out by the one God. The fact of the three stages of work is the fact of God's leadership of all mankind, a fact that no one can deny. At the end of the three stages of work, all things will be classed according to kind and return under the dominion of God, for throughout the entire universe there only exists this one God, and there are no other religions.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

From the work of Jehovah to that of Jesus, and from the work of Jesus to that of this current stage, these three stages cover in a continuous thread the entire gamut of God's management, and they are all the work of one Spirit. Since the creation of the world, God has always been at work managing mankind. He is the Beginning and the End, He is the First and the Last, and He is the One who begins an age and the One who brings the age to an end. The three stages of work, in different ages and different locations, are unmistakably the work of one Spirit. All those who separate these three stages stand in opposition to God. Now, it behooves you to understand that all the work from the first stage until today is the work of one God, the work of one Spirit. Of this there can be no doubt.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

After the work of Jehovah, Jesus became flesh to do His work amongst man. His work was not carried out in isolation, but was built upon the work of Jehovah. It was work for a new age that God did after He had concluded the Age of Law. Similarly, after the work of Jesus ended, God went on with His work for the next age, because the entire management of God is always progressing forward. When the old age passes, it will be replaced by a new age, and once the old work has been completed, there will be new work to

continue God's management. This incarnation is God's second incarnation, which follows upon Jesus' work. Of course, this incarnation does not occur independently; it is the third stage of work after the Age of Law and the Age of Grace. Every time God initiates a new stage of work, there must always be a new beginning and it must always bring a new age. So too are there corresponding changes in the disposition of God, in the manner of His working, in the location of His work, and in His name. No wonder, then, that it is difficult for man to accept the work of God in the new age. But regardless of how He is opposed by man, God is always doing His work, and is always leading the whole of mankind forward. When Jesus came into the world of man, He ushered in the Age of Grace and ended the Age of Law. During the last days, God once more became flesh, and with this incarnation He ended the Age of Grace and ushered in the Age of Kingdom. All those who are able to accept the second incarnation of God will be led into the Age of Kingdom, and will moreover become able to personally accept the guidance of God. Though Jesus did much work among man, He only completed the redemption of all mankind and became man's sin offering; He did not rid man of all his corrupt disposition. Fully saving man from the influence of Satan not only required Jesus to become the sin offering and bear the sins of man, but it also required God to do even greater work to rid man completely of his satanically corrupted disposition. And so, now that man has been forgiven of his sins, God has returned to the flesh to lead man into the new age, and begun the work of chastisement and judgment. This work has brought man into a higher realm. All those who submit under His dominion shall enjoy higher truth and receive greater blessings. They shall truly live in the light, and they shall gain the truth, the way, and the life.

—The Word, Vol. 1. The Appearance and Work of God. Preface

The work of today has pushed forward the work of the Age of Grace; that is, the work under the entire six-thousand-year management plan has moved forward. Though the Age of Grace has ended, there has been progress in God's work. Why do I say time and again that this stage of work builds upon the Age of Grace and the Age of Law? Because the work of this day is a continuation of the work done in the Age of Grace, and an advance over that done in the Age of Law. The three stages are tightly interconnected, with each link in the chain closely tied to the next. Why do I also say that this stage of work builds on that done by Jesus? Supposing that this stage did not build on the work done by Jesus, another crucifixion would have to take place in this stage, and the redemptive work of the previous stage would have to be done all over again. This would be meaningless. And so it is not that the work is completely finished, but that the age has moved forward and the level of the work has been raised higher than before. It can be said that this stage of work is built on the foundation of the Age of Law and upon the rock of Jesus' work. God's work is built stage by stage, and this stage is not a new beginning. Only the combination of the three stages of work may be deemed the six-thousand-year management plan. The work of this stage is done on the foundation of the work of the Age of Grace. If these two stages of work were unrelated, then why is the crucifixion not repeated in this stage? Why do I not bear the sins of man, but instead come to judge and chastise man directly? If My work to judge and chastise man did not follow the crucifixion, with My coming now not conceived of the Holy Spirit, then I would not be qualified to judge and chastise man. It is precisely because I am one with Jesus that I come directly to chastise and judge man. The work at this stage is built entirely on the work in the preceding stage. That is why only work of this kind can bring man, step by step, into salvation. Jesus and I come from one Spirit.

Even though We are unrelated in Our fleshes, Our Spirits are one; even though the content of what We do and the work that We take on are not the same, We are alike in essence; Our fleshes take different forms, but this is due to the change in era and the differing requirements of Our work; Our ministries are not alike, so the work We bring forth and the dispositions We reveal to man are also different. That is why what man sees and understands this day is unlike in the past, which is because of the change in era. For all that They are different in the gender and the form of Their fleshes, and that They were not born of the same family, still less in the same time period, Their Spirits are nonetheless one. For all that Their fleshes share neither blood nor physical kinship of any kind, it cannot be denied that They are the incarnate fleshes of God in two different time periods.

—The Word, Vol. 1. The Appearance and Work of God. The Two Incarnations Complete the Significance of the Incarnation

Since man believes in God, he must closely follow the footsteps of God, step-by-step; he should "follow the Lamb wherever He goes." Only these are the people who seek the true way, only they are the ones who know the work of the Holy Spirit. People who slavishly follow words and doctrines are those who have been eliminated by the work of the Holy Spirit. In each period of time, God will begin new work, and in each period, there will be a new beginning among man. If man only abides by the truths that "Jehovah is God" and "Jesus is Christ," which are truths that only apply to their respective ages, then man will never keep up with the work of the Holy Spirit, and will forever be incapable of gaining the work of the Holy Spirit. Regardless of how God works, man follows without the slightest doubt, and he follows closely. In this way, how could man be eliminated by the Holy Spirit? Regardless of what God does, as long as man is certain that it is the work of the Holy Spirit, and cooperates in the work of

the Holy Spirit without any misgivings, and tries to meet the requirements of God, then how could he be punished? The work of God has never ceased, His footsteps have never halted, and prior to the completion of His management work, He has always been busy, and never stops. But man is different: Having gained but a modicum of the Holy Spirit's work, he treats it as if it will never change; having gained a little knowledge, he does not go forth to follow the footsteps of God's newer work; having seen but a little of God's work, he immediately prescribes God as a particular wooden figure, and believes that God will always remain in this form that he sees before him, that it was like this in the past and will always be thus in the future; having gained but a superficial knowledge, man is so proud that he forgets himself and begins to wantonly proclaim a disposition and a being of God that simply do not exist; and having become certain about one stage of the Holy Spirit's work, no matter what kind of person it is that proclaims the new work of God, man does not accept it. These are people who cannot accept the new work of the Holy Spirit; they are too conservative, and incapable of accepting new things. Such people are those who believe in God but also reject God. Man believes that the Israelites were wrong to "only believe in Jehovah and not believe in Jesus," yet the majority of people act out a role in which they "only believe in Jehovah and reject Jesus" and "long for the return of the Messiah, but oppose the Messiah who is called Jesus." No wonder, then, that people still live under the power of Satan after accepting one stage of the work of the Holy Spirit, and still do not receive God's blessings. Is this not the result of man's rebelliousness? Christians across the world who have not kept up with the new work of today all cling to the hope that they will get lucky, assuming that God will fulfill each of their wishes. Yet they cannot say for sure why God will take them up to the third heaven, nor are they certain about how Jesus will come

to receive them riding upon a white cloud, much less can they say with absolute certainty whether Jesus will truly arrive upon a white cloud on the day that they imagine. They are all anxious, and at a loss; they themselves do not even know whether God will take up each of them, the varied small handfuls of people, who hail from every denomination. The work that God does now, the present age, God's intentions—they have no grasp of any of these things, and they can do nothing but count down the days on their fingers. Only those who follow the footsteps of the Lamb to the very end can gain the final blessing, whereas those "clever people," who are unable to follow to the very end yet believe they have gained all, are incapable of witnessing the appearance of God. They each believe they are the smartest person on earth, and they cut short the continued development of God's work for no reason at all, and seem to believe with absolute certainty that God will take them up to heaven, they who "have the utmost loyalty to God, follow God, and abide by the words of God." Even though they have the "utmost loyalty" toward the words spoken by God, their words and actions are still so disgusting because they oppose the work of the Holy Spirit, and commit deceit and evil. Those who do not follow to the very end, who do not keep up with the work of the Holy Spirit, and who only cleave to the old work have not only failed to achieve loyalty to God, but on the contrary, have become those who oppose God, have become those who are rejected by the new age, and who will be punished. Are there any more pitiable than them? Many even believe that all those who reject the old law and accept the new work are without conscience. These people, who only talk of "conscience," and do not know the work of the Holy Spirit, will ultimately have their prospects cut short by their own consciences. God's work does not abide by doctrine, and though it may be His own work, still God does not cling to it. That which should be denied is denied, that which

should be eliminated is eliminated. Yet man places himself in enmity to God by holding onto but one small part of the work of God's management. Is this not the absurdity of man? Is this not the ignorance of man? The more people are timid and overcautious because they are afraid of not gaining God's blessings, the more they are incapable of gaining greater blessings, and of receiving the final blessing. Those people who slavishly abide by the law all display the utmost loyalty toward the law, and the more they display such loyalty toward the law, the more they are rebels who oppose God. For now is the Age of Kingdom and not the Age of Law, and the work of today and the work of the past cannot be mentioned in the same breath, nor can the work of the past be compared to the work of today. The work of God has changed, and the practice of man has also changed; it is not to hold onto the law or bear the cross, therefore people's loyalty toward the law and the cross will not gain God's approval.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

When the entire management of God is nearing its end, God will class all things according to kind. Man was made by the hands of the Creator, and in the end He must completely return man under His dominion; this is the conclusion of the three stages of work. The stage of work of the last days, and the previous two stages in Israel and Judea, are God's plan of management in the entire universe. No one can deny this, and it is the fact of God's work. Although people have not experienced or witnessed much of this work, the facts are still the facts, and this is undeniable by any man. People who believe in God in every land of the universe will all accept the three stages of work. If you only know one particular stage of work, and do not understand the other two stages of work, do not understand the work of God in times past, then you are unable to speak the whole truth of God's entire plan of management, and your knowledge of God is one-sided, for in

your belief in God you do not know or understand Him, and so you are not fit to bear testimony to God. Regardless of whether your current knowledge of these things is profound or superficial, in the end, you must have knowledge, and must be thoroughly convinced, and all people will see the entirety of God's work and submit under the dominion of God. At the end of this work, all religions will become one, all created beings will return under the dominion of the Creator, all created beings will worship the one true God, and all evil religions will come to nothing, never to appear again.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

Related Movie Extracts

Can One Welcome the Lord in an Orthodox Church?

Related Hymns

All Things Will Surrender to the Dominion of the Creator

All Creatures Will Return Under the Dominion of the Creator

20. The Notion of the Religious World That: "The Judgment of the Great White Throne in the Last Days Is About Rewarding the Good and Punishing the Evil, It Is Not Salvation"

People in the religious world say: "The judgment of the great white throne that's spoken about in the Bible will primarily target nonbelievers and false believers, it will be about rewarding the good and punishing the evil. It is not salvation. But you say that God's judgment is carried out in order to purify and save people. We think that this is inconsistent with the Bible, so we can't accept this statement of yours."

Words From the Bible

"With my soul have I desired You in the night; yes, with my spirit within me will I seek You early: for when Your judgments are in the earth, the inhabitants of the world will learn righteousness" (Isaiah 26:9).

"For the time is come that judgment must begin at the house of God" (1 Peter 4:17).

"And if any man hears My words, and believes not, I judge him not: for I came not to judge the world, but to save the world. He that rejects Me, and accepts not My words, has one that judges him: the word that I have spoken, the same shall judge him in the last day" (John 12:47–48).

"Sanctify them through Your truth: Your word is truth. … And for their sakes I sanctify Myself, that they also might be sanctified through the truth" (John 17:17–19).

"Go your way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the

wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand" (Daniel 12:9–10).

"And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them: I will say, It is My people: and they shall say, Jehovah is my God" (Zechariah 13:9).

Words of Almighty God of the Last Days

The work of the last days is to separate all according to their kind, and to conclude the management plan of God, for the time is near and the day of God has come. God brings all who enter His kingdom—all who are loyal to Him to the very end—into the age of God Himself. Yet prior to the arrival of the age of God Himself, God's work is not to observe the deeds of man, or to inquire into the life of man, but to judge man's rebelliousness, for God shall purify all those who come before His throne. All who have followed the footsteps of God to this day are those who come before the throne of God, and this being so, every single person who accepts God's work in its final phase is the object of God's purification. In other words, everyone who accepts God's work in its final phase is the object of God's judgment.

In the judgment beginning at the house of God spoken of in times past, the "judgment" of these words refers to the judgment that God today passes on those who come before His throne in the last days. There are, perhaps, those who believe in such supernatural imaginings as that, when the last days have arrived, God will erect a big table in the heavens, upon which a white tablecloth will be spread, and then, sitting upon a great throne with all men kneeling on the ground, He will reveal the sins of each man and thereby determine whether they are to ascend to heaven or be sent down to the lake of fire and brimstone. No matter what man imagines, it cannot alter

the essence of God's work. The imaginings of man are nothing but the constructs of man's thoughts; they come from the brain of man, summed up and pieced together from what man has seen and heard. Therefore I say, however brilliant the images conceived, they are but cartoon drawings, and are incapable of substituting the plan of God's work. Man, after all, has been corrupted by Satan, so how could he fathom the thoughts of God? Man conceives God's work of judgment as something fantastic. He believes that since it is God Himself who does the work of judgment, then this work must be of the most tremendous scale, and incomprehensible to mortals, and must resound throughout the heavens and shake the earth; if not, how could it be the work of judgment by God? He believes that, as this is the work of judgment, then God must be particularly imposing and majestic as He works, and those being judged must be howling with tears and on their knees begging for mercy. Such scenes would surely be spectacular, and deeply affecting…. Everyone imagines God's work of judgment to be miraculous. Do you know, however, that, at the time when God has long since begun His work of judgment among man, you remain nestled in lethargic slumber? That at the time when you think God's work of judgment has formally begun, God will have already made heaven and earth anew? At that time, perhaps, you will have only just come to understand the meaning of life, but God's merciless work of punishment shall bring you, still deep in sleep, into hell. Only then will you suddenly realize that God's work of judgment has already concluded.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

Some believe that God may at some unknown time come to earth and appear to man, whereupon He shall personally judge the whole of mankind, testing them one by one without anyone being left out. Those who think in

this way do not know this stage of work of the incarnation. God does not judge man one by one, and He does not test man one by one; to do thus would not be the work of judgment. Is not the corruption of all mankind the same? Is not the essence of all mankind the same? What is judged is mankind's corrupt essence, man's essence corrupted by Satan, and all the sins of man. God does not judge the trifling and insignificant faults of man. The work of judgment is representative, and it is not carried out especially for a certain person. Rather, it is work in which a group of people are judged in order to represent the judgment of all of mankind. By personally carrying out His work on a group of people, God in the flesh uses His work to represent the work of the whole of mankind, after which it is gradually spread. This is also how the work of judgment is. God does not judge a certain kind of person or a certain group of people, but instead judges the unrighteousness of the whole of mankind—man's opposition to God, for example, or man's lack of fear for Him, or man's disturbance of the work of God, and so on. What is judged is mankind's essence of opposition to God, and this work is the work of conquest of the last days. The work and word of the incarnate God witnessed by man are the work of judgment before the great white throne during the last days, which was conceived by man during times past. The work that is currently being done by the incarnate God is exactly the judgment before the great white throne. The incarnate God of today is the God who judges the whole of mankind during the last days. This flesh and His work, His word, and His entire disposition are the entirety of Him. Although the scope of His work is limited, and does not directly involve the entire universe, the essence of the work of judgment is the direct judgment of all mankind—not only for the sake of the chosen people of China, nor for the sake of a small number of people. During the work of God in the flesh, although the scope of this work does not involve

the entire universe, it represents the work of the entire universe, and after He concludes the work within the work scope of His flesh, He will immediately expand this work to the entire universe, in the same way that the gospel of Jesus spread throughout the universe following His resurrection and ascension. Regardless of whether it is the work of the Spirit or the work of the flesh, it is work that is carried out within a limited scope, but which represents the work of the entire universe. During the last days, God performs His work by appearing in His incarnate identity, and God in the flesh is the God who judges man before the great white throne. Regardless of whether He is the Spirit or the flesh, He who does the work of judgment is the God who judges mankind during the last days. This is defined based on His work, and it is not defined according to His external appearance or several other factors. Although man harbors notions about these words, no one can deny the fact of the incarnate God's judgment and conquest of all mankind. Regardless of what man thinks of it, facts are, after all, facts. No one can say that "The work is done by God, but the flesh is not God." This is a fallacy, for this work can be done by no one except God in the flesh.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

You only know that Jesus shall descend during the last days, but how exactly will He descend? A sinner such as you, who has just been redeemed, and has not been changed, or been perfected by God, can you be in line with God's intentions? For you, you who are still of your old self, it is true that you were saved by Jesus, and that you are not counted as a sinner because of the salvation of God, but this does not prove that you are not sinful, and are not impure. How can you be saintly if you have not been changed? Within, you are beset by impurity, selfish and mean, yet you still

wish to descend with Jesus—you should be so lucky! You have missed a step in your belief in God: You have merely been redeemed, but you have not been changed. For you to be in line with God's intentions, God must personally do the work of changing and cleansing you; if you are only redeemed, you will be incapable of attaining sanctity. In this way you will be unqualified to share in the good blessings of God, for you have missed out a step in God's work of managing man, which is the key step of changing and perfecting. You, a sinner who has just been redeemed, are therefore incapable of directly inheriting God's inheritance.

—The Word, Vol. 1. The Appearance and Work of God. Concerning Appellations and Identity

Before man was redeemed, many of Satan's poisons had already been planted within him and, after thousands of years of being corrupted by Satan, he has within him an established nature that resists God. Therefore, when man has been redeemed, it is nothing more than a case of redemption in which man is bought at a high price, but the poisonous nature within him has not been eliminated. Man that is so defiled must undergo a change before becoming worthy to serve God. By means of this work of judgment and chastisement, man will fully come to know the filthy and corrupt essence within his own self, and he will be able to change completely and become clean. Only in this way can man become worthy to return before the throne of God. All the work done this day is so that man can be made clean and be changed; through judgment and chastisement by the word, as well as through refinement, man can purge away his corruption and be made pure. Rather than deeming this stage of work to be that of salvation, it would be more apt to say it is the work of purification. In truth, this stage is that of conquest as well as the second stage in the work of salvation. It is through judgment and chastisement by the word that man arrives at being gained by God, and it is through the use of the word to refine, judge, and

disclose that all of the impurities, notions, motives, and individual aspirations within man's heart are completely revealed. For all that man may have been redeemed and forgiven of his sins, it can only be considered as God not remembering the transgressions of man and not treating man in accordance with his transgressions. However, when man, who lives in a body of flesh, has not been set free from sin, he can only continue to sin, endlessly revealing his corrupt satanic disposition. This is the life that man leads, an endless cycle of sinning and being forgiven. … It is not easy for man to become aware of his sins; he has no way of recognizing his own deeply rooted nature, and he must rely on judgment by the word in order to achieve this result. Only thus can man gradually be changed from this point onward.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

Christ of the last days uses a variety of truths to teach man, to expose the substance of man, and to dissect the words and deeds of man. These words comprise various truths, such as man's duty, how man should submit to God, how man should be loyal to God, how man ought to live out normal humanity, as well as the wisdom and the disposition of God, and so on. These words are all directed at the substance of man and his corrupt disposition. In particular, the words that expose how man spurns God are spoken in regard to how man is an embodiment of Satan, and an enemy force against God. In undertaking His work of judgment, God does not simply make clear the nature of man with a few words; He exposes and prunes over the long term. All these different methods of exposure and pruning cannot be substituted with ordinary words, but with the truth of which man is utterly bereft. Only methods such as these can be called judgment; only through judgment of this kind can man be subdued and thoroughly convinced about God, and moreover gain true knowledge of

God. What the work of judgment brings about is man's understanding of the true face of God and the truth about his own rebelliousness. The work of judgment allows man to gain much understanding of the intentions of God, of the purpose of God's work, and of the mysteries that are incomprehensible to him. It also allows man to recognize and know his corrupt essence and the roots of his corruption, as well as to discover the ugliness of man. These effects are all brought about by the work of judgment, for the essence of this work is actually the work of opening up the truth, the way, and the life of God to all those who have faith in Him. This work is the work of judgment done by God.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

The purpose of God's work of chastisement and judgment is in essence meant to purify humanity, for the sake of the ultimate rest; otherwise none of humanity could be classified into different categories according to kind, or enter into rest. This work is humanity's only path to enter into rest. Only God's work of purification will cleanse humans of their unrighteousness, and only His work of chastisement and judgment will bring to light those rebellious elements of humanity, thereby separating those who can be saved from those who cannot, and those who will remain from those who will not. When this work ends, those people who are allowed to remain will all be cleansed and enter a higher state of humanity in which they will enjoy a more wonderful second human life upon the earth; in other words, they will commence their human day of rest, and coexist with God. After those who are not allowed to remain have been chastised and judged, their true colors will be entirely exposed, after which they will all be destroyed and, like Satan, will no longer be permitted to survive upon the earth. The humanity of the future will no longer include any of this type of people; such people

are not fit to enter the land of the ultimate rest, nor are they fit to join in the day of rest that God and humanity will share, for they are the targets of punishment and are evil, unrighteous people. They were redeemed once, and they have also been judged and chastised; they also once labored for God. However, when the final day comes, they will still be eliminated and destroyed due to their evil and as a result of their rebelliousness and inability to be redeemed; they will never again come into being in the world of the future, and will no longer live among the human race of the future. Whether they are spirits of the dead or people still living in the flesh, all evildoers and all those who have not been saved will be destroyed once the holy among humanity enter into rest. As for these evildoing spirits and humans, or the spirits of righteous people and those who do righteousness, regardless of what era they are in, all those who are evil will ultimately be destroyed, and all those who are righteous will survive. Whether a person or spirit will receive salvation is not entirely decided on the basis of the work of the final age; rather, it is determined by whether or not they have resisted or rebelled against God. People in the previous era who committed evil and could not attain salvation will, undoubtedly, be targets for punishment, and those in the current era who commit evil and cannot be saved will surely be targets for punishment, too. Humans are categorized on the basis of good and evil, not by which epoch they live in. Once thus categorized, they will not be punished or rewarded immediately; rather, God will only carry out His work of punishing evil and rewarding good after He has finished carrying out His work of conquest in the last days. Actually, He has been separating humans into good and evil ever since He started doing His work of mankind's salvation. It is just that He will reward the righteous and punish the evil only after His work has come to an end; it is not that He will separate them into categories upon the completion of His work and then

immediately set about the task of punishing evil and rewarding good. Rather, this task will be done only when His work is wholly finished. The entire purpose behind God's ultimate work of punishing evil and rewarding good is to thoroughly purify all humans so that He may bring a purely holy humanity into eternal rest. This stage of His work is the most crucial; it is the final stage of the whole of His work of management.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

The work of judgment is God's own work, so it must naturally be carried out by God Himself; it cannot be done by man in His stead. Because judgment is the use of the truth to conquer humankind, there is no question that God would still appear in the incarnate image to perform this work among man. That is to say, Christ of the last days shall use the truth to teach people across the world and make all truths known to them. This is God's work of judgment. Many have a bad feeling about the second incarnation of God, for people find it difficult to believe that God would become flesh to do the work of judgment. Nevertheless, I must tell you that the work of God often goes far beyond the expectations of man, and is difficult for human minds to accept. For people are but maggots upon the earth, while God is the supreme One who fills the universe; the mind of man is like a pit of foul water that breeds only maggots, whereas each stage of the work directed by the thoughts of God is the distillation of God's wisdom. People are always trying to contend with God, to which I say it is self-evident who will lose out in the end. I exhort you all not to think yourselves more valuable than gold. If others can accept the judgment of God, why can't you? How much higher do you stand above others? If others can bow their heads before the truth, why can't you, too? God's work has an unstoppable momentum. He will not repeat the work of judgment again just because of the

“contribution” you have made, and you will be overcome with regret at letting such a good opportunity slip by. If you do not believe My words, then just wait for that great white throne in the sky to pass judgment upon you! You must know that all of the Israelites rejected and denied Jesus, and yet the fact of Jesus’ redemption of mankind still extended throughout the universe and to the ends of the earth. Isn’t this a reality that God made long ago? If you are still waiting for Jesus to take you up to heaven, then I say that you are an obstinate piece of deadwood.[a] Jesus will not acknowledge a false believer such as you, who is disloyal to the truth and seeks only blessings. On the contrary, He will show no mercy in casting you into the lake of fire to burn for tens of thousands of years.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

Footnotes:

a. A piece of deadwood: a Chinese idiom, meaning “beyond help.”

Related Movie Extracts

Why Does the Lord Come Back to Do the Judgment Work in the Last Days?

God’s Judgment of the Last Days Is Salvation for Man

Related Hymns

God Shall Judge and Purify All Who Come Before His Throne

Judgment Is God’s Primary Way to Perfect Man

Judgment and Chastisement Reveal God’s Salvation

21. The Notion of the Religious World That: "Believers in the Lord Already Engage in Good Behaviors and Have Changed, so They Don't Need to Accept the Judgment and Purification in the Last Days"

People in the religious world ask, "Since we came to believe in the Lord, we have been humble and patient, we have loved our enemies, borne the cross, forsaken worldly things, and worked and preached for the Lord. We have already undergone a bit of transformation. When the Lord comes, we will be caught up into the kingdom of heaven. So why do you say that we have to accept God's work of judgment in the last days in order to be purified?"

Words From the Bible

"Not every one that said to Me, Lord, Lord, shall enter into the kingdom of heaven; but he that follows the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Your name, and in Your name have cast out devils, and in Your name done many wonderful works? And then will I profess to them, I never knew you: depart from Me, you that work iniquity" (Matthew 7:21–23).

"Truly, truly, I say to you, Whoever commits sin is the servant of sin. And the servant stays not in the house for ever: but the son stays ever" (John 8:34–35).

"For if we sin willfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Hebrews 10:26–27).

"Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14).

Words of Almighty God of the Last Days

Is it so easy to be perfected before God as a saint or a righteous person? It is a true statement that "there are no righteous upon this earth, the righteous are not in this world." When you come before God, consider what you are wearing, consider your every word and action, your every thought and idea, and even the dreams that you dream every day—they are all for your own sake. Is this not the true state of affairs? "Righteousness" does not mean giving alms to others, it does not mean loving your neighbor as yourself, and it does not mean refraining from quarrels and disputes or robbing and stealing. Righteousness means taking God's commission as your duty and submitting to God's orchestrations and arrangements as your heaven-sent vocation, regardless of time or place, just like all that was done by the Lord Jesus. This is the righteousness of which God has spoken. That Lot could be called righteous is because he saved the two angels sent by God without considering his own gain and loss; it can only be said that what he did at that time may be called righteous, but he cannot be called a righteous man. It was only because Lot had seen God that he gave his two daughters in exchange for the angels, but not all of his behavior in the past stood for righteousness. And so I say "there are no righteous upon this earth." Even among those who are in the stream of recovery, no one can be called righteous. No matter how good your actions, no matter how you appear to glorify the name of God, neither hitting and cursing others, nor robbing and plundering from others, you still cannot be called righteous, for this is what a normal person is capable of having. What is key right now is that you do not know God. It can only be said that at present you have a little bit of normal humanity, but no elements of the righteousness spoken of

by God, and so nothing that you do is capable of proving that you know God.

—The Word, Vol. 1. The Appearance and Work of God. The Evil Will Surely Be Punished

In religion, many people suffer a great deal throughout their lives: They subdue their bodies and bear their cross, and they even continue to suffer and endure when on the very verge of death! Some are still fasting on the morning of their death. All their lives they deny themselves nice food and clothing, focusing only on suffering. They are able to subdue their body and rebel against their flesh. Their spirit for enduring suffering is commendable. But their thinking, their notions, their mental attitude, and indeed their old nature, have not been pruned in the slightest. They lack any true knowledge of themselves. Their mental image of God is that traditional one of a vague God. Their resolve to suffer for God comes from their zeal and the good character of their humanity. Even though they believe in God, they neither understand Him nor know His intentions. They merely work and suffer blindly for God. They place no value whatsoever on discernment, care little about how to ensure that their service actually fulfills God's intentions, and much less are they aware of how to achieve the knowledge of God. The God they serve is not God in His inherent image, but a God they have imagined, a God of whom they have only heard, or of whom they have only read legends in writing. They then use their fertile imaginations and piousness to suffer for God and undertake God's work that God wants to do. Their service is too inexact, such that practically none of them are truly able to serve in accordance with God's intentions. Regardless of how gladly they suffer, their original perspective on service and their mental image of God remain unchanged, because they have not undergone God's judgment, chastisement, refinement and perfection, and nor has anyone guided them using the truth. Even if they believe in Jesus the Savior, none

of them has ever seen the Savior. They only know of Him through legend and hearsay. As a result, their service amounts to no more than serving randomly with eyes closed, like a blind man serving his own father. What, ultimately, can be achieved by such service? And who would approve of it? From beginning to end, their service remains the same throughout; they receive only man-made lessons and base their service only on their naturalness and their own preferences. What reward could this bring? Not even Peter, who saw Jesus, knew how to serve in accordance with God's intentions; he only came to know this in the end, in his old age. What does this say about those blind people who have not experienced the slightest bit of being pruned, and who have had no one guiding them? Is not the service of many among you today like that of these blind people? All those who have not received judgment, not received pruning, and who have not changed—are they not all incompletely conquered? Of what use are such people? If your thinking, your knowledge of life, and your knowledge of God show no new change and you do not truly gain anything, then you will never achieve anything remarkable in your service! Without a vision and a new knowledge of God's work, you are not conquered. Your way of following God will then be like those who suffer and fast: of little value! It is precisely because there is little testimony in what they do that I say their service is futile! Throughout their lives, those people suffer and spend time in prison; they are ever forbearing, loving, and they ever bear the cross, they are ridiculed and rejected by the world, they experience every hardship, and although they are obedient to the very end, they are still not conquered, and can offer no testimony to being conquered. They have suffered a great deal, but inside they do not know God at all. None of their old thinking, old notions, religious practices, man-made knowledge, and human ideas have been pruned. There is not the slightest hint of new

knowledge in them. Not one bit of their knowledge of God is true or accurate. They have misunderstood God's intentions. Does this serve God? Whatever your knowledge of God in the past, if it stays the same today and you continue to base your knowledge of God on your own notions and ideas no matter what God does, which is to say that if you possess no new, true knowledge of God and if you fail to know God's true image and disposition, if your knowledge of God is still guided by feudal, superstitious thinking and is still born of human imagination and notions, then you have not been conquered. All the many words I now speak to you are meant to let you know, to have this knowledge lead you to a newer, accurate knowledge; they are also meant to prune away the old notions and the old knowledge in you, so that you may possess new knowledge. If you truly eat and drink My words, then your knowledge will change considerably. As long as you eat and drink God's words with a heart of submission, then your perspective will be reversed. As long as you are able to accept the repeated chastisements, your old mentality will gradually change. As long as your old mentality is thoroughly replaced with the new, your practice will also change accordingly. In this way, your service will become increasingly on-target, increasingly able to meet God's intentions. If you can change your life, your knowledge of human life, and your many notions about God, then your naturalness will gradually diminish. This, and nothing short of this, is the effect when God conquers people, it is the change that occurs in people. If, in your faith in God, all you know about is subduing your body and enduring and suffering, and you do not know whether that is right or wrong, much less for whose sake it is done, then how can such practice lead to change?

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (3)

Transformation in one's disposition is not a change in behavior, nor is it a feigned outward change or a temporary alteration made out of zeal. No matter how good these changes are, they cannot take the place of changes in life disposition, because these outward changes can be achieved through human efforts, but changes in life disposition cannot be achieved through one's own effort alone. Experiencing God's judgment, chastisement, trials, and refinement is required to achieve this, as well as the perfection of the Holy Spirit. Although people who believe in God exhibit some good behavior, not a single one of them truly submits to God, truly loves God, or can follow God's will. Why is this? It is because this requires a change in life disposition, and a mere change in behavior is far from sufficient. A change in disposition means that you have knowledge and experience of the truth, and that the truth has become your life, that it can direct and dominate your life and everything about you. This is a change in your life disposition. Only people who possess the truth as life are those whose dispositions have changed. In the past, there may have been some truths that you could not put into practice when you understood them, but now you can practice any aspect of the truth you understand without obstacles or difficulty. When you practice the truth, you find yourself filled with peace and happiness, but if you can't practice the truth, you feel pain and your conscience is disturbed. You can practice the truth in everything, live by God's words, and have a foundation for living. This means that your disposition has changed. You can now easily let go of your notions and imaginings, your fleshly preferences and pursuits, and those things that you couldn't let go of before. You feel that God's words are genuinely good, and that practicing the truth is the best thing to do. This means your disposition has changed. A change in disposition sounds very simple, but it is actually a process that involves a lot of experience. During this period, people need to suffer many hardships,

they need to subdue their own bodies and rebel against their flesh, they also need to suffer judgment, chastisement, pruning, trials, and refinement, and they also need to experience many failures, falls, internal struggles, and torments within their hearts. Only after these experiences can people have some understanding of their own nature, but some understanding does not produce a complete change right away; they have to go through a long period of experience before they are finally able to cast off their corrupt dispositions little by little.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What Should Be Known About Transforming One's Disposition

Most people place special emphasis on behavior in their belief in God, as a result of which certain changes occur in their behavior. After they have begun to believe in God, they stop smoking and drinking, and they no longer contend with others, preferring to exercise patience when they suffer a loss. They undergo some behavioral changes. Some people feel that once they believe in God they understand the truth by reading God's word; they've experienced the work of the Holy Spirit, and they have true enjoyment in their hearts, making them particularly fervent, and there is nothing that they cannot forsake or suffer. Nevertheless, after having believed for eight, ten, or even twenty or thirty years, because there has been no change in their life dispositions, they end up sliding back into old ways; their arrogance and conceit grow more pronounced, they begin to compete for power and gain, they covet the church's money, they envy those who have taken advantage of God's house. They become parasites and vermin within God's house, and some are even revealed and eliminated as false leaders and antichrists. And what do these facts prove? Mere behavioral changes are unsustainable; if there is no alteration in people's life dispositions, then sooner or later, they will show their true colors. This

is because behavioral changes have their source in fervor, and coupled with some work by the Holy Spirit at the time, it becomes extremely easy for them to be fervent or to have good intentions for a short time. As the nonbelievers say, "Doing one good deed is easy; what's hard is doing a lifetime of good deeds." Why are people incapable of doing good deeds throughout their entire lives? Because by nature, people are wicked, selfish, and corrupt. One's behavior is directed by their nature; whatever one's nature is, so is the behavior that one reveals, and only that which is revealed naturally represents one's nature. Things that are fake cannot last. When God works to save man, it is not to adorn man with good behavior—the purpose of God's work is to transform people's dispositions, to make them reborn into new people. God's judgment, chastisement, trials, and refinement of man all serve to change their disposition so that they may achieve absolute submission and loyalty to God, and come to worship Him normally. This is the aim of God's work. Behaving well is not the same as submitting to God, much less does it equal being compatible with Christ. Changes in behavior are based on doctrine and born of fervor; they are not based upon true knowledge of God or upon the truth, much less do they rest upon guidance from the Holy Spirit. Even though there are times when some of what people do is enlightened or guided by the Holy Spirit, this is not a revelation of their life. They have not yet entered into the truth realities, and their life disposition has not changed at all. No matter how good a person's behavior is, it does not prove that they submit to God or that they put the truth into practice. Behavioral changes do not represent changes in life disposition and they cannot be counted as revelations of life.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Some people will end up saying, "I've done so much work for You, and though I may not have made any celebrated achievements, still I have

been diligent in my efforts. Can't You just let me into heaven to eat the fruit of life?" You must know what kind of people I desire; those who are impure are not permitted to enter into the kingdom, those who are impure are not permitted to besmirch the holy ground. Though you may have done much work, and worked for many years, in the end if you are still deplorably filthy, then it will be intolerable to the law of Heaven that you wish to enter My kingdom! From the foundation of the world until today, never have I offered easy access to My kingdom to those who curry favor with Me. This is a heavenly rule, and no one can break it! You must seek life. Today, those who will be made perfect are the same kind as Peter: They are those who seek changes in their own disposition, and who are willing to bear testimony to God and fulfill their duty as a created being. Only people such as this will be made perfect. If you only look to rewards, and do not seek to change your own life disposition, then all your efforts will be in vain—this is an unalterable truth!

—The Word, Vol. 1. The Appearance and Work of God. Success or Failure Depends on the Path That Man Walks

Before man was redeemed, many of Satan's poisons had already been planted within him and, after thousands of years of being corrupted by Satan, he has within him an established nature that resists God. Therefore, when man has been redeemed, it is nothing more than a case of redemption in which man is bought at a high price, but the poisonous nature within him has not been eliminated. Man that is so defiled must undergo a change before becoming worthy to serve God. By means of this work of judgment and chastisement, man will fully come to know the filthy and corrupt essence within his own self, and he will be able to change completely and become clean. Only in this way can man become worthy to return before the throne of God. All the work done this day is so that man can be made

clean and be changed; through judgment and chastisement by the word, as well as through refinement, man can purge away his corruption and be made pure. Rather than deeming this stage of work to be that of salvation, it would be more apt to say it is the work of purification. In truth, this stage is that of conquest as well as the second stage in the work of salvation.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

People cannot change their own disposition; they must undergo the judgment and chastisement, and suffering and refinement, of God's words, or being disciplined and pruned by His words. Only then can they achieve submission and faithfulness to God, and no longer be perfunctory toward Him. It is under the refinement of God's words that people's dispositions change. Only through the exposure, judgment, discipline, and pruning of His words will they no longer dare to act rashly but instead will become steady and composed. The most important point is that they are able to submit to God's current words, and to His work, even if it is not in line with human notions, they are able to put these notions aside and willingly submit. In the past, talk of changes in disposition mainly referred to being able to rebel against oneself, to allowing the flesh to suffer, disciplining one's body, and ridding oneself of fleshly preferences—which is one kind of change in disposition. Today, everyone knows that the real expression of change in disposition is submitting to the current words of God and truly knowing His new work. In this way, people's prior understanding of God, which was colored by their own notions, can be expunged, and they can attain true knowledge of and submission to God—only this is a genuine expression of a change in disposition.

—The Word, Vol. 1. The Appearance and Work of God. People Whose Dispositions Have Changed Are Those Who Have Entered Into the Reality of God's Words

Christ of the last days uses a variety of truths to teach man, to expose the substance of man, and to dissect the words and deeds of man. These words comprise various truths, such as man's duty, how man should submit to God, how man should be loyal to God, how man ought to live out normal humanity, as well as the wisdom and the disposition of God, and so on. These words are all directed at the substance of man and his corrupt disposition. In particular, the words that expose how man spurns God are spoken in regard to how man is an embodiment of Satan, and an enemy force against God. In undertaking His work of judgment, God does not simply make clear the nature of man with a few words; He exposes and prunes over the long term. All these different methods of exposure and pruning cannot be substituted with ordinary words, but with the truth of which man is utterly bereft. Only methods such as these can be called judgment; only through judgment of this kind can man be subdued and thoroughly convinced about God, and moreover gain true knowledge of God. What the work of judgment brings about is man's understanding of the true face of God and the truth about his own rebelliousness. The work of judgment allows man to gain much understanding of the intentions of God, of the purpose of God's work, and of the mysteries that are incomprehensible to him. It also allows man to recognize and know his corrupt essence and the roots of his corruption, as well as to discover the ugliness of man. These effects are all brought about by the work of judgment, for the essence of this work is actually the work of opening up the truth, the way, and the life of God to all those who have faith in Him. This work is the work of judgment done by God. If you do not regard these truths as important, if you think of nothing but how to avoid them, or how to find a new way out that does not involve them, then I say you are a grievous sinner. If you have faith in God, yet seek not the truth or the

intentions of God, nor love the way that brings you closer to God, then I say that you are one who is trying to evade judgment, and that you are a puppet and a traitor who flees from the great white throne. God will not spare any of the rebellious who escape from under His eyes. Such men shall receive even more severe punishment. Those who come before God to be judged, and have moreover been purified, shall forever live in the kingdom of God. Of course, this is something that belongs to the future.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

Related Hymns

Those Who Are Not Made Perfect Cannot Receive God's Inheritance

God Decides Man's End Based on Whether They Possess the Truth

22. The Notion of the Religious World That: "God Is Triune"

The religious world believes that: "Jesus is just Christ, He is God's Son, because after He resurrected, He sat at the right hand of God. If He were God Himself, why would He have prayed to God the Father? Jesus also said, '**Go you therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit**' (Matthew 28:19)." Consequently, they believe that God is a triune God.

Words From the Bible

"Jesus said to him, I am the way, the truth, and the life: no man comes to the Father, but by Me. If you had known Me, you should have known My Father also: and from now on you know Him, and have seen Him. Philip said to Him, Lord, show us the Father, and it suffices us. Jesus said to him, Have I been so long time with you, and yet have you not known Me, Philip? he that has seen Me has seen the Father; and how say you then, Show us the Father? Believe you not that I am in the Father, and the Father in Me? the words that I speak to you I speak not of Myself: but the Father that dwells in Me, He does the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake" (John 14:6–11).

"I and My Father are one" (John 10:30).

Words of Almighty God of the Last Days

Does the Trinity Exist?

After the truth of Jesus become flesh came to be, man believed that in heaven, there is not only the Father, but also the Son, and even the Spirit. This is the conventional notion man holds, that there is a God such as this in heaven: a triune God who is the Father, the Son, and the Holy Spirit. All

mankind has these notions: God is one God, but comprises three parts, what all those grievously entrenched in conventional notions deem to be the Father, the Son, and the Holy Spirit. Only those three parts made one is all of God. Without the Holy Father, God would not be whole. Similarly, neither would God be whole without the Son or the Holy Spirit. In their notions, they believe that neither the Father alone nor the Son alone can be deemed God. Only the Father, the Son, and the Holy Spirit together can be deemed God Himself. Now, all religious believers, and even each follower among you, hold this belief. Yet, as for whether this belief is correct, none can explain, for you are always in a fog of confusion about the matters of God Himself. Though these are notions, you do not know whether they are right or wrong, for you have become too grievously infected by religious notions. You have accepted too deeply these conventional notions of religion, and this poison has seeped too deep within you. Therefore, so too in this matter have you succumbed to this pernicious influence, for the triune God simply does not exist. That is, the Trinity of the Father, the Son, and the Holy Spirit simply does not exist. These are all conventional notions of man, and the fallacious beliefs of man. Throughout many centuries, man has believed in this Trinity, conjured up by notions in the mind of man, fabricated by man, and never before seen by man. Throughout these many years, there have been many Bible expositors who have explained the "true meaning" of the Trinity, but such explanations of the triune God as three distinct consubstantial persons have been vague and unclear, and people are all befuddled by the "construct" of God. No great man has ever been able to offer a thorough explanation; most explanations pass muster in terms of reasoning and on paper, but not a single man has a fully clear understanding of its meaning. This is because this great Trinity man holds in the heart simply does not exist. For none have ever seen the

true countenance of God, nor have any been fortunate enough to ascend to the abode of God for a visit so as to examine what items are present in the place where God lies, to determine exactly how many tens of thousands or hundreds of millions of generations are in the "house of God" or to investigate just how many parts compose the inherent construct of God. What mainly needs to be examined is this: the age of the Father and the Son, as well as the Holy Spirit; the respective appearances of each person; exactly how it is that They split up, and how it is that They are made one. Unfortunately, in all these many years, not a single man has been able to determine the truth of these matters. They all simply conjecture, for not a single man has ever ascended to heaven for a visit and returned with an "investigative report" for all mankind in order to report on the truth of the matter to all those fervent and devout religious believers concerned about the Trinity. Of course, the blame cannot be put on man for forming such notions, for why did Jehovah the Father not have Jesus the Son accompany Him when He created mankind? If, in the beginning, all had gone by the name of Jehovah, it would have been better. If blame must be laid, let it be laid on the momentary lapse of Jehovah God, who did not call the Son and the Holy Spirit before Him in the time of creation, but rather carried out His work alone. If They had all worked simultaneously, then would They not have become one? If, from the very beginning until the end, there was only the name Jehovah and not the name of Jesus from the Age of Grace, or if He had then still been called Jehovah, then would God not have been spared the suffering of this division by mankind? To be sure, Jehovah cannot be blamed for all this; if blame must be laid, let it be laid on the Holy Spirit, who for thousands of years continued His work by the name of Jehovah, of Jesus, and even of the Holy Spirit, befuddling and confusing man such that man could not know exactly who God is. If the Holy Spirit Himself had

worked without form or image, and moreover, without a name such as Jesus, and man could neither touch nor see Him, only hearing the sounds of thunder, then would not this kind of work have been of more benefit to mankind? So what can be done now? The notions of man have amassed high as a mountain and wide as the sea, to the extent that the God of the present day can no longer endure them and is at a complete loss. In the past when it was only Jehovah, Jesus, and between Them, the Holy Spirit, man was already at a loss as to how to cope, and now there is the addition of the Almighty, who is even said to also be a part of God. Who knows who He is and in which person of the Trinity He has been intermingled with or hidden within for however many years? How can man bear this? The triune God alone was enough to take man a lifetime to explain, but now there is "one God in four persons." How can this be explained? Can you explain it? Brothers and sisters! How have you believed in such a God until this day? I take My hat off to you. The triune God was already enough to bear; how could you continue to have such unshakable faith in this one God in four persons? You have been urged to get out, yet you refuse. How inconceivable! You are really something! A person can actually go so far as to believe in four Gods and make nothing of it; do you not think this is a miracle? To look at you, no one would know you are able to work such a great miracle! Let Me tell you that, in truth, the triune God does not exist anywhere in this universe. God has no Father and no Son, and much less is there a concept that the Father and Son jointly use the Holy Spirit as an instrument. All of this is the greatest fallacy in this world and simply does not exist! Yet even such a fallacy has its origin and is not entirely without basis, for your minds are not so simple, and your thoughts are not without reason. Rather, they are quite appropriate and ingenious, so much so that they are impregnable even to any Satan. The pity is that these thoughts are

all fallacies and simply do not exist! You have not seen the real truth at all; you are merely making conjectures and imaginings, then fabricating it all into a story to deceitfully gain others' trust and to gain dominance over those most foolish of people without wit or reason, so that they believe in your great and renowned "expert teachings." Is this truth? Is this the way of life that man should comprehend? It is all nonsense! Not a single word is appropriate! Throughout these many years, God has been split by you in this way, being split finer and finer with each generation, to the extent that one God has been openly split into three Gods. And now it is simply impossible for man to rejoin God as one, for you have split Him up too finely! If not for My prompt work before it was too late, it is hard to say how long you would have brazenly continued this way! To continue splitting God in this way, how can He still be your God? Would you still recognize God? Would you still find your origins? If I had arrived any later, it is likely that you would have sent the "Father and Son," Jehovah and Jesus, back to Israel and claimed that you yourselves are a part of God. Fortunately, it is now the last days. Finally, this day I have long awaited has come, and only after I carried out this stage of work by My own hand has your splitting of God Himself been halted. If not for this, you would have escalated, even placing all the Satans among you onto your tables for worship. This is your artifice! This is your means of splitting God! Will you continue to do so now? Let Me ask you: How many Gods are there? Which God will bring you salvation? Is it the first God, the second, or the third that you always pray to? Which do you always believe in? Is it the Father? Or the Son? Or is it the Spirit? Tell Me who it is that you believe in. Though with every word you say you believe in God, what you actually believe is your own brain! You simply do not have God in your hearts! And yet in your minds are a number of such Trinities! Do you not agree?

If the three stages of work are assessed in accordance with this concept of the Trinity, then there must be three Gods as the work carried out by each is not the same. If any among you says that the Trinity indeed exists, then explain what exactly this one God in three persons is. What is the Holy Father? What is the Son? What is the Holy Spirit? Is Jehovah the Holy Father? Is Jesus the Son? Then what of the Holy Spirit? Is not the Father a Spirit? Is not the essence of the Son also a Spirit? Was not the work of Jesus the work of the Holy Spirit? Was not the work of Jehovah at the time carried out by a Spirit the same as Jesus'? How many Spirits can God have? According to your explanation, the three persons of the Father, the Son, and the Holy Spirit are one; if this be so, then there are three Spirits, but to have three Spirits means there are three Gods. This means that there is no one true God; how can this kind of God still have the inherent essence of God? If you accept that there is only one God, then how can He have a son and be a father? Are these not all simply your notions? There is only one God, only one person in this God, and only one Spirit of God, much as it is written down in the Bible that "There is only one Holy Spirit and only one God." Regardless of whether the Father and the Son of which you speak exist, there is only one God after all, and the essence of the Father, the Son, and the Holy Spirit you believe in is the essence of the Holy Spirit. In other words, God is a Spirit, but He is able to become flesh and live among men, as well as to be above all things. His Spirit is all-inclusive and omnipresent. He can simultaneously be in the flesh and in and above the universe. Since all people say that God is the only one true God, then there is a single God, divisible at will by none! God is only one Spirit, and only one person; and that is the Spirit of God. If it is as you say, the Father, the Son, and the Holy Spirit, then are They not three Gods? The Holy Spirit is one matter, the Son another, and the Father yet another. Their persons are different and Their

essences are different, so how then can They each be part of a single God? The Holy Spirit is a Spirit; this is easy for man to understand. If this be so, then the Father is even more so a Spirit. He has never descended onto earth and has never become flesh; He is Jehovah God in the heart of man, and He is certainly a Spirit as well. Then what is the relationship between Him and the Holy Spirit? Is it the relationship between Father and Son? Or is it the relationship between the Holy Spirit and the Spirit of the Father? Is the essence of each Spirit the same? Or is the Holy Spirit an instrument of the Father? How can this be explained? And then what is the relationship between the Son and the Holy Spirit? Is it a relationship between two Spirits or the relationship between a man and a Spirit? These are all matters that can have no explanation! If They are all one Spirit, then there can be no talk of three persons, for They are possessed of a single Spirit. If They were distinct persons, then Their Spirits would vary in strength, and They simply could not be one single Spirit. This concept of the Father, the Son, and the Holy Spirit is most absurd! This segments God and splits Him into three persons, each with a status and Spirit; how then can He still be one Spirit and one God? Tell Me, were the heavens and earth, and all things created by the Father, the Son, or the Holy Spirit? Some say that They created it all together. Then who redeemed mankind? Was it the Holy Spirit, the Son, or the Father? Some say it was the Son who redeemed mankind. Then who is the Son in essence? Is He not the incarnation of the Spirit of God? The incarnation calls God in heaven by the name of Father from the perspective of a created man. Are you not aware that Jesus was born through the conception of the Holy Spirit? Within Him is the Holy Spirit; whatever you say, He is still one with God in heaven, for He is the incarnation of the Spirit of God. This idea of the Son is simply untrue. It is one Spirit who carries out all of the work; only God Himself, that is, the Spirit of God

carries out His work. Who is the Spirit of God? Is it not the Holy Spirit? Is it not the Holy Spirit who works in Jesus? If the work had not been carried out by the Holy Spirit (that is, the Spirit of God), then could His work have represented God Himself? When Jesus called God in heaven by the name of Father as He prayed, this was done only from the perspective of a created man, only because the Spirit of God had put on an ordinary and normal flesh and had the exterior cover of a created being. Even if within Him was the Spirit of God, His exterior appearance was still that of a normal man; in other words, He had become the "Son of man" of which all men, including Jesus Himself, spoke. Given that He is called the Son of man, He is a person (whether man or woman, in any case one with the exterior shell of a human being) born into a normal family of ordinary people. Therefore, Jesus calling God in heaven by the name of Father was the same as how you at first called Him Father; He did so from the perspective of a created man. Do you still remember the Lord's Prayer that Jesus taught you to memorize? "Our Father in heaven…." He asked all men to call God in heaven by the name of Father. And since He too called Him Father, He did so from the perspective of one who stands on an equal footing with you all. Since you called God in heaven by the name of Father, Jesus saw Himself to be on equal footing with you, and as a man on earth chosen by God (that is, the Son of God). If you call God Father, is this not because you are a created being? However great the authority of Jesus on earth, prior to the crucifixion, He was merely a Son of man, governed by the Holy Spirit (that is, God), and one of the earth's created beings, for He had yet to complete His work. Therefore, His calling God in heaven Father was solely His humility and submission. His addressing God (that is, the Spirit in heaven) in such a manner, however, does not prove that He was the Son of the Spirit of God in heaven. Rather, it was simply that His perspective was different,

not that He was a different person. The existence of distinct persons is a fallacy! Prior to His crucifixion, Jesus was a Son of man bound by the limitations of the flesh, and He did not fully possess the authority of the Spirit. That is why He could only seek the intentions of God the Father from the perspective of a created being. It is as He thrice prayed in Gethsemane: "Not as I will, but as You will." Before He was laid on the cross, He was but the King of the Jews; He was Christ, the Son of man, and not a body of glory. That is why, from the standpoint of a created being, He called God Father. Now, you cannot say that all who call God Father are the Son. If this were so, then would you not have all become the Son once Jesus taught you the Lord's Prayer? If you are still not convinced, then tell Me, who is the one that you call Father? If you are referring to Jesus, then who is the Father of Jesus to you? After Jesus went away, this idea of the Father and the Son was no more. This idea was only appropriate for the years when Jesus became flesh; under all other circumstances, the relationship is one between the Lord of creation and a created being when you call God Father. There is no time at which this idea of the Trinity of Father, Son, and Holy Spirit can stand; it is a fallacy rarely seen through the ages and it does not exist!

This may call to mind for most people the words of God from Genesis: "Let Us make man in Our image, after Our likeness" (Genesis 1:26). Given that God says "let Us make man in Our image," then "Us" indicates two or more; since He stated "Us," then there is not just one God. In this way, man began to think in the abstract of distinct persons, and from these words arose the idea of the Father, the Son, and the Holy Spirit. What then is the Father like? What is the Son like? And what is the Holy Spirit like? Could it possibly be that the mankind of today was made in the image of one joined together from three? Then is the image of man like that of the Father, the

Son, or the Holy Spirit? Which of the persons of God is man in the image of? This idea of man's is simply incorrect and nonsensical! It can only split one God into several Gods. At the time that Moses wrote Genesis, it was after mankind was created following the creation of the world. In the very beginning, when the world began, Moses did not exist. And it was not until much later that Moses wrote the Bible, so how could he have possibly known what it was that God in heaven spoke? He had not an inkling of how God created the world. In the Old Testament of the Bible, there is no mention of the Father, the Son, and the Holy Spirit, only of the one true God, Jehovah, carrying out His work in Israel. He is called by different names as the age changes, but this cannot prove that each name refers to a different person. If this were so, then would there not be innumerable persons in God? What is written in the Old Testament is the work of Jehovah, a stage of work of God Himself for commencement in the Age of Law. It was the work of God, where as He spoke, it was, and as He commanded, it stood. At no time did Jehovah say that He was the Father come to carry out work, nor did He ever prophesy the Son coming to redeem mankind. When it came to the time of Jesus, it was only said that God had become flesh to redeem all mankind, not that it was the Son who had come. Because the ages are not alike and the work that God Himself does also differs, He needs to carry out His work within different realms. In this way, the identity He represents also differs. Man believes that Jehovah is the Father of Jesus, but this was actually not acknowledged by Jesus, who said: "We were never distinguished as Father and Son; I and the Father in heaven are one. The Father is in Me and I am in the Father; when man sees the Son, they are seeing the heavenly Father." When all has been said, be it the Father or the Son, They are one Spirit, not divided into separate persons. Once man attempts to explain, matters are complicated with the idea of

distinct persons, as well as the relationship between Father, Son, and Spirit. When man speaks of separate persons, does this not materialize God? Man even ranks the persons as first, second, and third; these are all but the imaginings of man, not worthy of reference, and utterly unrealistic! If you asked him: "How many Gods are there?" he would say that God is the Trinity of the Father, the Son, and the Holy Spirit: the one true God. If you asked further: "Who is the Father?" he would say: "The Father is the Spirit of God in heaven; He is in charge of all, and is the Master of heaven." "Then is Jehovah the Spirit?" He would say: "Yes!" If you then asked him, "Who is the Son?" he would say that Jesus is the Son, of course. "Then what is the story of Jesus? From whence did He come?" He would say: "Jesus was born to Mary through the conception of the Holy Spirit." Then is His essence not the Spirit as well? Is not His work also representative of the Holy Spirit? Jehovah is the Spirit, and so too is the essence of Jesus. Now in the last days, there is less need to say that it is still the Spirit; how could They be different persons? Is it not simply the Spirit of God carrying out the work of the Spirit from different perspectives? As such, there is no distinction between persons. Jesus was conceived by the Holy Spirit, and indubitably, His work was precisely that of the Holy Spirit. In the first stage of work carried out by Jehovah, He neither became flesh nor appeared to man. So man never saw His appearance. No matter how great and how tall He was, He was still the Spirit, God Himself who created man in the beginning. That is, He was the Spirit of God. He spoke to man from among the clouds, merely a Spirit, and none witnessed His appearance. Only in the Age of Grace when the Spirit of God came into the flesh and was incarnated in Judea did man see for the first time the image of the incarnation as a Jew. There was nothing of Jehovah about Him. However, He was conceived by the Holy Spirit, that is, conceived by the Spirit of

Jehovah Himself, and Jesus was still born as the embodiment of the Spirit of God. What man first saw was the Holy Spirit descending like a dove upon Jesus; it was not the Spirit exclusive to Jesus, but rather the Holy Spirit. Then can the Spirit of Jesus be separated from the Holy Spirit? If Jesus is Jesus, the Son, and the Holy Spirit is the Holy Spirit, then how could They be one? The work could not be carried out if so. The Spirit within Jesus, the Spirit in heaven, and the Spirit of Jehovah are all one. It is called the Holy Spirit, the Spirit of God, the sevenfold intensified Spirit, and the all-inclusive Spirit. The Spirit of God can carry out much work. He is able to create the world and destroy it by flooding the earth; He can redeem all mankind, and moreover, He can conquer and destroy all mankind. This work is all carried out by God Himself and cannot be done by any of the personhoods of God in His stead. His Spirit can be called by the name of Jehovah and Jesus, as well as the Almighty. He is the Lord, and Christ. He can also become the Son of man. He is in the heavens and also on the earth; He is on high above the universes and among the multitude. He is the only Master of the heavens and earth! From the time of creation until now, this work has been carried out by the Spirit of God Himself. Be it the work in the heavens or in the flesh, all is carried out by His own Spirit. All creatures, whether in heaven or on earth, are in the palm of His almighty hand; all of this is the work of God Himself and can be done by no other in His stead. In the heavens, He is the Spirit but also God Himself; among men, He is flesh but remains God Himself. Though He may be called by hundreds of thousands of names, He is still Himself, the direct expression of His Spirit. The redemption of all mankind through His crucifixion was the direct work of His Spirit, and so too is the proclamation unto all nations and all lands during the last days. At all times, God can only be called the almighty and one true God, the all-inclusive God

Himself. The distinct persons do not exist, much less this idea of the Father, the Son, and the Holy Spirit. There is only one God in heaven and on earth!

The management plan of God spans six thousand years and is divided into three ages based on the differences in His work: The first age is the Old Testament Age of Law; the second is the Age of Grace; and the third is that of the last days—the Age of Kingdom. In each age a different identity is represented. This is only because of the difference in the work, that is, the requirements of the work. The first stage of work during the Age of Law was carried out in Israel, and the second stage of concluding the work of redemption was carried out in Judea. For the work of redemption, Jesus was born through the conception of the Holy Spirit and as the only Son. All of this was due to the requirements of the work. In the last days, God wishes to expand His work into the Gentile nations and conquer the people there, so that His name may be great among them. He wishes to guide man in understanding and entering into all the truth. All of this work is carried out by one Spirit. Though He may do so from different standpoints, the nature and principles of the work remain the same. Once you observe the principles and nature of the work They have carried out, then you will know that it is all done by one Spirit. Still some may say: "The Father is the Father; the Son is the Son; the Holy Spirit is the Holy Spirit, and in the end, They will be made one." Then how should you make Them one? How can the Father and the Holy Spirit be made one? If They were inherently two, then no matter how They are joined together, would They not remain two parts? When you talk about making Them one, is that not simply joining two separate parts to make one whole? But were They not two parts before being made whole? Each spirit has a distinct essence, and two spirits cannot be made into a single one. A spirit is not a material object and is unlike anything else in the material world. As man sees it, the Father is one Spirit,

the Son another, and the Holy Spirit yet another, then the three Spirits mix like three glasses of water into one whole. Is not that then the three made one? This is purely a fallacious explanation! Is this not splitting up God? How can the Father, the Son, and the Holy Spirit all be made one? Are They not three parts each of different natures? There are others who say, "Did not God expressly state that Jesus was His beloved Son?" Jesus is the beloved Son of God, in whom He is well pleased—this was certainly spoken by God Himself. That was God bearing witness to Himself, but merely from a different perspective, that of the Spirit in heaven bearing witness to His own incarnation. Jesus is His incarnation, not His Son in heaven. Do you understand? Do not the words of Jesus, "I am in the Father, and the Father in Me," indicate that They are one Spirit? And is it not because of the incarnation that They were separated between heaven and earth? In reality, They are still one; no matter what, it is simply God bearing witness to Himself. Owing to the change in ages, the requirements of the work, and the differing stages of His management plan, the name by which man calls Him also differs. When He came to carry out the first stage of work, He could only be called Jehovah, who is the shepherd of the Israelites. In the second stage, the incarnate God could only be called Lord, and Christ. But at that time, the Spirit in heaven stated only that He was the beloved Son of God and made no mention of His being the only Son of God. This simply did not happen. How could God have an only child? Then would God not have become man? Because He was the incarnation, He was called the beloved Son of God, and, from this, came the relationship between Father and Son. It was simply because of the separation between heaven and earth. Jesus prayed from the perspective of the flesh. Since He had put on a flesh of such normal humanity, it is from the perspective of the flesh that He said: "My outer shell is that of a created being. Since I put on a flesh to come to

this earth, I am now a long, long way from heaven." For this reason, He could only pray to God the Father from the perspective of the flesh. This was His duty, and it was that which the incarnate Spirit of God should be furnished with. It cannot be said that He was not God simply because He prayed to the Father from the perspective of the flesh. Though He was called the beloved Son of God, He was still God Himself, for He was but the incarnation of the Spirit, and His essence was still the Spirit. People wonder why He prayed if He was God Himself. This is because He was the incarnate God, God living within the flesh, and not the Spirit in heaven. As man sees it, the Father, the Son, and the Holy Spirit are all God. Only the three all made as one can be deemed the one true God, and, in this way, His power is exceptionally great. There are those who say that only in this way is He the sevenfold intensified Spirit. When the Son prayed after His coming, it was that Spirit to whom He prayed. In reality, He was praying from the perspective of a created being. For the flesh is not whole, He was not whole and had many weaknesses when He came into the flesh, and He was much disturbed as He carried out His work in the flesh. That is why He thrice prayed to God the Father prior to His crucifixion, as well as many times even before that. He prayed among His disciples; He prayed alone upon a mountain; He prayed aboard the fishing boat; He prayed among a multitude of people; He prayed when breaking bread; and He prayed when blessing others. Why did He do so? It was the Spirit to whom He prayed; He was praying to the Spirit, to God in heaven, from the perspective of the flesh. Therefore, from man's standpoint, Jesus became the Son in that stage of work. In this stage, however, He does not pray. Why is this? This is because what He brings forth is the work of the word, and the judgment and chastisement of the word. He has no need for prayers, and His ministry is to speak. He is not put upon the cross, and He is not turned over by man to

those in power. He simply carries out His work. At the time when Jesus prayed, He was praying to God the Father for the descent of the kingdom of heaven, for the will of the Father to be done, and for the work to come. In this stage, the kingdom of heaven has already descended, so does He still need to pray? His work is to bring the age to an end, and there are no more new ages, so is there a need to pray for the next stage? I am afraid there is not!

There are many contradictions in the explanations of man. Indeed, these are all the notions of man; without further scrutiny, you would all believe they are correct. Do you not know that such ideas as a triune God are but the notions of man? No knowledge of man is full and thorough. There are always impurities, and man has too many ideas; this demonstrates that a created being simply cannot explain the work of God. There is too much in the mind of man, all coming from logic and thought, that conflicts with the truth. Can your logic thoroughly analyze the work of God? Can you gain an insight into all the work of Jehovah? Is it you as a man who can see through to it all, or is it God Himself who is able to see from everlasting to everlasting? Is it you who can see from everlasting long ago to the everlasting to come, or is it God who can do so? What do you say? How are you worthy to explain God? On what basis is your explanation? Are you God? The heavens and earth, and all things were created by God Himself. It was not you who did this, so why are you giving incorrect explanations? Now, do you continue to believe in the triune God? Do you not think it is too burdensome this way? It would be best for you to believe in one God, not in three. It is best to be light, for the burden of the Lord is light.

—The Word, Vol. 1. The Appearance and Work of God

Related Movie Extracts

Christ in the Flesh Is God Himself

Related Videos

Crosstalk “There Is Only One God”

Related Experiential Testimonies

Unlocking the Riddle of the Trinity

Related Sermons

Is the Idea of the Trinity Tenable?

Related Hymns

Does the Trinity Exist?

C. Truths Related to Resolving Various Corrupt Dispositions

1. How to resolve the problem of people's notions and imaginings

Words of Almighty God of the Last Days

Because there are always new developments in God's work, there is work that becomes obsolete and old as new work arises. These different types of work, old and new, are not contradictory, but complementary; each step follows from the last. Because there is new work, the old things must, of course, be eliminated. For example, some of the long-established practices and habitual sayings of man, coupled with man's many years of experience and teachings, have formed all manner and form of notions in the mind of man. That God has yet fully to reveal His true face and inherent disposition to man, along with the spread, over many years, of traditional theories from ancient times have been yet more propitious to man's formation of such notions. It may be said that, over the course of man's belief in God, the influence of various notions has led to the continual formation and evolution of all sorts of notional understandings of God in people, which has caused many religious people who serve God to become His enemies. So, the stronger people's religious notions are, the more they oppose God, and the more they are the enemies of God. The work of God is always new and never old; it never forms doctrine, instead continually changing and being renewed to a greater or lesser extent. Working in this way is an expression of the inherent disposition of God Himself. It is also the inherent principle of God's work, and one of the means by which God accomplishes His management. If God did not work in this way, man would not change or be able to know God, and Satan would not be defeated. Thus, in His work, changes continually occur that appear erratic, but which are actually periodic. The way in which man believes in God, however, is quite

different. He clings to old, familiar doctrines and systems, and the older they are, the more palatable they are to him. How could the foolish mind of man, a mind that is as intransigent as stone, accept so much unfathomable new work and words of God? Man abhors the God who is always new and never old; he likes only the old God, who is long of tooth, white of hair, and stuck in place. Thus, because God and man each have their own likes, man has become the enemy of God. Many of these contradictions still exist even today, at a time when God has been doing new work for almost six thousand years. They are, then, beyond remedy. Perhaps it is because of the stubbornness of man, or the inviolability of God's administrative decrees by any man—but those clergymen and women cling still to moldy old books and papers, while God carries on with His uncompleted work of management, as if He had no one by His side. Though these contradictions make enemies of God and man, and are even irresolvable, God pays them no heed, as if they were at once there and not there. Man, however, still sticks by his beliefs and notions, and never lets go of them. Yet one thing is self-evident: Even though man does not deviate from his stance, God's feet are always moving, and He is always changing His stance according to the environment. In the end, it is man who will be defeated without a fight. God, meanwhile, is the greatest enemy of all His defeated foes, and is also the champion of mankind, defeated and undefeated alike. Who can compete with God and be victorious? Man's notions seem to come from God because many of them were born in the wake of God's work. However, God does not forgive man because of this, nor, moreover, does He pour praise on man for producing batch after batch of products "for God" in the wake of His work that are outside of His work. Instead, He is extremely disgusted by man's notions and old, pious beliefs, and does not even have a mind to acknowledge the date on which these notions first emerged. He does not

accept at all that these notions are caused by His work, for the notions of man are spread by man; their source is the thoughts and mind of man—not God, but Satan. God's intention has always been for His work to be new and alive, not old and dead, and what He has man adhere to varies with the age and period, and is not everlasting and immutable. This is because He is a God who causes man to live and be new, rather than a devil who causes man to die and be old. Do you still not understand this? You have notions about God and are incapable of letting go of them because you are close-minded. It is not because there is too little sense within God's work, nor is it because His work is inconsiderate toward man's feelings, nor, moreover, is it because God is always negligent in His duties. You cannot let go of your notions because you are too lacking in submission, and because you have not the slightest likeness of a created being; it is not because God is making things difficult for you. You caused all of this, and it bears no relation at all to God; all suffering and misfortune is created by man. God's thoughts are always good: He does not wish to cause you to produce notions, but wishes for you to change and be renewed as the ages pass. Yet you do not know what is good for you, and are always either scrutinizing or analyzing. It is not that God is making things difficult for you, but that you lack a heart of fear for God, and your rebelliousness is too great. A tiny created being, daring to take some trivial part of that which was previously given by God, then turning around and using it to attack God—is this not the rebellion of man? Humans, it is fair to say, are utterly unqualified to express their views before God, and less still are they qualified to parade around their worthless, stinking, rotten, flowery language as they wish—to say nothing of those moldy notions. Are they not even more worthless?

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know the Work of God Today May Serve God

Know that you oppose God's work, or use your own notions to measure the work of today, because you do not know the principles of God's work, and because of your rash treatment of the work of the Holy Spirit. Your opposition to God and obstruction of the work of the Holy Spirit is caused by your notions and inherent arrogance. It is not because God's work is wrong, but because you are naturally too rebellious. After finding their belief in God, some people cannot even say with certainty where man came from, yet they dare to make public speeches appraising the rights and wrongs of the Holy Spirit's work. They even lecture the apostles who have the Holy Spirit's new work, passing comment and speaking out of turn; their humanity is too low, and there is not the slightest sense in them. Will the day not come when such people are spurned by the work of the Holy Spirit, and burned by the fires of hell? They do not know the work of God, but instead criticize His work, and also try to instruct God how to work. How can such unreasonable people know God? Man comes to know God during the process of seeking and experiencing; it is not through criticizing at whim that man comes to know God through the enlightenment of the Holy Spirit. The more accurate people's knowledge of God becomes, the less they oppose Him. In contrast, the less people know of God, the more likely they are to oppose Him. Your notions, your old nature, and your humanity, character and moral outlook are the capital with which you resist God, and the more corrupted your morals, odious your qualities, and low your humanity, the more you are the enemy of God. Those who are possessed of strong notions and who have a self-righteous disposition are even more in enmity of God incarnate; such people are the antichrists. If your notions are not rectified, then they will always be against God; you will never be compatible with God, and will always be apart from Him.

Only by putting aside your old notions can you gain new knowledge, yet old knowledge is not necessarily equivalent to old notions. “Notions” refers to the things imagined by man that are at odds with reality. If the old knowledge was already outdated in the old age and stopped man from entering into the new work, then such knowledge is also a notion. If man is able to take the correct approach to such knowledge and can come to know God from several different aspects, combining the old and the new, then the old knowledge becomes an aid to man, and becomes the basis by which man enters the new age. … man believes in his own imagined God in his mind, and does not seek the realistic God. If one person has one kind of belief, then among a hundred people there are a hundred kinds of belief. Man is possessed of such beliefs because he has not seen God’s practical work, because he has only heard it with his ears and has not beheld it with his eyes. Man has heard legends and stories—but rarely has he heard the knowledge of the facts of God’s work. Thus it is that people who have only been believers for a year come to believe in God through their own notions. The same is also true for those who have believed in God their entire lives. Those who cannot see the facts will never be able to escape from a faith in which they have notions about God. Man believes that he has freed himself from the bonds of his old notions, and has entered new territory. Does man not know that the knowledge of those who cannot see the true face of God is nothing but notions and hearsay? Man thinks that his notions are right and without error, and he thinks that these notions come from God. Today, when man witnesses the work of God, he lets loose notions that have built up over many years. The imaginings and ideas of the past have become an obstruction to the work of this stage, and it has become difficult for man to let go of such notions and to refute such ideas. The notions toward this step-by-step work of many of those who have followed God until today have

become ever more grievous, and these people have gradually formed a stubborn enmity to the God incarnate. The source of this hatred lies in the notions and imaginings of man. The notions and imaginings of man have become the enemy of the work of today, work which is at odds with the notions of man. This has happened precisely because facts do not allow man to give free rein to his imagination, and, moreover, cannot be easily refuted by man, and the notions and imaginings of man do not brook the existence of facts, and, furthermore, because man does not give thought to the correctness and veracity of facts, and merely single-mindedly lets loose his notions and employs his own imagination. This can only be said to be the fault of the notions of man, and cannot be said to be a fault of the work of God. Man may imagine whatever he wishes, but he may not freely dispute any stage of God's work or any bit of it; the fact of God's work is inviolable by man.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

If you use your own notions to measure and delimit God, as if God were an unchanging statue of clay, and if you completely delimit God within the parameters of the Bible and contain Him within a limited scope of work, then this proves that you have condemned God. Because the Jews in the age of the Old Testament took God to be an idol of fixed form that they held in their hearts, as if God could only be called the Messiah, and only He who was called the Messiah could be God, and because humanity served and worshiped God as if He were a (lifeless) clay statue, they nailed the Jesus of that time to the cross, sentencing Him to death—the guiltless Jesus was thus condemned to death. God was innocent of any offense, yet man refused to spare Him, and insisted on sentencing Him to death, and so Jesus was crucified. Man always believes that God is unchanging, and

defines Him on the basis of one single book, the Bible, as though man has a perfect understanding of God's management, as though man holds all that God does in the palm of his hand. People are absurd in the extreme, arrogant in the extreme, and they all have a flair for hyperbole. No matter how great your knowledge of God, I still say that you do not know God, that you are someone who opposes God the most, and that you have condemned God, because you are utterly incapable of submitting to the work of God and walking the path of being made perfect by God. Why is God never satisfied with the actions of man? Because man does not know God, because he has too many notions, and because his knowledge of God in no way agrees with reality, but instead monotonously repeats the same theme without variation and uses the same approach for every situation. And so, having come to earth today, God is once more nailed to the cross by man.

—The Word, Vol. 1. The Appearance and Work of God. The Evil Will Surely Be Punished

When God becomes flesh and comes to work among men, all behold Him and hear His words, and all see the deeds that God works from within His body of flesh. At that moment, all man's notions become foam. As for those who have seen God appearing in the flesh, they shall not be condemned if they willingly submit to Him, whereas those who purposefully stand against Him shall be deemed an opponent of God. Such people are antichrists, enemies who willfully stand against God. Those who harbor notions regarding God but are still ready and willing to submit to Him will not be condemned. God condemns man on the basis of man's intentions and actions, never for his thoughts and ideas. If He were to condemn man on the basis of his thoughts and ideas, then not a single person would be able to escape from the wrathful hands of God. Those who willfully stand against the incarnate God shall be punished for their lack of

submission. With regard to these people that willfully stand against God, their opposition stems from the fact that they harbor notions about God, which leads them in turn into actions that disturb God's work. These people intentionally resist and destroy the work of God. They do not merely have notions about God, but they also engage in activities that disturb His work, and for this reason people of this kind shall be condemned. Those who do not willfully disturb God's work shall not be condemned as sinners, because they are able to willingly submit and not engage in activities that cause disruption and disturbance. People like this shall not be condemned. However, when people have experienced God's work for many years, if they continue to harbor notions about God and remain unable to know the work of the incarnate God, and if, no matter how many years they have experienced His work, they continue to be filled with notions about God and are still unable to come to know Him, then even if they do not engage in disturbing activities, their hearts are nevertheless filled with many notions about God, and even if these notions do not become apparent, people like this are of no help whatsoever to the work of God. They are unable to spread the gospel for God or stand witness to Him. People like this are good-for-nothings and imbeciles. Because they do not know God and are moreover wholly incapable of casting away their notions about Him, they are therefore condemned. It can be said like this: It is normal for novices in the faith to hold notions about God or to know nothing of Him, but for one who has believed in God for many years and experienced a good deal of His work, it would not be normal for such a person to continue to hold notions, and it would be even less normal for someone like this to have no knowledge of God. It is because this is not a normal state that they are condemned. These abnormal people are all garbage; they are the ones

who oppose God the most and who have enjoyed the grace of God for nothing. All such people shall be eliminated in the end!

—The Word, Vol. 1. The Appearance and Work of God. All People Who Do Not Know God Are People Who Oppose God

People's notions often cause them to misunderstand God and often make all kinds of demands and judgments about God and have all kinds of criteria for measuring God; they cause people to often use certain incorrect thoughts and views to measure whether things are right or wrong, whether someone is good or bad, and to measure whether someone is loyal to God and has faith in God. What is the root cause of these mistakes? It is people's notions. People's notions may have no effect on what they eat or how they sleep, and they may not impact their normal lives, but they do exist in people's minds and in their thoughts, they cling to people like a shadow, following them around all the time. If you aren't able to resolve them in time, they will constantly control your thinking, your judgment, your behavior, your knowledge of God, and your relationship with God. Do you see this clearly now? Notions are a major problem. People having notions about God is like a wall standing between them and God, one that stops them from seeing the true face of God, that stops them from seeing the true disposition and true essence of God. Why is this? It's because people live among their notions, and among their imaginings, and they use their notions to determine whether God is right or wrong, and to measure, judge, and condemn all that God does. What kind of state are people often plunged into by doing this? Can people truly submit to God when they live among their notions? Can they have true faith in God? (No, they cannot.) Even when people do submit to God a little, they do so according to their own notions and imaginings. When one relies on their notions and imaginings, it becomes tainted with personal things that are of Satan and the world, and it

is at odds with the truth. The problem of people's notions about God is a serious one; it is a major issue between man and God that urgently needs to be resolved. Everyone who comes before God brings notions, they bring all manner of suspicions about God. Or, it can be said that they bring myriad misunderstandings about God in the face of all that God bestows upon them, in the face of His arrangements and orchestrations. And what will become of their relationship with God? People constantly misunderstand God, they are constantly suspicious of God, and they constantly use their own standards to measure whether God is right or wrong, to measure each of His words and work. What is this kind of behavior? (It's rebelliousness and defiance.) That's right, it's people rebelling against, defying, and condemning God, and it's people judging God, blaspheming against God, and competing with Him, and in severe cases people want to take God to court and engage in a "decisive struggle" against Him. What is the most severe level that people's notions can reach? It is denying the true God Himself, denying that His words are the truth, and condemning the work of God. When people's notions reach this level, they naturally deny God, condemn God, blaspheme against God and betray God. They not only deny God's existence, but they refuse to accept the truth and follow God—isn't this frightening? (Yes.) This is a frightening problem.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Resolving One's Notions Can One Embark on the Right Track of Belief in God (1)

Some people think that believing in God should bring peace and joy, and that if they encounter situations, they only need to pray to God and God will lend His ear, grant them grace and blessings, and ensure everything goes peacefully and smoothly for them. Their purpose in believing in God is to seek grace, gain blessings, and enjoy peace and happiness. It is because of these views that they forsake their families or quit their jobs to

expend themselves for God and can endure hardship and pay a price. They believe that as long as they forsake things, expend themselves for God, endure hardship, and work diligently, displaying exceptional behavior, they will receive God's blessings and favoritism, and no matter what difficulties they encounter, as long as they pray to God, He will resolve them and open up a path for them in everything. This is the viewpoint held by the majority of people who believe in God. People feel that this viewpoint is legitimate and correct. Many people's ability to maintain their faith in God for years without shrinking back is directly related to this viewpoint. They think, "I have expended so much for God, my behavior has been so good, and I haven't done any evil deeds; God will surely bless me. Because I have suffered a lot and paid a great price for every task, doing everything according to God's words and requirements without making any mistakes, God should bless me; He should ensure everything goes smoothly for me, and that I often have peace and joy in my heart, and enjoy God's presence." Isn't this a human notion and imagining? From a human perspective, people enjoy God's grace and receive benefits, so it makes sense to have to suffer a bit for this, and it's worthwhile to exchange this suffering for God's blessings. This is a mentality of making deals with God. However, from the perspective of the truth and from God's perspective, this fundamentally does not conform to the principles of God's work nor the standards God requires of people. It is entirely wishful thinking, purely a human notion and imagining about believing in God. Whether it involves making deals with or demanding things from God, or contains human notions and imaginings, none of it aligns with God's requirements, nor does it meet God's principles and standards for blessing people. In particular, this transactional thought and viewpoint offends God's disposition, but people do not realize it. When what God does doesn't align with people's notions,

they quickly develop complaints and misunderstandings about Him in their hearts. They even feel wronged and then begin to reason with God, and they may even judge and condemn Him. Regardless of what notions and misunderstandings people develop, from God's perspective, He never acts or treats anyone according to human notions or desires. God always does what He desires to do, according to His own way and based on His own disposition essence. God has principles in how He treats every person, and nothing He does to each person is based on human notions, imaginings, or preferences. This is the aspect of God's work that is most at odds with human notions. When God orchestrates an environment for people that completely contradicts their notions and imaginings, they form notions, judgments, and condemnations against God in their hearts, and may even deny Him. Can God then satisfy their needs? Absolutely not. God will never change His way of working and His desires according to human notions. Who is it that needs to change then? It is people. People need to let go of their notions, accept and submit to the environments orchestrated by God, experience and appreciate those environments, and seek the truth to resolve their own notions, instead of measuring what God does against their notions to see if it is correct. When people insist on holding onto their notions, they develop resistance against God—this happens naturally. Where does the root of resistance lie? It lies in the fact that what people usually possess in their hearts are without a doubt their notions and imaginings and not the truth. Therefore, when faced with God's work not aligning with human notions, people can resist God and make judgments against Him. This proves that people fundamentally lack a heart of submission to God, their corrupt disposition is far from being cleansed, and they essentially live according to their corrupt disposition. They are still incredibly far from attaining salvation.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (16)

What other notions are there within your hearts that can influence the performance of your duties? What notions often influence and govern you in your lives? When certain things happen to you that are not to your liking, your notions naturally appear, and then you complain to God, argue and compete with God, and they bring about a rapid transformation in your relationship with God: You go from how you were at the beginning, feeling that you love God so much and that you are very loyal to Him, and wanting to devote your whole life to Him, to suddenly having a change of heart, to not wanting to perform your duty or be loyal to God anymore, and you regret your belief in God, you regret having chosen this path, and even complain about being chosen by God. What other notions are able to suddenly cause a change in your relationship with God? (When God arranges a situation to test me and reveals me, and I feel that I won't have a good outcome, I form notions about God. I feel that I believe in God and follow God, and that I've always done my duty, so as long as I do not forsake God, then He shouldn't abandon me.) That is one kind of notion. Do you often have such notions? What is your understanding of being abandoned by God? Do you think that if God leaves you, then that means God does not want you and will not save you? This is another kind of notion. So how does such a notion come about? Does it come from your imagination, or does it have a basis? How do you know that God won't give you a good outcome? Did God tell you personally? Such thoughts are entirely delineated by you. Now you know that this is a notion; the key question is how to solve it. People actually have many notions about faith in God. If you can realize that you have a notion, then you should know that it's wrong. So, how should these notions be resolved? First, you need to see

clearly whether these notions come from knowledge or satanic philosophies, where the fault lies, where the harm lies and, once you've seen this clearly, you'll naturally be able to let the notion go. However, this is not the same as you thoroughly resolving it; you must still seek the truth, see what God's requirements are and then dissect the notion according to God's words. When you can clearly discern that the notion is wrong, that it is something absurd, and that it is totally out of line with the truth, that means that you have basically resolved the notion. If you don't seek the truth, if you don't compare the notion with God's words, you won't be able to clearly discern how the notion is wrong, and so you won't be able to thoroughly give the notion up; even if you know it is a notion, you still won't necessarily be able to let it go completely. In such circumstances, when your notions conflict with God's requirements, and even though you may realize that your notions are wrong, yet your heart still clings to your notions, and you know for sure that your notions are at odds with the truth, yet in your heart you still believe that your notions are tenable, you will then not be someone who understands the truth, and people like you have no life entry and are too lacking in stature. For instance, people are especially sensitive toward their own outcome and destination, and toward adjustments of their duty and being replaced in their duty. Some people frequently jump to an erroneous conclusion about such things, thinking that as soon as they are replaced in their duty and they have no status anymore, or God says He does not like or want them anymore, then it is over for them. This is the conclusion they come to. They believe, "There's no point in believing in God, God doesn't want me, and my outcome is already set, so what's the point in living anymore?" Others, hearing such thoughts, think them reasonable and dignified—but what kind of thinking is this, actually? It is rebelliousness against God, it is abandoning themselves to despair.

Why do they abandon themselves to despair? It is because they don't understand God's intentions, they can't clearly see how God saves people, and they don't have true faith in God. Does God know when people abandon themselves to despair? (Yes.) God knows, and so how does He treat such people? People form a kind of notion and say, "God has paid such a painstaking price for man, He has done much work in every person, and exerted much effort; it is not easy for God to choose and save a person. God will be so hurt if a person abandons themselves to despair, and will hope each day that they can pick themselves up." This is the meaning on a superficial level, but in fact, it is also a notion of man. God takes a certain attitude toward such people: If you abandon yourself to despair and do not try to move forward, He will allow you to choose for yourself; He will not force you to do anything against your will. If you say, "I still wish to perform the duty of a created being, to do all I can to practice as God asks, and to satisfy the intentions of God. I will use all my gifts and talents, and if I'm not capable of anything, then I'll learn to submit and be obedient; I will not abandon my duty," God says, "If you are willing to live in this way, then continue following, but you must do as God asks; the standards required by God and His principles do not change." What do these words mean? They mean that only people can abandon themselves; God would never abandon someone. For anyone who is able to ultimately attain salvation and behold God, who establishes a normal relationship with God, and who can come before God, this is not something that can be achieved after failing or being pruned a single time, or after being judged and chastised a single time. Before Peter was made perfect, he was refined hundreds of times. Of those who remain after laboring to the very end, there will not be one who has only experienced trials and refinement eight or ten times before making it to the end. Regardless of how many times someone is tested and refined, is

this not the love of God? (Yes, it is.) When you can behold the love of God, you can then understand God's attitude toward man.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Resolving One's Notions Can One Embark on the Right Track of Belief in God (1)

Many people have notions and opinions about the Jewish exile from Judea, and they do not understand God's intentions, but this is a very easy problem to fix. I will tell you a simple way to do it. Listen, and see if it can address these difficulties of yours. The simplest way, first off, is for people to know that they are created beings, and that it is perfectly natural and justified for created beings to submit to their Creator. If created beings constantly have notions about their Creator and cannot submit to Him, then that would be a great rebellion. People must understand that there is a fundamental principle of the Creator's treatment of created beings, which is also the highest principle. How the Creator treats created beings is completely based on His management plan and on His work requirements; He does not need to consult any single person, nor does He need to get any single person to agree with Him. Whatever He ought to do and however He ought to treat people, He does, and, no matter what He does or how He treats people, it all accords with the truth principles, and the principles by which the Creator works. As a created being, the only thing to do is to submit to the Creator; one should not make any choice of one's own. This is reason that created beings ought to have, and if a person does not have it, then they are not fit to be called a person. People must understand that the Creator will always be the Creator; He has the power and the qualifications to orchestrate and hold sovereignty over any created being as He pleases, and does not need a reason to do so. This is His authority. There is not one among the created beings who has the right or is qualified to pass judgment on whether what the Creator does is right or wrong, or how He should act.

No created being is entitled to choose whether to accept the sovereignty and arrangements of the Creator; and no created being is entitled to make demands of how the Creator holds sovereignty over and arranges their fate. This is the highest truth. No matter what the Creator has done to His created beings, and no matter how He has done it, the humans He created should do only one thing: seek, submit, know, and accept everything put in place by the Creator. The final result will be that the Creator will have accomplished His management plan and completed His work, having caused His management plan to progress without any obstructions; meanwhile, because the created beings have accepted the Creator's sovereignty and arrangements, and submitted to His sovereignty and arrangements, they will have gained the truth, understood the Creator's intentions, and come to know His disposition. There is yet another principle I must tell you: No matter what the Creator does, no matter how He manifests, and no matter whether what He does is a great deed or a small one, He is still the Creator; whereas all mankind, which He created, regardless of what they have done, and regardless of how talented or gifted they might be, remain created beings. As for created humanity, no matter how much grace and how many blessings they have received from the Creator, or how much mercy, lovingkindness, or benevolence, they should not believe themselves to stand apart from the masses, or think they can be on equal footing with God and that they have become highly ranked among created beings. Regardless of how many gifts God has bestowed on you, or how much grace He has given you, or how kindly He has treated you, or whether He has given you a few special talents, none of these are your assets. You are a created being, and you will thus forever be a created being. You must never think, "I am a little darling in the hands of God. God will not ever abandon me, God's attitude toward me will always be one of love, care and gentle caresses, with warm

whispers of comfort and exhortation." To the contrary, in the eyes of the Creator, you are the same as all other created beings; God can use you as He wishes, and can also orchestrate you as He wishes, and He can arrange as He wishes for you to play any role among all sorts of people, events, and things. This is the knowledge people should have, and the reason that they should possess. If one can understand and accept these words, their relationship with God will grow more normal, and they will establish a most legitimate relationship with Him; if one can understand and accept these words, they will orient their station properly, assume their place there, and uphold their duty.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Understanding the Truth Can One Know God's Deeds

When people develop misunderstandings and notions about God, they first must acknowledge that God is the truth and that people do not have the truth, and it is certainly they who are mistaken. Is this a kind of formality? (No.) If you only adopt this practice as a formality, superficially, then can you come to know your own mistakes? Never. Coming to know yourself requires several steps. First, you must determine whether your actions are in line with the truth and with principles. Do not look at your intents at first; there are times when your intents are correct but the principles you practice are wrong. Does this kind of situation occur often? (Yes.) Why do I say that your principles of practice are wrong? You may have sought, but perhaps you have no understanding at all of what principles are; perhaps you have not sought at all, and have based your actions solely on your good intentions and enthusiasm, and on your imaginings and experience, and as a result, you have made a mistake. Can you envision that? You cannot anticipate it, and you've made a mistake—and have you not then been revealed? If you keep contending with God after being revealed, where

does the error in this lie? (It lies in not acknowledging that God is right, and insisting that I am right.) That's how you erred. Your greatest mistake was not that you did something wrong and violated the principles, thereby causing a loss or other consequences, but that, having done something wrong, you yet persist in your own reasoning, unable to admit your error; you still oppose God based on your notions and imaginings, denying His work and the truths He expressed—this was your greatest and most serious mistake. Why is it said that such a state in a person is one of opposition to God? (Because they don't acknowledge that what they are doing is wrong.) Whether or not people recognize that everything God does and His sovereignty are right, and what their significance is, if they cannot first recognize that they themselves are wrong, then their state is one of opposition to God. What is to be done to rectify this state? First, one must deny oneself. What we just said about needing to first seek God's intentions is not so practical for people. Some say, "If it isn't so practical, then does that mean seeking isn't necessary? Some things that can be sought and understood don't need to be sought—I can just skip that step." Will this do? (No.) Is one who acts in this manner not beyond saving? Such people have distortions in their comprehension. Seeking God's intentions is a bit distant and cannot be achieved immediately; for a shortcut, it's more realistic to first let go of oneself, knowing that one's actions are wrong and not in line with the truth, and then seek the truth principles. These are the steps. They may seem simple, yet putting them into practice presents many difficulties, for humans have corrupt dispositions as well as all manner of imaginings, all manner of demands, and they have desires as well, all of which interfere with people denying themselves and letting go of themselves. These are not easy things to do.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Resolving One's Notions Can One Embark on the Right Track of Belief in God (3)

There is meaning in everything God does, and whether it is easy for you to accept, or difficult for you to accept and likely to cause notions in you, in any case, the identity of God does not change as a result; He shall always be the Creator, and you will always be a created being. If you are able to not be limited by any notion, and still maintain with God the relationship of a created being and the Creator, then you are a true created being of God. If you are able to not be influenced or disturbed by any notion, and are capable of true submission to God from the depths of your heart, and if, regardless of whether your understanding of the truth is profound or shallow, you are able to put notions aside, and not be constrained by them, believing only that God is the truth, the way, and the life, that God will forever be God, and does not make mistakes, then you can be saved. In fact, everyone's stature is limited. How many things can be packed into people's minds? Can they fathom God? That's wishful thinking! Do not forget: People will always be infants before God. If you think you're clever, if you always try to play clever, and try to figure everything out, thinking, "If I can't understand it, then I cannot acknowledge that You are my God, I cannot accept that You are my God, I cannot acknowledge that You are the Creator. If You don't solve my notions, You're dreaming if You think that I'll acknowledge that You are God, that I'll accept Your sovereignty, and that I'll submit to You," then things have become troublesome. How have they become troublesome? God does not argue over such things with you. Toward man He shall ever be as follows: If you do not accept that God is your God, He shall not accept that you are one of His created beings. When God does not accept that you are one of His created beings, a change occurs in your relationship with God as a result of your attitude toward Him. If you are unable to submit to God, and to accept the identity and essence of God, and all that

God does, there will be a change in your identity. Are you still a created being? God does not acknowledge you; there's no point in arguing. And if you are not a created being, and God does not want you, do you still have hope of salvation? (No.) Why doesn't God regard you as a created being? You are unable to perform the responsibilities and duties that a created being ought to, and you do not treat the Creator from the position of a created being. So how will God treat you? How will He view you? God will not view you as a qualified created being, but as a degenerate, a devil and a Satan. Didn't you think you were clever? How is it that you've made yourself into a devil and a Satan? This isn't clever, it's stupid. What do these words teach people? They must stay in line before God. Even if you have a reason for your notions, do not think yourself possessed of the truth, and that you have the capital to clamor against God and delimit Him. Whatever you do, don't be like that. Once you lose your identity as a created being, you will be destroyed—this is no joke. It is precisely because, when people have notions, they take a different approach, and adopt a different solution, that the outcome is entirely different.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (16)

People's notions can only be resolved through God's words and by using the truth; they cannot be put aside through preaching doctrine and by giving exhortation—it is not that easy. People have no commitment to righteous matters, but are liable to cling to various notions or wicked, distorted things, which they find hard to put aside. What is the cause of this? It is because they have corrupt dispositions. Whether people's notions are large or small, serious or not, if they do not have corrupt dispositions, these notions are easy to solve. Notions, at the end of the day, are just a way of thinking. But because of people's corrupt dispositions, such as arrogance,

intransigence, and even wickedness, notions become a fuse which causes people to conflict with, misinterpret, and even pass judgment on God. Who can still submit to and praise God when they harbor notions about Him? No one. Harboring notions, people are just conflictive toward God, they complain about Him, they judge Him, and they even condemn Him. This is sufficient to show that notions arise from within corrupt dispositions, the appearance of notions is the revelation of corrupt dispositions, and all corrupt dispositions that are revealed are rebellious against and resistant to God. Some people say, "I have notions, but I don't resist God." This is deceptive talk. Even if they don't say anything, in their hearts they are still conflictive, and their behavior is conflictive. Can such people still submit to the truth when they're like this? It's impossible. Governed by a corrupt disposition, they cling to their notions—this is caused by their corrupt dispositions. And so, as notions are solved, so too are people's corrupt dispositions. If people's corrupt dispositions are solved, then many of their immature, childish thoughts, and even the things that have already become notions, are not an issue for them; they are just thoughts, and do not affect the performance of your duty, or your submission to God. Notions and corrupt dispositions are connected. Sometimes a notion is in your heart, but it does not direct your actions. When it does not infringe upon your immediate interests, you ignore it. Ignoring it, however, does not mean there is not a corrupt disposition within your notion, and when something happens that is in conflict with your notion, you cling to it with a certain attitude, an attitude dominated by your disposition. This disposition could be intransigence, it could be arrogance, and it could be viciousness; it causes you to shoot your mouth off to God, saying, "My point of view has been academically ratified many times. People have held it for thousands of years, so why can't I? The things You say that are at odds with human

notions are wrong, so how can You still say they are the truth, that they are above all else? My perspective is the highest of all mankind!" One notion can lead to you behaving like this, to such bluster. What causes this? (Corrupt dispositions.) That's right, it is caused by corrupt dispositions. There is a direct relationship between notions and people's corrupt dispositions, and their notions must be resolved. Once people's notions about faith in God have been addressed, it becomes easy for them to submit to the work arrangements of the house of God, and so they more smoothly perform their duty well, they are not taking circuitous paths, they do not disrupt or disturb, and they do not do anything that brings shame upon God. If people's notions and imaginings are not addressed, it becomes easy for them to do things that cause disruptions and disturbances. In more serious cases, people's notions can produce in them all manner of conflict to the incarnation of God. Speaking of notions, they are certainly wrong views that are at odds with the truth, they are entirely opposed to the truth, and they can cause all kinds of conflictive feelings to God to arise in people. This conflict makes you question Christ and become unable to accept or submit to Him, whilst also affecting your acceptance of the truth and entry into the truth reality. In even more serious cases, people's various notions about the work of God cause them to deny the work of God, the ways in which God works, and the sovereignty and arrangements of God—in which case they have no hope of salvation whatsoever. No matter which aspect of God people have notions about, behind these notions lurk their corrupt dispositions, which can cause these corrupt dispositions to become worse, giving people even more of a pretext to approach the work of God, God Himself, and the disposition of God using their own corrupt dispositions. And does this not encourage them to resist God with their corrupt dispositions? This is the consequence of notions for man.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Resolving One's Notions Can One Embark on the Right Track of Belief in God (1)

When notions arise, no matter what the notion is, first ponder and analyze in your heart whether this thinking is correct. If you clearly feel that this thinking is incorrect and distorted, and that it blasphemes God, then pray immediately, asking God to enlighten and guide you to recognize the essence of this problem, and after that, discuss your understanding during a gathering. While gaining understanding and experience, focus on resolving your notions. If practicing in this way does not achieve obvious results, you should fellowship about this aspect of the truth with someone who understands the truth, striving to gain help from others and solutions from God's words. Through God's words and your experiences, you will gradually verify that God's words are correct, and you will realize great results in regard to the issue of the resolution of your own notions. By accepting and experiencing such words and work from God, you will finally understand God's intentions and have some knowledge of God's disposition, which will enable you to let go of and resolve your notions. You will no longer misunderstand or guard against God, nor will you make unreasonable demands. This is for easily resolvable notions. But there is another type of notion that is difficult for people to understand and resolve. For notions that are difficult to resolve, there is one principle you need to uphold: Do not release or spread them, because releasing such notions does no good to others; it is a fact of resisting God. If you understand the nature and consequences of spreading notions, you should best measure it clearly yourself and refrain from speaking recklessly. If you say, "It feels terrible holding my words in in the church; I feel like I could burst," you should still consider whether spreading these notions is truly beneficial to God's chosen people. If it is not beneficial and can lead others to have notions

about God, or even resist and judge God, aren't you harming God's chosen people? You are harming people; it is no different from spreading a plague. If you truly have reason, you would rather endure the pain yourself than spread notions and harm others. However, if you still find it agonizing to hold your words in, you should pray to God. If the problem gets resolved, isn't that a good thing? If you pray to God but still judge and misunderstand God with your notions, then you are only bringing trouble upon yourself. You should pray to God like this: "God, I have these thoughts, and I want to let go, but I can't. Please discipline me, reveal me through various environments, and let me recognize that my notions are wrong. No matter how You discipline me, I am willing to accept it." This mindset is correct. After praying to God with this mindset, won't you feel less stifled? If you continue to pray and seek, receiving enlightenment and illumination from God, you understand God's intentions, and your heart becomes bright, then you won't feel stifled anymore. Won't the problem be resolved then? Your notions, resistance, and rebelliousness toward God will mostly disappear; at the very least, you won't feel the need to release them. If that still doesn't work and the problem isn't completely resolved, find someone with experience to help you resolve your notions. Have them find a few passages of God's words related to resolving the notions you have, and read them dozens or hundreds of times; perhaps your notions will be thoroughly resolved. Some might say, "If I express myself during a gathering with the brothers and sisters, that will be spreading notions, so I can't do that. But it feels terrible holding them in. Can I talk about them with my family?" If your family members are also brothers and sisters of the faith, releasing these notions around them would also disturb them. Is this appropriate? (No.) If what you say would have a detrimental impact on others, harming and misleading them, you absolutely must not say it. Instead, pray to God to

resolve the issue. If you pray and eat and drink God's words with a devout heart, a heart that hungers and thirsts for righteousness, your notions can be resolved. God's words contain the comprehensive truth; they can resolve any problem. It just depends on whether you can accept the truth and are willing to practice God's words, and whether you can let go of your own notions. If you believe that God's words contain the comprehensive truth, you should pray to God and seek the truth to resolve problems when they arise. If, after praying for a while, you still do not feel enlightened by God and have not received clear words from God on what to do, but unconsciously your notions no longer affect you internally, do not disturb your life, gradually fade away, do not affect your normal relationship with God, and of course do not affect your performance of duty, then hasn't this notion basically been resolved? (Yes.) This is the path of practice.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (16)

Do you have principles for how to practice in regard to notions? … Once you understand the truth and grasp the principles, your notions will naturally be resolved. You must not let notions hinder or trip you up; resolve those notions that can be resolved as best you can, and for those temporarily unresolvable ones, at least do not let them affect you. They should not prevent you from doing your duty, nor should they affect your relationship with God. Your bottom line is to at least not spread notions, not commit evil, not cause disruptions or disturbances, and not act as a servant of Satan or a conduit for Satan. If, despite your efforts, some notions can only be superficially resolved and not thoroughly resolved, then simply ignore them. Do not let notions affect your pursuit of the truth or your life entry. Master these principles, and under normal circumstances, you will be protected. If you are someone who accepts the truth, loves positive things,

is not an evil person, is unwilling to cause disruptions or disturbances, and does not purposefully cause disruptions and disturbances, then when you typically encounter anything that gives rise to notions, you will generally be protected. The most rudimentary principle of practice is this: If a notion arises that is difficult to resolve, do not rush to act upon the notion. First, wait and seek the truth to resolve it, believing that what God does cannot be wrong. Remember this principle. Additionally, do not put aside your duty or let notions affect your performance of duty. If you have notions and think, "I'll just muddle through with this duty; I'm in a bad mood, so I won't do a good job for you!" this is no good. Once your attitude turns negative and perfunctory, it becomes troublesome; this is the notion acting up inside you. When notions act up within you and affect your performance of duty, that means that by this point your relationship with God has actually already undergone a change. Some notions can affect your performance of duty, which is a serious problem, and they must be resolved promptly. Other notions do not affect your performance of duty or your relationship with God, so they are not major issues. If the notions you develop can affect your performance of duty, causing you to doubt God, not do your duty diligently, and even feel there will be no consequences for not doing your duty, and you do not have any dread or a God-fearing heart, this is dangerous. This means you will fall into temptation, and be duped and captured by Satan. Your attitude toward your notions and the choices you make are crucial; regardless of whether the notions can be resolved, and irrespective of the degree to which they can be resolved, the normal relationship between you and God must not change. Partly, you should be able to submit to all the environments orchestrated by God; affirm that everything God does is correct and meaningful, and this knowledge and the truths relating to this should never change. Partly, you must not put aside the duty that God has

entrusted to you, you must not unburden yourself of this. If, internally or externally, you have no resistance, opposition, or rebelliousness toward God, God will see only your submission, and that you are waiting. You may still have notions, but God does not see your rebelliousness. As there is no rebelliousness and resistance in you, God still considers you one of His created beings. In contrast, if your heart is full of complaints and defiance, you are looking for an opportunity to retaliate, and do not wish to do your duty, wishing instead to unburden yourself of it, even to the point that, in your heart, there are all manner of complaints about God, and certain manifestations of defiance and resentment are revealed in the course of doing your duty, then, at this time, your relationship with God has already undergone a huge change. You have already switched from your position as a created being; you are no longer a created being, but have become a conduit for the devil Satan—and so God will not show you any kindness. When someone gets to this point, they are approaching dangerous territory. Even if God does nothing, you will be on shaky ground in the church. And so, in everything they do—particularly when it involves issues such as resolving notions—people must take care to avoid doing things that offend God, or that are condemned by God, or that hurt or harm others. This is the principle.

The problem of people having notions about God is not a small matter! It is crucial for people to maintain a normal relationship with God, but what most affects this relationship is people's notions. Only when people's notions about God are resolved can a normal relationship with God be maintained. Currently, many people have a serious problem. Regardless of how many years they've believed in God, although they may be able to endure suffering and pay the price in their performance of duties, yet throughout, their notions cannot be completely resolved. This seriously

affects their relationship with God and directly impacts their love for God and their submission to Him. Therefore, no matter what notions people develop about God, it is a serious matter that must not be overlooked. Notions are like a wall; they cut off people's relationships with God, making it so they are unrelated to God's salvation work. Thus, people having notions about God is a very serious issue that cannot be ignored! If people have notions and cannot promptly seek the truth and resolve them, this can easily give rise to negativity, resistance against God, and even hostility toward Him. Can they still accept the truth then? Their life entry will come to a standstill. The path of experiencing God's work is uneven and bumpy. Because people have corrupt dispositions, they can take many detours, and they may wind up forming notions in any situation. If these notions are not resolved by seeking the truth, people can rebel against God and resist Him, walking the path of hostility toward Him. Once people take the path of antichrists, do you think there's a chance of salvation left for them? It's not easy to handle at that point, and there will be no chance left. Therefore, before God denies you as His created being, you should learn how to be God's created being. Do not attempt to scrutinize the Creator or attempt to find out how to prove and verify that the God you believe in is the Creator. This is not your obligation or responsibility. What you should be thinking about and pondering in your heart every day is how to fulfill your duties and become a qualified created being, instead of how to prove whether God is the Creator, whether He is indeed God, or scrutinizing what God has done and whether His actions are correct or not. These are not what you should be scrutinizing.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (16)

Related Hymns

Notions and Imagination Will Never Help You Know God

2. How to resolve the intent and extravagant desire to gain blessings

Words of Almighty God of the Last Days

Most people believe in God for the sake of peace and other benefits. Unless it is to your benefit, you do not believe in God, and if you cannot receive God's graces, you fall into a sulk. How could what you have said be your true stature? When it comes to inevitable family incidents such as children falling ill, loved ones being hospitalized, poor crop yields, and persecution by family members, even these oft-occurring, quotidian matters are too much for you. When such things happen, you are thrown into a panic, you do not know what to do—and most of the time, you complain about God. You complain that God's words tricked you, that God's work made a mockery of you. Do you not have such thoughts? Do you think such things happen among you only rarely? You spend every day living amid such events. You do not give the slightest thought to the success of your faith in God, and how to satisfy God's intentions. Your true stature is too small, even smaller than a little chick's. When your family's business loses money you complain about God, when you find yourself in an environment without God's protection you still complain about God, and you complain even when one of your chicks dies or an old cow in the pen falls ill. You complain when it is time for your son to get married but your family does not have enough money; you want to perform the duty of hosting, but cannot afford it, and then you also complain. You are overflowing with complaints, and you sometimes do not attend gatherings or eat and drink the words of God because of this, sometimes becoming negative for a great length of time. Nothing that happens to you today bears any relation to your prospects or fate; these things would also happen even if you did not

believe in God, yet today you pass responsibility for them to God, and insist on saying that God has eliminated you. What of your belief in God? Have you truly offered up your life? If you suffered the same trials as Job, none among you who follow God today would be able to stand firm, you would all fall down. And there is, quite simply, a world of difference between you and Job. Today, if half your assets were seized you would dare to deny the existence of God; if your son or daughter were taken from you, you would run the streets crying foul; if your only way to make a living reached a dead end, you would try and take it up with God; you would ask why I said so many words in the beginning to scare you. There is nothing you would not dare to do at such times. This shows that you have not gained any true insights, and have no true stature. Thus, the trials in you are too big, for you know too much, but what you truly understand is not even a thousandth of what you are aware of. Do not stop at mere understanding and comprehension; you had best see how much you can truly put into practice, how much of the enlightenment and illumination of the Holy Spirit was earned through the sweat of your own hard work, and in how many of your practices you have realized your own resolve. You should take your stature and practice seriously. In your belief in God, you should not try to merely go through the motions for anyone—whether or not you can ultimately gain the truth and life depends on your own pursuit.

—The Word, Vol. 1. The Appearance and Work of God. Practice (3)

These days, most people are in this sort of state: In order to gain blessings, I must expend myself for God and pay a price for Him. In order to gain blessings, I must abandon everything for God; I must complete what He has entrusted me with, and I must perform my duty well. This state is dominated by the intention to gain blessings, which is an example of expending oneself for God entirely for the purpose of obtaining rewards

from Him and gaining a crown. Such people do not have the truth in their hearts, and it is certain that their understanding merely consists of a few words and doctrines which they show off everywhere they go. Theirs is the path of Paul. The faith of such people is an act of constant toil, and deep down they feel that the more they do, the more it will prove their loyalty to God; that the more they do, the more He will certainly be satisfied; and that the more they do, the more they will deserve to be granted a crown before God, and the greater the blessings they gain will be. They think that if they can endure suffering, preach, and die for Christ, if they can sacrifice their own lives, and if they can complete all of the duties with which God has entrusted them, then they will be those who gain the greatest blessings, and they will be certain to be granted crowns. This is precisely what Paul imagined and what he sought. This is the exact path that he walked, and it was under the guidance of such thoughts that he worked to serve God. Do those thoughts and intentions not originate from a satanic nature? It is just like worldly humans, who believe that while on earth they must pursue knowledge, and that after obtaining it they can stand out from the crowd, become officials, and have status. They think that once they have status, they can realize their ambitions and bring their businesses and family practices up to a certain level of prosperity. Do not all nonbelievers walk this path? Those who are dominated by this satanic nature can only be like Paul in their faith. They think: “I must cast off everything to expend myself for God. I must be loyal before God, and eventually, I will receive great rewards and great crowns.” This is the same attitude as that of worldly people who pursue worldly things. They are no different at all, and they are subject to the same nature. When people have this sort of satanic nature, out in the world, they will seek to obtain knowledge, learning, status, and to stand out from the crowd. If they believe in God, they will seek to obtain

great crowns and great blessings. If people do not pursue the truth when they believe in God, they are sure to take this path. This is an immutable fact, it is a natural law.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Walk the Path of Peter

Many who follow God are only concerned with how to gain blessings or stave off disaster. As soon as God's work and management are mentioned, they fall silent and lose all interest. They think that understanding such tedious issues will not help their lives to grow or provide any benefit. Consequently, although they have heard about God's management, they pay it little heed. They do not see it as something precious to be accepted, much less do they accept it by taking it as part of their lives. Such people only have one simple aim in following God, and that aim is to receive blessings. Such people cannot be bothered to pay heed to anything else that does not directly involve this aim. To them, there is no goal more legitimate than believing in God to receive blessings—it is the very value of their faith. If something does not contribute to this aim, they remain completely unmoved by it. This is the case with most people who believe in God today. Their aim and intention seem legitimate, because as they believe in God, they also expend for God, dedicate themselves to God, and perform their duty. They give up their youth, forsake family and career, and even spend years away from home busying themselves. For the sake of their ultimate goal, they change their own interests, their outlook on life, and even the direction they seek; yet they cannot change the aim of their belief in God. They run about for the management of their own ideals; no matter how far the road is, and no matter how many hardships and obstacles there are along the way, they remain persistent and unafraid of death. What power compels them to continue dedicating themselves in this way? Is it their conscience? Is it their great and noble character? Is it their

determination to battle the forces of evil to the very end? Is it their faith to bear witness to God without seeking reward? Is it their loyalty in being willing to give up everything to fulfill God's will? Or is it their spirit of devotion to always forgo extravagant personal demands? For someone who has never understood the work of God's management to still give so much is, quite simply, a miracle! For the moment, let us not discuss how much these people have given. Their behavior, however, is highly worthy of our dissection. Apart from the benefits that are so closely associated with them, could there be any other reasons why people who never understand God would give so much for Him? In this, we discover a previously unidentified problem: Man's relationship with God is merely one of naked self-interest. It is a relationship between a receiver and a giver of blessings. To put it plainly, it is akin to the relationship between employee and employer. The employee works only to receive the rewards bestowed by the employer. There is no affection in such a relationship, only transaction. There is no loving or being loved, only charity and mercy. There is no understanding, only suppressed indignation and deception. There is no intimacy, only an uncrossable chasm. Now that things have gotten to this point, who can reverse such a course? And how many people are capable of truly understanding how dire this relationship has become? I believe that when people immerse themselves in the joy of being blessed, none can imagine how embarrassing and unsightly such a relationship with God is.

The saddest thing about mankind's belief in God is that man conducts his own management amidst the work of God and yet pays no heed to God's management. Man's biggest failure lies in how, at the same time as seeking to submit to God and worship Him, man is constructing his own ideal destination and plotting how to receive the greatest blessing and the best destination. Even if one understands how pitiable, detestable, and

pathetic they are, how many can readily abandon their ideals and hopes? And who are able to halt their own steps and stop from thinking only of themselves? God needs those who will cooperate closely with Him to complete His management. He needs those who will submit to Him by devoting their entire mind and body to the work of His management. He does not need people who hold out their hands to beg from Him every day, much less those who give a little and then wait to be rewarded. God despises those who make a paltry contribution and then rest on their laurels. He hates those cold-blooded people who resent the work of His management and only want to talk about going to heaven and gaining blessings. He has an even greater loathing for those who take advantage of the opportunity presented by the work He does in saving mankind. That's because these people have never cared about what God wishes to achieve and acquire through the work of His management. They are only concerned with how they can use the opportunity provided by the work of God to gain blessings. They care not about God's heart, being wholly preoccupied with their own prospects and fate. Those who resent the work of God's management and lack even the slightest interest in how God saves mankind and His intentions are only doing what pleases themselves in a way that is detached from the work of God's management. Their behavior is neither remembered nor approved of by God—much less is it favorably looked upon by God.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 3: Man Can Only Be Saved Amidst God's Management

In your seeking, you have too many individual notions, hopes, and futures. The current work is in order to prune your desire for status and your extravagant desires. Hopes, status, and notions are all classic representations of satanic disposition. The reason that these things exist in

people's hearts is entirely because Satan's poison is always corroding people's thoughts, and always people are unable to shake off these temptations of Satan. They are living in the midst of sin yet do not believe it to be sin, and still they think: "We believe in God, so He must bestow blessings on us and arrange everything for us appropriately. We believe in God, so we must be superior to others, and we must have more status and more of a future than anyone else. Since we believe in God, He must give us limitless blessings. Otherwise, it wouldn't be called believing in God." For many years, the thoughts that people have relied upon for their survival have been corroding their hearts to the point that they have become treacherous, cowardly, and despicable. Not only do they lack willpower and resolve, but they have also become greedy, arrogant, and willful. They are utterly lacking any resolve that transcends the self, and even more, they don't have a bit of courage to shake off the strictures of these dark influences. People's thoughts and lives are so rotten that their perspectives on believing in God are still unbearably hideous, and even when people speak of their perspectives on belief in God it is simply unbearable to hear. People are all cowardly, incompetent, despicable, and fragile. They do not feel disgust for the forces of darkness, and they do not feel love for the light and the truth; instead, they do their utmost to expel them. Are not your current thoughts and perspectives just like this? "Since I believe in God I should just be showered with blessings and it should be ensured that my status never slips and that it remains higher than that of nonbelievers." You have not been harboring that kind of perspective within you for just one or two years, but for many years. Your transactional way of thinking is overdeveloped. Although you have arrived at this step today, you still have not let go of status but struggle constantly to inquire about it, and observe it daily, with a deep fear that one day your status will be lost and your name

will be ruined. People have never put aside their desire for ease. … The more you seek in this way, the less you will reap. The greater a person's desire for status, the more seriously they will have to be pruned and the more they will have to undergo great refinement. Such people are worthless! They must be pruned and judged adequately in order for them to thoroughly let go of these things. If you pursue this way until the end, you will reap nothing. Those who do not pursue life cannot be transformed, and those who do not thirst for the truth cannot gain the truth. You do not focus on pursuing personal transformation and entry, but focus instead on extravagant desires and things that constrain your love for God and prevent you from drawing close to Him. Can those things transform you? Can they bring you into the kingdom? If the object of your pursuit is not to seek the truth, then you may as well take advantage of this opportunity and return to the world to make a go of it. Wasting your time this way is really not worth it—why torture yourself? Is it not true that you could enjoy all sorts of things out in the beautiful world? Money, beautiful women, status, vanity, family, children, and so on—are these products of the world not the best things that you could enjoy? What use is it to wander around here looking for a place where you can be happy? The Son of man has nowhere to lay His head, so how could you have a place of ease? How could He create for you a beautiful place of ease? Is that possible? Aside from My judgment, today you can only receive teachings on the truth. You cannot gain comfort from Me and you cannot gain the bed of roses that you long for night and day. I will not bestow upon you the riches of the world. If you pursue genuinely, then I am willing to give you the way of life in its entirety, to have you be like a fish back in water. If you do not pursue genuinely, I will take it all back. I am not willing to give the words from My mouth to those who are greedy for comfort, who are just like pigs and dogs!

Whenever destination is mentioned, you treat it with special seriousness; it is, moreover, something that you are all particularly sensitive about. Some people cannot wait to knock their heads against the ground, kowtowing before God in order to obtain a good destination. I can identify with your eagerness, which does not need to be expressed in words. It is no more than that you do not want your flesh to fall into disaster, and still less do you wish to descend into everlasting punishment in the future. You only hope to allow yourselves to live a little more freely, a little more easily. And so you feel particularly agitated whenever destination is mentioned, deeply afraid that, if you are not attentive enough, you may offend God and thus be subject to the retribution you deserve. You have not hesitated to make compromises for the sake of your destination, and even the many of you who were once devious and flippant have suddenly become especially gentle and sincere; your appearance of sincerity chills people to the marrow. Nevertheless, you all have "honest" hearts, and you have consistently opened up to Me the secrets in your hearts without keeping anything back, whether it be grievance, deceit, or devotion. All in all, you have very candidly "confessed" to Me the substantive things that lie within the deepest recesses of your being. Of course, I have never skirted around such things, for to Me they have become all too familiar. You would rather enter the sea of fire for the sake of your final destination than lose a single strand of hair to gain God's approval. It is not that I am being too dogmatic with you; it is that you are too lacking in a heart of devotion to come face to face with all that I do. You may not understand what I have just said, so let Me provide you with a simple explanation: What you need is not truth and life, nor the principles of how to conduct yourselves, much less My painstaking work. Rather, what you need is everything you possess in the flesh—

wealth, status, family, marriage, and so on. You are utterly dismissive of My words and work, so I can sum up your faith in one word: perfunctory. You will go to any lengths to achieve the things to which you are absolutely devoted, but I have discovered that you would not do the same for the sake of matters concerning your belief in God. Rather, you are relatively devoted, and relatively earnest. That is why I say that those who lack a heart of utmost sincerity are failures in their belief in God. Think carefully —are there many failures among you?

You ought to know that success in belief in God is achieved as a result of people's own actions; when people do not succeed but instead fail, that too is due to their own actions, and no role is played by any other factor. I believe that you would do anything it takes to achieve something that is more difficult and entails more suffering than believing in God, and that you would treat it very seriously, so much so that you would be unwilling to tolerate any errors; these are the kinds of unremitting efforts all of you put into your own lives. You are even capable of deceiving My flesh under circumstances in which you would not deceive any member of your own family. This is your consistent behavior and the principle by which you live. Are you not still projecting a false facade to deceive Me for the sake of your destination, so that your destination may be perfectly beautiful and all that you desire? I am aware that your devotion is but temporary, as is your sincerity. Are not your resolve and the price you pay only for the sake of the present moment and not the future? You want only to exert one final effort to strive to secure a beautiful destination, with the sole aim of making a trade. You do not make this effort to avoid becoming indebted to the truth, and less still for the sake of repaying Me for the price I have paid. In short, you are willing only to employ clever stratagems to get what you want, but not to do open battle for it. Is this not your heartfelt wish? You must not

disguise yourselves, nor rack your brains over your destination to the point where you are unable to eat or sleep. Is it not true that your outcome will have already been determined in the end? You should each fulfill your own duty with open and honest hearts, and be willing to pay whatever price is necessary. As you have said, when the day comes, God will not be remiss toward anyone who has suffered or paid a price for Him. This kind of conviction is worth holding on to, and it is right that you should never forget it. Only in this way can I put My mind at ease about you. Otherwise, you will forever be people about whom I cannot put My mind at ease, and you will forever be the objects of My distaste. If all of you can follow your conscience and give your all for Me, sparing no effort for My work, and devoting the energy of a lifetime to My gospel work, then will My heart not often leap for joy on your account? This way, I will be able to put My mind entirely at ease regarding you, won't I? It is a shame that what you can do is but a pitifully tiny part of what I expect. This being the case, how can you have the gall to seek from Me what you hope for?

—The Word, Vol. 1. The Appearance and Work of God. On Destination

When some people are dismissed from their post as leader and they hear the Above saying that they won't be cultivated or used again, they feel incredibly sad, and they cry bitterly, as if they were being eliminated—what problem is this? Does them not being cultivated or used again mean that they are being eliminated? Does it mean that they cannot then attain salvation? Are fame, gain, and status really so important to them? If they are someone who pursues the truth, then they should reflect on themselves when they lose their fame, gain, and status, and feel true remorse; they should choose the path of pursuing the truth, turn over a new leaf, and not get so upset or cry so much. If they know in their hearts that they've been dismissed by God's house because they don't do real work and don't pursue

the truth, and they hear God's house saying that they won't get promoted again, then they should feel ashamed, that they owe God, and that they've let God down; they should know that they don't deserve to be used by God, and in this way they can be considered to have a modicum of reason. However, they become negative and upset when they hear that God's house won't cultivate them or use them again, and this shows that they're pursuing fame, gain, and status, and that they are not someone who pursues the truth. Their desire for blessings is this strong, and they treasure status this much and don't do actual work, so they ought to be dismissed, and they should reflect on and come to understand their own corrupt dispositions. They should know that the path they're following is wrong, that they are walking the path of an antichrist by pursuing status, fame, and gain, that not only will God not approve of them, but they will also offend His disposition, and that if they commit all manner of evil, they will be punished by God as well. Don't you have this problem, too? Wouldn't you be unhappy if I said now that you have no spiritual understanding? (Yes.) When some people hear an upper-level leader say that they have no spiritual understanding, they feel that they aren't capable of understanding the truth, that God surely doesn't want them, that they have no hope of being blessed; yet despite the fact that they feel sad, they're still able to do their duty as normal—such people have a bit of reason. When some people hear someone say they have no spiritual understanding, they become negative, and they no longer wish to do their duty. They think, "You say I have no spiritual understanding—doesn't that mean I have no hope of being blessed? Since I won't get any blessings in the future, what am I still believing for? I won't accept being made to render service. Who would toil for you if they got nothing in return for it? I'm not that stupid!" Do such people possess conscience and reason? They enjoy so much grace from God

and yet they don't know to repay it, and they don't even want to render service. People like this are finished. They can't even render service till the end and they have no true faith in God; they are disbelievers. If they have a sincere heart for God and true faith in God, then no matter how they're evaluated, this will only enable them to know themselves more truly and accurately—they should approach this matter correctly and not let it impact them following God or doing their duty. Even if they can't receive blessings, they should still be willing to render service for God until the end, and be happy to do so, without complaints, and they should allow God to orchestrate them in all things—only then will they be someone with conscience and reason. Whether a person receives blessings or suffers catastrophe is in God's hands, God is sovereign over this and arranges this, and it is not something that people can ask for or work toward. Instead, it depends on whether that person can obey God's words, accept the truth, and do their duty well according to God's requirements—God will repay each person according to their deeds. If someone has this bit of sincerity, and they devote all the strength that they can muster to the duty they should do, then that is enough, and they will earn God's approval and blessing. Conversely, if someone does not do their duty adequately and even commits all manner of evil, and yet they still wish to receive blessings from God, then isn't them acting this way so lacking in reason? If you feel that you haven't done well enough, that you've expended a great deal of effort but still aren't able to handle matters with principles, and you feel you owe God, yet He blesses you and shows you grace, doesn't that mean that God is showing you favor? If God wishes to bless you, then that's something no one can take away. You may think that you haven't done very well, but in God's evaluation, He says that you are sincere and have given it your all, and He wishes to show you grace and bless you. Nothing God does is

wrong, and you must praise His righteousness. No matter what God does, it is always right, and even if you harbor notions about what God does, believing that what He does isn't considerate of human feelings, that it's not to your liking, you should still praise God. Why should you do this? You don't know the reason why, right? This is actually very easy to explain: It's because God is God and you are human; He is the Creator, you are a created being. You are not qualified to demand that God act in a certain way or that He treat you a certain way, whereas God is qualified to make demands of you. Blessings, grace, rewards, crowns—how all these things are given and to whom is up to God. Why is it up to God? These things belong to God; they are not assets owned jointly between man and God that can be equally distributed between them. They belong to God, and God bestows them upon those whom He promises to bestow them upon. If God doesn't promise to bestow them upon you, you should still submit to Him. If you stop believing in God for this reason, what problems will that solve? Will you stop being a created being? Can you escape the sovereignty of God? God still holds sovereignty over all things, and this is an immutable fact. The identity, status, and essence of God can never be equated with the identity, status, and essence of man, nor will these things ever undergo any change—God will forever be God, and man will forever be man. If a person is able to understand this, what should they then do? They should submit to God's sovereignty and arrangements—this is the most rational way to go about things, and besides this, there is no other path that can be chosen. If you don't submit then you are rebellious, and if you are defiant and argue, then you are being outrageously rebellious, and you should be destroyed. Being able to submit to God's sovereignty and arrangements shows that you have reason; this is the attitude people must have, and only this is the attitude created beings should have.

Antichrists never obey the arrangements of God's house, and they always closely link their duty, fame, gain, and status with their hope of gaining blessings and their future destination, as if once their reputation and status are lost, they have no hope of gaining blessings and rewards, and this feels like losing their lives to them. They think, "I have to be careful, I mustn't be careless! God's house, the brothers and sisters, the leaders and workers, and even god can't be relied upon. I can't trust any of them. The person you can rely on most and who is most worthy of trust is yourself. If you're not making plans for yourself, then who is going to care about you? Who is going to consider your future? Who is going to consider whether or not you're going to receive blessings? Therefore, I have to make careful plans and calculations for my own sake. I can't make mistakes or be even slightly careless, otherwise, what will I do if somebody tries to take advantage of me?" Therefore, they guard themselves against the leaders and workers of God's house, fearing that somebody will discern or see through them, and that they'll then be dismissed and their dream of blessings will be spoiled. They think they must maintain their reputation and status in order for them to have hope of gaining blessings. An antichrist sees being blessed as greater than the heavens, greater than life, more important than pursuing the truth, dispositional change, or personal salvation, and more important than doing their duty well, and being a created being that is up to standard. They think that being a created being that is up to standard, doing their duty well and being saved are all paltry things that are hardly worth mentioning or remarking on, while gaining blessings is the only thing in their entire life that can never be forgotten. In whatever they encounter, no matter how great or small, they relate it to being blessed, and are incredibly cautious

and attentive, and they always leave a way out for themselves. So when their duty is adjusted, if it is a promotion, an antichrist will think they have hope of being blessed. If it is a demotion, from team leader to assistant team leader, or from assistant team leader to a regular group member, they predict this to be a major problem and they think their hope of gaining blessings is slim. What sort of outlook is it? Is it a proper outlook? Absolutely not. This view is absurd! Whether or not someone gains God's approval is not based on what duty they do, but on whether they possess the truth, whether they genuinely submit to God, and whether they are loyal. These are the most important things.

—The Word, Vol. 4. Exposing Antichrists. Item Twelve: They Want to Withdraw When They Have No Status and No Hope of Gaining Blessings

In what way is treating the pursuit of blessings as an objective wrong? It flies completely in the face of the truth, and is not congruent with God's intention to save people. Since being blessed is not an appropriate objective for people to pursue, what is an appropriate objective? The pursuit of the truth, the pursuit of changes in disposition, and being able to submit to all of God's orchestrations and arrangements: these are the objectives that people should pursue. Say, for example, being pruned causes you to have notions and misunderstandings, and you become incapable of submission. Why can't you submit? Because you feel that your destination or your dream of being blessed has been challenged. You become negative and upset, and try to get out of doing your duty. What is the reason for this? There is a problem with your pursuit. So how should this be solved? It is imperative that you immediately abandon these mistaken ideas, and that you immediately seek the truth to solve the problem of your corrupt disposition. You should say to yourself, "I must not quit, I must still do well the duty that a created being ought to, and put aside my desire to be

blessed." When you relinquish the desire to be blessed and you walk the path of pursuing the truth, a weight is lifted off your shoulders. And will you still be capable of negativity? Even though there are still times when you are negative, you don't let this constrain you, and in your heart, you keep praying and fighting, changing the objective of your pursuit from the pursuit of being blessed and having a destination, to the pursuit of the truth, and you think to yourself, "The pursuit of the truth is the duty of a created being. To understand certain truths today—there is no greater harvest, this is the greatest blessing of all. Even if God does not want me, and I do not have a good destination, and my hopes of being blessed are shattered, I shall still do my duty properly, I am obligated to. Whatever the reason, it will not impact my performance of my duty, it will not affect my accomplishment of God's commission; this is the principle by which I conduct myself." And in this, have you not transcended the constraints of the flesh? Some may say, "Well, what if I'm still negative?" Then seek the truth again to resolve it. However many times you fall into negativity, if you just keep on seeking the truth to resolve it, and keep on striving for the truth, you will slowly emerge from your negativity. And one day, you will feel that you do not have the desire to gain blessings and are not constrained by your destination and outcome, and that you are easier and freer living without these things. You will feel that the life you had before, whose every day you lived for the purpose of gaining blessings and your destination, was exhausting. Every day, speaking, working, and racking your brains for the sake of gaining blessings—and what would that have gained you, in the end? What is the value of such a life? You did not pursue the truth, but wasted all your best days on insignificant things. In the end, you did not gain any truth, and you were unable to speak of any experiential testimony. You made a fool of yourself, utterly disgraced and failed. And what is the

cause of this, really? It is that your intent to gain blessings was too strong, that your outcome and destination occupied your heart and bound you too tightly. Yet when the day comes on which you emerge from the bondage of your prospects and destiny, you will be able to leave everything behind and follow God. When will you be able to let go of those things completely? As your life entry ceaselessly deepens, you will achieve a change in your disposition, and that is when you will be able to let go of them completely.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only in the Practice of the Truth Is There Life Entry

In their belief in God, what people seek is to obtain blessings for the future; this is their goal in their faith. All people have this intent and hope, but the corruption in their nature must be resolved through trials and refinement. In whichever aspects you are not purified and reveal corruption, these are the aspects in which you must be refined—this is God's arrangement. God creates an environment for you, forcing you to be refined there so that you can know your own corruption. Ultimately, you reach a point at which you would rather die in order to give up your schemes and desires and to submit to God's sovereignty and arrangement. Therefore, if people do not have several years of refinement, if they do not endure a certain amount of suffering, they will not be able to rid themselves of the constraints of corruption of the flesh in their thoughts and in their hearts. In whichever aspects people are still subject to the constraints of their satanic nature, and in whichever aspects they still have their own desires and their own demands, these are the aspects in which they should suffer. Only through suffering can lessons be learned, which means being able to gain truth, and understand God's intentions. In fact, many truths are understood by experiencing painful trials. Nobody can understand God's intentions, recognize God's almightiness and wisdom, or appreciate God's righteous

disposition when in a comfortable and easy environment or when circumstances are favorable. That would be impossible!

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Experiencing God's work is not about enjoying grace, but rather about suffering for your love of Him. Since you enjoy God's grace, you must also enjoy His chastisement; you must experience all of this. You can experience God's enlightenment in you, and you can also experience how He prunes you and judges you. In this way, your experience will be comprehensive. God has carried out His work of judgment and chastisement upon you. God's word has pruned you, but not only that; it has also enlightened and illuminated you. When you are negative and weak, God worries for you. All of this work is to let you know that everything about man is within God's orchestrations. You may think that believing in God is about suffering, or doing all manner of things for Him; you might think that the purpose of believing in God is so that your flesh may be at peace, or so that everything in your life runs smoothly, or so that you may be comfortable and at ease in all things. However, none of these are purposes that people should attach to their belief in God. If you believe for these purposes, then your perspective is incorrect, and it is simply impossible for you to be perfected. God's actions, God's righteous disposition, His wisdom, His words, and His wondrousness and unfathomableness are all things people ought to understand. Having this understanding, you should use it to rid your heart of all personal demands, hopes, and notions. Only by eliminating these things can you meet the conditions demanded by God, and it is only by doing this that you can have life and satisfy God. The purpose of believing in God is to satisfy Him and to live out the disposition He requires, so that His actions and glory may be manifested through this group of unworthy people. This is the correct perspective for believing in God, and this is also

the goal that you should seek. You should have the right viewpoint about believing in God and you should seek to obtain God's words. You need to eat and drink God's words and you must be able to live out the truth, and in particular you must be able to see His practical deeds, His wonderful deeds throughout the entire universe, as well as the practical work He does in the flesh. People can, through their practical experiences, appreciate just how God does His work on them and what His intentions are toward them. The purpose of all of this is to eliminate people's corrupt satanic disposition. Having cast out all the uncleanliness and unrighteousness inside you, and having cast off your wrong intentions, and having developed true faith in God—only with true faith can you truly love God. You can only genuinely love God on the foundation of your belief in Him. Can you achieve love for God without believing in Him? Since you believe in God, you cannot be muddleheaded about it. Some people become full of vigor as soon as they see that faith in God will bring them blessings, but then lose all energy as soon as they see that they have to suffer refinements. Is that believing in God? Ultimately, you must achieve complete and utter submission before God in your faith. You believe in God but still have demands of Him, have many religious notions you cannot put down, personal interests you cannot let go of, and still you seek blessings of the flesh and want God to rescue your flesh, to save your soul—these are all behaviors of people who have the wrong perspective. Even though people with religious beliefs have faith in God, they do not seek to change their dispositions and do not pursue knowledge of God, but rather seek only the interests of their flesh. Many among you have faiths that belong in the category of religious convictions; this is not true faith in God. To believe in God, people must possess a heart that is prepared to suffer for Him and the will to give themselves up. Unless people meet these two conditions, their faith in God is not valid, and they

will not be able to achieve change in their disposition. Only people who genuinely pursue the truth, seek knowledge of God, and pursue life are those who truly believe in God.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are to Be Made Perfect Must Undergo Refinement

There is no correlation between the duty of man and whether he is blessed or cursed. Duty is what man ought to fulfill; it is his heaven-sent vocation, and should not depend on recompense, conditions, or reasons. Only then is he doing his duty. To be blessed is when someone is made perfect and enjoys God's blessings after experiencing judgment. To be cursed is when someone's disposition does not change after they have experienced chastisement and judgment, it is when they do not experience being made perfect but are punished. But regardless of whether they are blessed or cursed, created beings should fulfill their duty, doing what they ought to do, and doing what they are able to do; this is the least that a person, a person who pursues God, should do. You should not do your duty only to be blessed, and you should not refuse to act for fear of being cursed. Let Me tell you this one thing: Man's performance of his duty is what he ought to do, and if he is incapable of performing his duty, then this is his rebelliousness.

—The Word, Vol. 1. The Appearance and Work of God. The Difference Between the Ministry of God Incarnate and the Duty of Man

As a created being, man should seek to fulfill the duty of a created being, and seek to love God without making other choices, for God is worthy of man's love. Those who seek to love God should not seek any personal benefits or seek that which they personally long for; this is the most correct means of pursuit. If what you seek is the truth, if what you put into practice is the truth, and if what you attain is a change in your

disposition, then the path that you tread is the right one. If what you seek is the blessings of the flesh, and what you put into practice is the truth of your own notions, and if there is no change in your disposition, and you are not at all submissive to God in the flesh, and you still live in vagueness, then what you seek will surely take you to hell, for the path that you walk is the path of failure. Whether you will be made perfect or eliminated depends on your own pursuit, which is also to say that success or failure depends on the path that man walks.

—The Word, Vol. 1. The Appearance and Work of God. Success or Failure Depends on the Path That Man Walks

Your destination and your fate are very important to you—they are of grave concern. You believe, if you do not do things with great care, it will mean that you cease to have a destination, that you have destroyed your own fate. But has it ever occurred to you that people who expend effort solely for the sake of their destination are toiling in vain? Such efforts are not genuine—they are fakery and deceit. If that is the case, then those who work only for the sake of their destination are on the threshold of their final defeat, for failure in one's belief in God is caused by deceit. I have previously said that I do not like to be flattered or fawned on, or treated with enthusiasm. I like honest people to face up to My truth and My expectations. Even more, I like it when people are able to show the utmost care and consideration for My heart, and when they are even capable of giving up everything for My sake. Only in this way can My heart be comforted. Right now, how many things are there about you that I dislike? How many things are there about you that I like? Can it be that none of you has realized all the different manifestations of ugliness you have put forth for the sake of your destination?

In My heart, I do not wish to be hurtful to any heart that is positive and aspires upward, and still less do I wish to dampen the energy of anyone who is faithfully doing his duty. Nonetheless, I must remind each of you of your inadequacies and of the filthy soul that lies in the deepest recesses of your hearts. I do so in the hope that you will be able to offer up your true heart in coming face to face with My words, because what I hate most is people's deceit toward Me. I only hope that, in the last stage of My work, you will be able to give your most outstanding performance, and that you will devote yourselves wholeheartedly, no longer half-hearted. Of course, I also hope that you can all have a good destination. Nevertheless, I still have My requirement, which is for you to make the best decision in offering up to Me your sole and final devotion. If someone does not have that sole devotion, then he is surely a treasured possession of Satan, and I will no longer keep him to use but send him home to be looked after by his parents. My work is a great help to you; what I hope to get from you is a heart that is honest and that aspires upward, but so far My hands remain empty. Think about it: If one day I am still so aggrieved, beyond the scope of words to tell, what will My attitude toward you be then? Will I be as amiable to you then as I am now? Will My heart be as serene then as it is now? Do you understand the feelings of a person who, having painstakingly tilled the field, has not harvested a single grain? Do you understand how greatly a person's heart is injured when he has been dealt a great blow? Can you taste the bitterness of a person, once so full of hope, who has had to part on bad terms? Have you seen the wrath issuing forth from a person who has been provoked? Can you know the eagerness for revenge of a person who has been treated with enmity and deceit? If you understand the mentality of these people, then I think it should not be difficult for you to imagine the attitude God will have at the time of His retribution! Finally, I hope you all

put in serious effort for the sake of your own destination, though you had better not employ deceitful means in your efforts, or else I will continue to be disappointed with you in My heart. And what does such disappointment lead to? Are you not fooling yourselves? Those who take thought for their destination yet ruin it are the people least able to be saved. Even if he were to become exasperated and enraged, who would take pity on such a person? In sum, I still wish for you to have a destination that is both suitable and good, and, even more, I hope that none of you will fall into disaster.

—The Word, Vol. 1. The Appearance and Work of God. On Destination

Related Movie Extracts

How to Become Truly Obedient to God and Be Saved by Him

Related Experiential Testimonies

Reflections After Becoming Sick During the Pandemic

Adulterations in My Sacrifices for God

After the Death of My Partner

Related Hymns

The Despicable Intentions Behind Man's Belief in God

Man's Faith in God Is So Unsightly to Behold

God's Trials of Man Are to Purify Them

You Should Seek to Have True Love for God

3. How to resolve the problem of not accepting the truth and arguing on one's own behalf

Words of Almighty God of the Last Days

If you believe in God's sovereignty, then you have to believe that everyday occurrences, be they good or bad, do not happen at random. It is not that someone is deliberately being hard on you or targeting you; this was all arranged and orchestrated by God. Why does God orchestrate all these things? It is not to expose you for who you are or to reveal and eliminate you; revealing you is not the end goal. The goal is to perfect you and save you. How does God perfect you? And how does He save you? He starts by making you aware of your own corrupt disposition, and by making you know your nature essence, your shortcomings, and what you lack. Only by knowing these things and having a clear understanding of them can you pursue the truth and gradually cast off your corrupt disposition. This is God providing you with an opportunity. This is God's mercy. You have to know how to seize this opportunity. You should not oppose God, butt heads with God, or misunderstand Him. In particular, when faced with the people, events, and things that God arranges around you, do not constantly feel that things are not as you wish them to be; do not constantly wish to escape them or always complain about and misunderstand God. If you are constantly doing those things, then you are not experiencing God's work, and that will make it very difficult for you to enter the truth reality. Whatever you encounter that you cannot fully understand, when a difficulty arises, you must learn to submit. You should begin by coming before God and praying more. That way, before you know it, a shift will occur in your internal state, and you will be able to seek the truth to resolve your problem. As such, you will be able to experience God's work. As this happens, the

truth reality will be wrought within you, and this is how you will progress and undergo a transformation of the state of your life. Once you have undergone this change and possess this truth reality, you will also possess stature, and with stature comes life. If someone always lives based on a corrupt satanic disposition, then no matter how much enthusiasm or energy they have, they still cannot be considered to possess stature, or life. God works in every single person, and no matter what His method is, what kind of people, events, and things He makes use of in His service, or what kind of tone His words have, He only has one end goal: saving you. And how does He save you? He changes you. So how could you not suffer a bit? You are going to have to suffer. This suffering can involve many things. First, people must suffer when they accept the judgment and chastisement of God's words. When God's words are too severe and explicit and people misinterpret God—and even have notions—that can be painful, too. Sometimes God raises up an environment around people to reveal their corruption, to make them reflect on and know themselves, and they will suffer a little then, too. Sometimes, when they are directly pruned and exposed, people must suffer. It is as if they are undergoing surgery—if there is no suffering, there is no effect. If every time you are pruned, and every time you are revealed by an environment, it arouses your feelings and gives you a boost, then through this process you will enter the truth reality, and will have stature.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. To Gain the Truth, One Must Learn From the People, Events, and Things Nearby

What is going on, when someone is given to making excuses when faced with reproach and pruning? This is a kind of disposition that's very arrogant, self-righteous, and headstrong. Arrogant and headstrong people find it hard to accept the truth. They can't accept it when they hear

something that doesn't align with their own perspectives, opinions, and thoughts. They don't care about whether what others say is right or wrong, or who said it, or the context in which it was said, or whether it relates to their own responsibilities and duties. They don't care about these things; what's urgent to them is first to satisfy their own feelings. Isn't this being headstrong? What are the losses which being headstrong will ultimately bring on people? It is difficult for them to gain the truth. Not accepting the truth is caused by man's corrupt disposition, and the final outcome is that they can't easily attain the truth. Anything that is naturally revealed from man's nature essence is in opposition to the truth and has nothing to do with it; not one such thing aligns with or approaches the truth. Therefore, to achieve salvation, one must accept and practice the truth. If one cannot accept the truth and always wants to act according to their own preferences, that person cannot achieve salvation.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Some people often argue and try to defend themselves when they are pruned. They always emphasize the cause of the issue and make excuses for their failures, which is very troublesome. They do not have a submissive attitude, or an attitude of seeking the truth. These kinds of people are of a low caliber, and they are also very stubborn. They do not understand other people's words, the truth is beyond their reach, and their progress is very slow. Why is their progress slow? It is because they do not seek the truth, and whatever mistakes arise, they always look to other people as the reason, completely pushing the responsibility onto others. They live by philosophies for worldly dealings, and as long as they live safe and sound, they are especially pleased with themselves. They do not pursue the truth at all, and they think this is a pretty good way of believing in God. There are even some who think, "There's always so much talk about pursuing the

truth and learning lessons, but are there really that many lessons to learn? Believing in God in this way is such a hassle!" When they see other people seeking the truth and learning lessons when they encounter matters, they say, "How do you all learn lessons from everything? Why aren't there as many lessons for me to learn? Are you all just that ignorant? Aren't you just blindly following the regulations?" What do you think of this sentiment? This is the perspective of disbelievers. Can a disbeliever obtain the truth? It is very hard for this kind of person to obtain the truth. There are some people who say, "I supplicate to God over big affairs, but I don't bother Him with small matters. God is very busy with the everyday administration of the universe and all things, the administration of each person. How tiring! I won't bother God, I will just resolve this matter myself. So long as God is pleased, that is enough. I don't want to worry Him." What do you think of this sentiment? This is also the perspective of disbelievers, the imagination of men. Humans are created beings, even lower than the ants. How can they see the Creator clearly? God has administered the universe and all things for who knows how many billions or tens of billions of years. Has He said He feels tired? Has He said He is too busy? No, He has not. People will never be able to clearly see God's almightiness and wisdom, and for them to speak from their own notions and imaginations is very ignorant. According to the Creator, every one of God's chosen people and everything that happens around them is arranged by God's sovereignty. As a believer in God, you ought to submit to God's sovereignty and arrangements, seek the truth, and learn lessons in all things. Obtaining the truth is the most crucial thing. If you can show consideration for the intentions of God, then you should rely on Him and strive toward the truth, because that is pleasing to God. When you have obtained the truth and can act according to principles, God will be more gratified, but the more you

distance yourself from God, the more sorrowful He will be. What makes God sorrowful? (God has arranged circumstances in order to allow people to experience His words and obtain the truth, but people do not understand the mind of God; they misunderstand Him, and this makes God sorrowful.) Correct. God has paid a painstaking price for each person, and has intentions for each person. He has expectations for them, and has put His hopes on them. His painstaking efforts are freely and willingly given to all people. His provision of life and truth is also given willingly to every person. If people are able to understand the reason God does this, He will feel gratified. Whatever circumstances God arranges for you, if you are able to accept it from God, submit to Him, and seek the truth and learn lessons in the midst of it all, God will not think that the painstaking price was paid in vain. You will not have failed to live up to all the thought and effort God invested, or His expectations for you. In every set of circumstances that befall you, you will be able to learn lessons and reap rewards. In this way, the work God has done in you will achieve the expected effect, and God's heart will be satisfied. If you are unable to submit to God's orchestrations and arrangements, if you always resist, reject, and fight against God, do you not think God will be anxious? God's heart will be worried and anxious, saying, "I arranged so many circumstances for you to learn lessons. How is it that none of it has had an effect on you?" God will be weighed down with sorrow. God is sorrowful because you are numb, ignorant, slow, and obstinate, because you do not understand His intentions, do not accept the truth, cannot see all the things He has been doing to be responsible for your life, do not understand that He is worried and anxious about your life, and because you rebel against and complain about Him.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. To Gain the Truth, One Must Learn From the People, Events, and Things Nearby

When people love to argue over right and wrong, they try to clarify whether every single thing is right or wrong, they don't stop until the matter has been cleared up and it is understood who was right and who was wrong, they are fixated by things for which there is no answer. Just what is the point of acting like this? Is it ultimately right to argue over right and wrong? (No.) Where is the mistake? Is there any connection between this and practicing the truth? (There is no connection.) Why do you say there is no connection? Arguing over right and wrong is not adhering to the truth principles, it is not discussing or fellowshipping the truth principles; instead, people always talk about who was right and who was wrong, who was correct and who was mistaken, who was being reasonable and who wasn't, who had good reason, and who didn't, who expressed higher doctrine; this is what they examine. When God puts people through trials, they always try to reason with God, they always come out with some reason or another. Does God discuss such things with you? Does God ask what the context is? Does God ask about what your reasons and causes are? He does not. God asks whether you have an attitude of submission or resistance when He tries you. God asks whether or not you understand the truth, whether or not you are submissive. This is all God asks, nothing else. God does not ask you what the reason for your lack of submission is, He does not look at whether you have a good reason—He absolutely does not consider such things. God only looks at whether or not you are submissive. Regardless of your living environment and what the context is, God only scrutinizes whether there is submission in your heart, whether you have an attitude of submission. God does not debate right and wrong with you; God does not care what your reasons are. God only cares whether you are truly submissive—this is all that God asks you. Is this not a truth principle? The kind of people who love to argue over right and wrong, who love having

verbal spats—are there the truth principles in their hearts? (No.) Why not? Have they ever paid any attention to the truth principles? Have they ever pursued them? Have they ever sought them? They have never paid them any attention, or pursued them or sought them, and they are totally absent from their hearts. As a result, they can only live within human notions, all that is in their hearts is right and wrong, correct and incorrect, pretexts, reasons, sophistry, and arguments, soon after which they attack, pass judgment on, and condemn each other. The disposition of people like this is that they like debating right and wrong and judging and condemning people. People like this have no love or acceptance of the truth, they are liable to try and reason with God, even to pass judgment on God and resist God. Ultimately, they will end up being punished.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (15)

No matter what they think, or what they say, or how they see things, they always think that their own points of view and their own attitudes are correct, and that what others say is not as good or as right as what they say. They always cling to their own opinions, and no matter who speaks, they will not listen to them. Even if what someone else says is correct, or in line with the truth, they will not accept it; they will only appear to be listening but they will not really adopt the idea, and when it comes time to act, they will still do things their own way, always thinking that what they say is right and reasonable. … What will God say when He sees this behavior of yours? God will say: "You are intransigent! It's understandable that you might cling to your own ideas when you do not know that you are mistaken, but when you clearly know that you are mistaken and you still cling to your ideas, and would die before repenting, you are just a stubborn fool, and you are in trouble. If, no matter who makes a suggestion, you always adopt a

negative, resistant attitude toward it, and do not accept even a little bit of the truth, and if your heart is completely resistant, closed, and dismissive, then you are so ridiculous, you are an absurd person! You are too difficult to deal with!" In what way are you difficult to deal with? You are difficult to deal with because what you are displaying is not an erroneous approach, or an erroneous behavior, but a revelation of your disposition. A revelation of what disposition? A disposition in which you are averse to the truth, and hate the truth. Once you have been identified as a person who hates the truth, in God's eyes you are in trouble, and He will spurn and ignore you. From people's perspective, the most they will say is: "This person's disposition is bad, they are incredibly obstinate, intransigent, and arrogant! This person is hard to get along with and does not love the truth. They have never accepted the truth and they do not put the truth into practice." At the most, everyone will give you this appraisal, but can this appraisal decide your fate? The appraisal that people give you cannot decide your fate, but there is one thing that you must not forget: God scrutinizes people's hearts, and at the same time God observes their every word and deed. If God defines you in this way, and says that you hate the truth, if He does not merely say that you have a bit of a corrupt disposition, or that you are a little disobedient, is this not a very serious problem? (It is serious.) This means trouble, and this trouble does not lie in the way that people see you, or how they appraise you, it lies in how God views your corrupt disposition of hating the truth. So, how does God view it? Has God merely determined that you hate and do not love the truth, and that is all? Is it that simple? Where does the truth come from? Who does the truth represent? (It represents God.) Ponder on this: If a person hates the truth, then from God's perspective, how will He view them? (As His enemy.) Is this not a serious problem? When a person hates the truth, they hate God! Why do I say that

they hate God? Did they curse God? Did they oppose God to His face? Did they judge or condemn Him behind His back? Not necessarily. So why do I say that revealing a disposition that hates the truth is to hate God? This is not making a mountain out of a molehill, it is the reality of the situation. It is like the hypocritical Pharisees who nailed the Lord Jesus to the cross because they hated the truth—the consequences that followed were terrible. What this means is that if a person has a disposition that is averse to the truth and hates the truth, they may reveal it anytime and anywhere, and if they live by it, will they not oppose God? When they are confronted with something that involves the truth or making a choice, if they cannot accept the truth, and they live by their corrupt disposition, they will naturally oppose God, and betray Him, because their corrupt disposition is one that hates God and hates the truth. If you have such a disposition, then even when it comes to words spoken by God, you will question them, and want to analyze and dissect them. Then you will be suspicious of God's words, and say, "Are these really God's words? They don't look like the truth to me, they don't necessarily all seem correct to me!" In this way, has your disposition of hating the truth not revealed itself? When you think in this way, can you submit to God? You definitely cannot. If you cannot submit to God, is He still your God? He is not. Then, what will God be to you? You will treat Him like a research subject, someone to be doubted, someone to condemn; you will treat Him like an ordinary and regular person, and condemn Him as such. In doing so, you will become someone who resists and blasphemes against God. What kind of disposition causes this? It is caused by an arrogant disposition that has become inflated to a certain degree; not only will your satanic disposition be revealed from you, your satanic face will also be completely laid bare. What happens to the relationship between God and a person who has reached the stage of

resisting God, and whose rebelliousness against God has reached a certain degree? It becomes a hostile relationship where a person places God in opposition to themselves. If, in your belief in God, you cannot accept and submit to the truth, then God is not your God. If you refuse the truth and reject it, then you will have already become someone who resists God. Can God still save you, then? He definitely cannot. God gives you an opportunity to receive His salvation and does not see you as an enemy, but you cannot accept the truth and you place God in opposition to you; your inability to accept God as your truth and as your path makes you a person who resists God. How should this problem be resolved? You must quickly repent and change course. For example, when you encounter a problem or a difficulty while performing your duty and you do not know how to resolve it, you must not blindly ponder on it, you must first quiet yourself before God, pray and seek from Him, and see what God's words say about it. If, after reading God's words, you still do not understand, and do not know what truths this issue pertains to, you must hold fast to one principle—that is, first submit, have no personal ideas or thoughts, wait with a peaceful heart, and see how God intends and wants to act. When you do not understand the truth, you should seek it, and you should wait for God, rather than acting blindly and carelessly. If someone gives you a suggestion when you do not understand the truth, and tells you how to act in accordance with the truth, you should first accept it and allow everyone to fellowship on it, and see if this path is correct or not, and whether it is in accordance with the truth principles or not. If you confirm that it is in accordance with the truth, then practice in that way; if you determine that it does not accord with the truth, then do not practice in that way. It is as simple as that. When you seek the truth, you should seek from many people. If anyone has something to say, you should listen to them, and treat

all of their words seriously. Do not ignore or snub them, because this relates to matters within the scope of your duty and you must treat this seriously. This is the right attitude and the right state. When you are in the right state, and you do not reveal a disposition that is averse to the truth and hates the truth, then practicing in this way will supplant your corrupt disposition. This is practicing the truth. If you practice the truth in this way, what fruits will it bear? (We will be guided by the Holy Spirit.) Receiving the guidance of the Holy Spirit is one aspect. Sometimes the matter will be very simple and can be achieved using your own mind; after others finish giving you their suggestions and you understand, you will be able to rectify things and act in accordance with the principles. People may think that this is a small matter, but to God it is a great matter. Why do I say this? Because, when you practice in this way, to God you are a person who can practice the truth, a person who loves the truth, and a person who is not averse to the truth—when God sees into your heart, He also sees your disposition, and this is a great matter. In other words, when you do your duty and act in the presence of God, what you live out and pour forth are all truth realities that people should possess. The attitudes, thoughts, and states that you possess in everything you do are the most important things for God, and they are what God scrutinizes.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Often Living Before God Can One Have a Normal Relationship With Him

How can genuine faith be verified? Principally, by seeing if someone can accept the truth and put it into practice when things happen to them. If they have never accepted the truth, nor put it into practice, then actually they've already been revealed, and there's no need to wait for a test to reveal them. When things happen to someone in day-to-day life, you can see clearly whether they have the truth reality. There are many people who

do not usually pursue the truth, and do not put the truth into practice when things happen to them. Do people like this need to wait for a trial to reveal them? Not at all. After a while, if they remain unchanged, it means they've already been revealed. If they are pruned, but still don't accept the truth and remain steadfastly unrepentant, then they have been revealed all the more, and should be cleared out and eliminated. Those who do not usually focus on accepting the truth or putting it into practice are all disbelievers, and must not be entrusted with any work, or assume any responsibility. Can someone without the truth stand firm? Is it important to put the truth into practice? Just look at those people who have never practiced the truth—it won't take many years for them all to be revealed. They have no experiential testimony at all. How impoverished and pitiful they are, and how embarrassed they must feel!

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What It Is to Practice the Truth

Faith in God requires accepting the truth—that's the correct attitude. Those who do not accept the truth look for excuses and reasons when issues arise, pushing responsibility off onto someone else. They always complain about other people not treating them well, not thinking of them or caring for them. They find all sorts of rationales. What is the point of finding all of these reasons? Can it replace your practice of the truth? Can it replace your submission to God? No, it can't. That is to say, no matter what sort of reasoning you have, even if you have grievances greater than the sky itself, if you don't accept the truth then you are done for. God wants to see what your attitude is, especially regarding matters of putting the truth into practice. Is your complaining of any use? Can your complaints resolve the issue of a corrupt disposition? If you were to complain and feel yourself justified, what would that say about you? Would you have gained the truth? Would God approve of you? If God says, "You're not someone who

practices the truth, so get out of the way. I loathe you," then aren't you done for? God saying "I loathe you" would reveal you and determine who you are. Why would God make a determination about you? Because you don't accept the truth; you don't accept God's orchestrations and His sovereignty. You're always looking for external reasons, always putting things on other people. God sees you as lacking sense and love for the truth; as being unreasonable, willful, and untamable. You have to be set aside and ignored so that you can have a self-reflection. The point of having you listen to sermons and fellowship on the truth is so that you can understand the truth, resolve your problems, and cast off your corruption. Is the truth something for you to prattle on about? Is it something for you to give lip service to, and then be done with? Is understanding the truth supposed to act as a spiritual anchor to make up for the emptiness in your soul? No, it is not for you to use for this purpose. The truth is there so that you can resolve your corrupt dispositions. It is to give you a path, and when you encounter issues you can live by these truths, and take the proper path in life. Once you have understood the truth, you will no longer act based on your naturalness, your corruption, or those things in your satanic education. You will no longer live by satanic logic or philosophies for worldly dealings. Instead, you will live by the truth, you will act by the truth. Only this can satisfy God's intentions.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Submission to God Is a Basic Lesson in Gaining the Truth

Whatever your reason for believing in God, God will ultimately determine your outcome based on whether you have gained the truth. If you have not gained the truth, then none of the justifications or excuses you make will hold water. Try to reason as you like, tie yourself in knots as you please—will God care? Will God converse with you? Will He debate and

confer with you? Will He consult you? What is the answer? No. He absolutely will not. No matter how strong your reasoning is, it won't stand up. You must not misunderstand God's intentions, and think that if you offer all sorts of reasons and excuses then you do not need to pursue the truth. God wants you to be able to seek the truth in all environments and in every matter that befalls you, and finally achieve entry into the truth reality and gain the truth. Regardless of what circumstances God has arranged for you, what people and events you encounter, and what environment you find yourself in, you should pray to God and seek the truth in order to face them. These are precisely the lessons you should learn in pursuing the truth. If you always look for excuses to get out of, to evade, to refuse, or to resist these circumstances, then God will give up on you. There is no point in reasoning, or being intractable or difficult—if God does not concern Himself with you, you will lose your chance at salvation. For God, there is no problem that cannot be solved; He has made arrangements for each and every person, and has a way of handling them. God will not discuss with you whether your reasons and excuses are justified. God will not listen to whether the arguments you make in your defense are rational. He will only ask you, "Are God's words the truth? Do you have a corrupt disposition? Ought you pursue the truth?" You just need to be clear about one fact: God is the truth, you are a corrupt human, so you should take it upon yourself to seek the truth. No problem or difficulty, no reason or excuse will stand—if you do not accept the truth, you shall perish. Any price a person pays to pursue the truth and enter the truth reality is worthwhile. People should let go of all their excuses, their justifications, and their troubles to accept the truth and gain the life, because God's words and the truth are the life that they should attain, and it is a life for which nothing can be exchanged. If you miss this opportunity, you will not just regret it for the rest of your life

—it is not a mere matter of regret—you will have ruined yourself quite completely. There will no longer be an outcome or a destination for you, and you, created being that you are, will have come to the end of the line. You will never again have the chance to be saved. Do you understand? (We do.) Do not look for excuses or reasons for not pursuing the truth. They are of no use; you are only fooling yourself.

—The Word, Vol. 6. On the Pursuit of the Truth I. What It Means to Pursue the Truth (1)

If you want to follow God and perform your duty well, you must first avoid being impulsive when things do not go your way. Calm down first and be quiet before God, and in your heart, pray to Him and seek from Him. Do not be headstrong; submit first. Only with such a mindset can you bring better resolutions to problems. If you can persevere in living before God, and whatever befalls you, you are able to pray to Him and seek from Him, and face it with a mentality of submission, then it does not matter how many revelations there are of your corrupt disposition, or what transgressions you have previously committed—they can be resolved so long as you seek the truth. No matter what trials befall you, you will be able to stand firm. As long as you have the right mentality, are able to accept the truth, and submit to God in accordance with His requirements, then you are entirely capable of putting the truth into practice. Though you may be a little rebellious and resistant at times, and sometimes display defensive reasoning and are unable to submit, if you can pray to God and turn your rebellious state around, then you can accept the truth. Having done so, reflect on why such rebelliousness and resistance arose in you. Find the reason, then seek the truth to resolve it, and that aspect of your corrupt disposition can be purified. After several recoveries from such stumbles and falls, until you can put the truth into practice, your corrupt disposition will gradually be cast off. And then, the truth will reign inside you and become

your life, and there will be no further obstacles to your practice of the truth. You will become able to truly submit to God, and you will live out the truth reality. During this period, you will have practical experience in and exposure to practicing the truth and submitting to God. When something happens to you later on, you will know how to practice in a way that is submissive to God and what kind of behavior is a rebellion against God. With these things clear in your heart, will you still be unable to fellowship on the truth reality? If you're asked to share your experiential testimonies, you won't feel it's a problem because you will have experienced many things and know the principles of practice. However you talk, it will be real, and whatever you say, it will be practical. And if you're asked to discuss the words and doctrines, you won't be willing to—you'll be averse to it at heart. Won't you then have entered the truth reality? People who pursue the truth can gain experience of it with no more than a few years' effort, then enter into the truth reality. For those who do not pursue the truth, it is not easy to enter the truth reality, even if they want to. This is because there's too much rebelliousness in those who do not love the truth. Whenever they need to practice the truth in some matter, they always make excuses for themselves and have problems of their own, so it will be very hard for them to put the truth into practice. Although they may pray and seek, and be willing to practice the truth, when something happens to them, when they encounter difficulties, their muddledness surfaces, and their rebellious disposition comes out, quite clouding their minds. How severe their rebellious disposition must be! If it's the lesser part of their heart that is muddled, and the greater part wants to submit to God, practicing the truth will present less of a difficulty for them. Perhaps they can pray for a while, or it may be that someone fellowships on the truth with them; as long as they understand it in that moment, it will be easier to put into practice. If

their muddledness is so large that it occupies the greater part of their heart, in which rebelliousness is primary and submission is secondary, it won't be easy for them to put the truth into practice, because they are too small of stature. And those who don't love the truth at all are overwhelmingly or entirely rebellious, completely muddled. These people are muddlers who will never be able to put the truth into practice, so no amount of energy spent on them would be of any use. People who love the truth have a strong drive toward the truth; if that is the greater part or the great majority of what drives them, and the truth is clearly fellowshipped to them, they are sure to be able to put it into practice. Loving the truth is not a simple matter; having just a slight willingness does not make someone love the truth. They must reach a point where once they understand God's word, they can strive and endure hardship and pay the price to put the truth into practice. That's a person who loves the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Say something happens to you, and you do not know what to do, nor have you heard anyone else say what to do. This matter might not be in line with your notions and imaginings, and might not really be to your taste; so there is some resistance in your heart, and you are a bit upset. So, what should you do? There is one simplest way to practice, which is to first be submissive. Submission is not an outward action or saying, nor is it a verbal claim—there is a state that lies within it. This should not be unfamiliar to you. Based on your own real experiences, how do you think people talk, act, and think, and what state and attitude do they have, when they truly submit? (With the things they do not yet understand, they first set aside their notions and imaginings. They seek the truth and God's intentions. If they still do not understand after seeking, then they learn to wait on God's timing.) This is one aspect of it. What else? (When they are pruned, they do

not reason or try to defend themselves.) This is another aspect of this state. Some people, although they do not reason or defend themselves to your face, are nevertheless full of complaints and discontent. They do not say it to your face, but talk carelessly behind your back, spreading it everywhere. Is this a submissive attitude? (It is not.) So what, exactly, is a submissive attitude? First off, you must have a positive attitude: When you are pruned, you do not analyze right and wrong at first—you just accept it, with a submissive heart. For example, someone might say that you did something wrong. Although you do not understand in your heart, and you do not know what you did wrong, you nevertheless accept it. Acceptance is primarily a positive attitude. Additionally, there is an attitude which is slightly more negative, which is to maintain silence and not offer any resistance. What kind of behaviors does this entail? You do not reason, defend yourself, or make objective excuses for yourself. If you always make excuses and offer reasons for yourself, and push the responsibility onto other people, is that resistance? That is a disposition of rebellion. You should not reject, resist, or reason. Even if you reason correctly, is that the truth? It is an objective excuse of man, not the truth. You are not being asked about objective excuses—why this thing happened, or how it came about—rather, you are being told that the nature of that action was not in line with the truth. If you have knowledge on this level, you will really be able to accept and not resist. First having a submissive attitude when things befall you is key. There are some people who always reason and defend themselves after they are faced with pruning: "I am not the only one to blame for this, so how did the responsibility get pushed onto my head? Why is no one speaking on my behalf? Why am I alone taking responsibility for this? This really is an 'everyone reaps the benefits, but only one person takes the blame' kind of situation. I am so unlucky!" What kind of emotion is this? This is

resistance. Although on the outside they nod their head and admit their mistake, and they accept it with their words, they complain in their heart, “If you’re going to prune me then do it, but why do you have to speak so harshly? You’re criticizing me in front of so many people, but where am I supposed to put my face? You’re not dealing with me with love! I just made a small mistake, so why do you keep talking endlessly?” Thus, they resist and reject this treatment in their heart, stubbornly opposing it, and they are unreasonable and argumentative. Someone who has these thoughts and feelings is clearly resistant and antagonistic, so how can they have a truly submissive attitude? When faced with pruning, what actions constitute an accepting, submissive attitude? At the very least, you must be sensible and possess reason. You must first submit, and must not resist or reject it, and you must treat it with rationality. This way, you will have the bare minimum of reason. If you want to attain acceptance and submission, you must understand the truth. It is no simple thing to understand the truth. First, you must accept things from God: At the very least, you must know that being pruned is something God allows to happen to you, or it comes from God. Regardless of whether or not the pruning is totally reasonable, you should possess an accepting, submissive attitude. This is a manifestation of submission to God, and at the same time, it is also an acceptance of God’s scrutiny. If you just reason and defend yourself, thinking that the pruning comes from man and not from God, then your understanding is flawed. For one thing, you have not accepted God’s scrutiny, and for another, you have neither a submissive attitude nor submissive behavior in the environment that God has set up for you. This is someone who does not submit to God. … What is the ultimate goal of God letting people learn the lesson of submission? No matter how many wrongs and pains you suffer at the time, how much you are shamed, or how much injury you suffer to your face,

vanity, or reputation, these are all secondary. The most important thing is to turn your state around. What state? Under normal circumstances, a kind of intransigent and rebellious state exists in the depths of people's hearts—which is chiefly because, in their hearts, they have a certain kind of human logic and set of human notions, which are: "As long as my intentions are right, it doesn't matter what the outcome is; you shouldn't prune me, and if you do, I don't have to obey." They do not reflect on whether their actions are in line with the truth principles, or what the consequences will be. What they stick to is always, "As long as my intentions are good and right, God should accept me. Even if the outcome is not good, you must not prune me, much less ought you to condemn me." This is human reasoning, is it not? These are the notions of man, are they not? Man always fixates on their own reasoning—is there any submission in it? You have made your own reasoning the truth and put the truth to one side. You believe that that which agrees with your reasoning is the truth, and that which doesn't is not. Is there anyone more ridiculous? Is there anyone more arrogant and self-righteous? Which corrupt disposition must be resolved in order to learn the lesson of submission? It is actually the disposition of arrogance and self-righteousness, which is the greatest impediment to people practicing the truth and submitting to God. People with an arrogant and self-righteous disposition are most inclined to reasoning and disobedience, they always think they're right, and so nothing is more urgent than resolving and pruning one's arrogant and self-righteous disposition. Once people become well-behaved and stop reasoning on their own behalf, the problem of rebelliousness will be solved, and they will be capable of submission. If people are to be able to attain submission, do they not need to be possessed of a certain degree of rationality? They must be possessed of a normal person's reason. In some matter, for example, regardless of whether we

have done the right thing or not, if God is not satisfied, we should do as He says, and treat His words as the standard for everything. Is this rational? Such is the reason that ought to be found in people before anything else. No matter how much we suffer, and no matter what our intentions, aims, and reasons are, if God is not satisfied—if His requirements have not been met—then our actions have unquestionably not been in line with the truth, so we must listen to and submit to God, and we should not try to reason or rationalize with Him. When you possess such rationality, when you possess a normal person's reason, it is easy to solve your problems, and you will be truly submissive. No matter what situation you are in, you will not be rebellious, and will not defy God's requirements; you will not analyze whether what God asks is right or wrong, good or bad, and you will be able to obey—thus solving your state of reasoning, intransigence, and rebelliousness.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Five Conditions That Must Be Met to Embark on the Right Track of Belief in God

Submitting to the orchestrations and arrangements of God is the most fundamental lesson in submitting to God. God's orchestrations and arrangements include the people, events, things, and various situations that God gives rise to around you. So how should you react when faced with these situations? The most fundamental thing is to accept from God. What does "accept from God" mean? Complaining and resisting—is this accepting from God? Looking for reasons and making excuses—is this accepting from God? No. So how should you practice accepting from God? When something happens to you, first calm down, seek the truth, and practice submitting. Don't come out with excuses or explanations. Don't try to analyze or speculate about who is right and who is wrong, and don't analyze whose mistake is more serious, and whose is less so. Is always

analyzing these things an attitude of accepting from God? Is it an attitude of submission to God? It is not an attitude of submission to God, or of accepting from God, or of accepting God's sovereignty and arrangements. Accepting from God is part of the principles for practicing submission to God. If you are certain that everything that befalls you is within God's sovereignty, that those things happen because of God's arrangements and goodwill, then you can accept them from God. Begin by not analyzing right and wrong, not making excuses for yourself, not finding fault with others, not splitting hairs, not parsing through the objective causes of what happened, and not using your human mind to analyze and examine things. These are the details of what you must do in order to accept from God. And the way to practice this is to begin with submission. Even if you have notions or if things are not clear to you, submit. Do not start off with excuses or rebelliousness. And after submitting, seek the truth, pray to God and seek from Him. How should you pray? Say, "Oh God, You have orchestrated this situation for me out of Your goodwill." What does it mean when you say this? It means that you already have an attitude of acceptance in your heart and have acknowledged that God orchestrated that situation for you. Say: "Oh God, I don't know how to practice in the situation I encountered today. I ask You to enlighten and guide me, and to make me understand Your intention, so that I can act according to it, and be neither rebellious nor resistant, and not rely on my own will. I am willing to practice the truth and act according to the principles." Having prayed, you will feel peace at heart, and you will naturally let go of your excuses. Is this not a change in your mindset? This paves the way for you to seek and practice the truth, and the only problem that remains is how you should practice the truth when you have understood it. If you reveal rebelliousness again when the time comes for you to practice the truth, you must pray to

God again. Once your rebelliousness has been resolved, naturally it will be easy for you to practice the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Submission to God Is a Basic Lesson in Gaining the Truth

Abraham was well aware that Isaac was given by God, that God had the power to treat him however He wished, that people should not pass any judgments on this, that everything spoken by the Creator represents the Creator, and that whether it seems reasonable or not, whether it coheres with human knowledge, culture, and morality or not, God's identity and the nature of His words do not change. He clearly knew that if people cannot understand, comprehend, or figure out God's words, then that is their business, that there's no reason why God has to explain or elucidate these words, and that people shouldn't only submit when they understand God's words and intentions, but should have but one attitude toward God's words, regardless of the circumstances: listening, then accepting, then submitting. This was Abraham's clearly discernible attitude toward all that God asked him to do, and in it is contained the rationality of normal humanity, as well as true faith and true submission. What, above all, did Abraham need to do? To not analyze the rights and wrongs of God's words, to not examine whether they were said in jest, or to try him, or something else. Abraham did not examine such things. What was his immediate attitude toward God's words? It was that God's words cannot be reasoned out with logic—whether they are reasonable or not, the words of God are the words of God, and there should be no room for choice and no examination in people's attitude toward God's words; the reason people should have, and what they should do, is to listen, accept and submit. In his heart, Abraham knew very clearly what the Creator's identity and essence are, and what station a created human being ought to occupy. It was precisely because Abraham

possessed such rationality and this kind of attitude that, even though he bore immense pain, he offered Isaac to God without qualms or any hesitation, returning him to God as He desired. He felt that since God had asked, he had to return Isaac to Him, and should not try to reason with Him, or have his own wishes or demands. This is precisely the attitude that a created being ought to have toward the Creator. The hardest thing about doing this was the most precious thing about Abraham. These words that God spoke were unreasonable and inconsiderate of human feelings—people can't figure them out or accept them, and no matter what the age, or whom this happens to, these words don't make sense, they are unachievable—yet God still asked for this to be done. So, what should be done? Most people would examine these words, and after several days of doing so, they would think to themselves: "God's words are unreasonable—how could God act in this way? Is this not a form of torture? Doesn't God love man? How could He torment people so? I do not believe in a God that torments people so, and I can choose not to submit to these words." But Abraham did not do this; he chose to submit. Though everyone believes that what God said and required was wrong, that God ought not to make such demands of people, Abraham was able to submit—which was what was most precious of all about him, and precisely what other people lack. This is Abraham's true submission. In addition, after hearing what God required of him, the first thing he was sure about was that God had not said this in jest, that it was not a game. And since God's words were not these things, what were they? It was Abraham's profound belief that it is true that no man can change that which God determines must be done, that there are no jokes, testing, or tormenting in God's words, that God is trustworthy, and everything He says—whether it seems reasonable or not—is true. Wasn't this Abraham's true faith? Did he say, "God told me to offer Isaac. After I got Isaac, I did not thank God

properly—is this God requesting my gratitude? Then I must show my thanks properly. I must show that I am willing to offer Isaac, that I am willing to thank God, that I know and remember God's grace, and that I won't cause God to worry. Without a doubt, God said these words to examine and test me, so I should go through the motions. I will make all the preparations, then I'll bring a sheep along with Isaac, and if at the time of sacrifice God says nothing, I will offer the sheep. It's enough just to go through the motions. If God really does ask me to offer Isaac, then I should just get him to make a show of it on the altar; when the time comes, God might still let me offer the sheep and not my child"? Was this what Abraham thought? (No.) If he had thought that, there would have been no anguish within his heart. If he had thought such things, what kind of integrity would he have had? Would he have had true faith? Would he have had true submission? No, he would not have.

—The Word, Vol. 4. Exposing Antichrists. Excursus Three: How Noah and Abraham Obeyed God's Words and Submitted to Him (Part Two)

Whatever the Creator does is right and is the truth. No matter what He does, His identity and status do not change. All people should worship Him. He is humanity's eternal Lord and eternal God. This fact can never be changed. People cannot just acknowledge Him as God when He bestows gifts upon them, or not acknowledge Him as God when He takes things away from them. This is man's erroneous view, not a mistake in God's actions. If people understand the truth, then they will be able to see this clearly, and if, deep down, they are able to accept that this is the truth, then their relationship with God will become more and more normal. If you say you acknowledge that God's words are the truth, but when something happens you do not understand Him, and you even blame Him and are not truly submissive to Him, then it is meaningless when you say that you

acknowledge that God's words are the truth. The most important thing is that your heart should be able to accept the truth, and that no matter what happens, you should be able to see that God's actions are right, and that He is righteous. This is the kind of person who understands God. There are many believers who focus only on understanding doctrine. They acknowledge spiritual theory, but when something befalls them, they do not accept the truth, and they do not submit. These are hypocritical people. The things you usually say are all correct, but when something happens that does not line up with your own notions, you are unable to accept it. You argue with God, thinking that God should not have done this or that. You cannot submit to God's work, and do not seek the truth or reflect on your rebelliousness. This means you are not submissive to God. You always like to argue with God; you always think that your arguments are superior to the truth, that if you could take to the stage to share them, many people would support you. But even if many people support you, they are all corrupted humans. Are the supporters and the supported not all corrupt humans? Do they not all lack truth? Even if all humankind supported you and opposed God, God would still be right. It would still be humanity who was wrong, who rebelled against and resisted God. Is this just an expression? No. This is a fact; it is the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Attitude Man Should Have Toward God

The only attitude that a created being should have toward the Creator is one of submission, one of unconditional submission. This is something that some people today may be unable to accept. This is because man's stature is too small and they are without the truth reality. If, when God does things that are at odds with your notions, you are liable to misinterpret God—even to rebel against God, and betray Him—then you are far from being

able to submit to God. While man is provided for and watered by the word of God, they are in fact striving for a single goal, which is ultimately to be able to achieve unconditional, absolute submission to God—at which point, you, this created being, will have reached the standard required. There are times when God deliberately does things that are at odds with your notions, and deliberately does things that go against your wishes, and which may even seem to be at odds with the truth, inconsiderate toward you, and not in keeping with your own preferences. These things may be difficult for you to accept, you may not be able to get your head round them, and no matter how you analyze them, they may feel wrong to you and you may not be able to accept them, you may feel that God was unreasonable to do this—but in fact, God did this deliberately. So what is God's aim in doing these things? It is to test and reveal you, to see whether or not you are able to seek the truth, whether or not you have true submission to God. Do not seek a basis for all that God does and asks, and do not ask why. Trying to reason with God has no use. You just have to recognize that God is the truth and be capable of absolute submission. You just have to recognize that God is your Creator and your God. This is higher than any reasoning, higher than any worldly wisdom, higher than any human morality, ethics, knowledge, philosophy, or traditional culture—higher, even, than human feelings, human righteousness, and so-called human love. It is higher than everything. If this is not clear to you, then a day will sooner or later come when something happens to you and you fall. At the very least, you will rebel against God and walk a deviant path; if you are ultimately able to repent, and recognize the loveliness of God, and recognize the significance of God's work in you, then you will still have hope of salvation—but if you fall because of this thing and are unable to climb back up, you have no hope. Whether God judges, chastises, or curses people, this is all in order to

save them, and they need have no fear. What should you fear? You should fear God saying, “I spurn you.” If God says this, you are in trouble: This means that God will not save you, that you have no hope of salvation. And so, in accepting God’s work, people must understand God’s intentions. Whatever you do, do not nitpick when it comes to God’s words, saying, “Judgment and chastisement are okay, but condemnation, curse, destruction—won’t that mean it’s all over for me? What’s the point of being a created being? So I’m not going to be, and You won’t be my God anymore.” If you reject God and do not stand firm in your testimony, then God may truly reject you. Do you know this? No matter how long people have believed in God, no matter how many roads they have traveled, how much work they have done, or how many duties they have performed, everything they have done during this time has been in preparation for one thing. What is that? They have been preparing to ultimately have absolute submission to God, unconditional submission. What does “unconditional” mean? It means that you make no justification, and speak nothing of your own objective reasons, it means that you don’t split any hairs; you are not worthy of this, for you are a created being. When you split hairs with God, you have mistaken your place, and when you try to reason with God—again, you have mistaken your place. Do not argue with God, do not always try to figure out the reason, do not insist on understanding before you submit, and on not submitting when you don’t understand. When you do this, you have mistaken your place, in which case your submission to God is not absolute; it is submission that is relative and conditional. Are those who make conditions for their submission to God people who truly submit to God? Are you treating God as God? Do you worship God as the Creator? If you do not, then God does not acknowledge you. What must you experience in order to attain the absolute and unconditional submission to God? And how

should you experience? For one thing, people must accept the judgment and chastisement of God, and they must accept pruning. In addition, they must accept God's commission, they must pursue the truth as they perform their duty, they must understand the various aspects of the truth that relate to life entry, and attain understanding of God's intentions. Sometimes, this is beyond people's caliber, and they lack the powers of insight to attain understanding of the truth, and can only understand a little when others fellowship with them or through learning lessons from the various situations created by God. But you must be aware that you must have a heart of submission to God, you must not try to reason with God or make conditions; everything that God does is what ought to be done, for He is the Creator and you are a created being. You must have an attitude of submission, and must not always ask the reason or speak of conditions. If you lack even the most basic attitude of submission, and are even liable to doubt and be wary of God, or to think, in your heart, "I have to see if God is really going to save me, and whether God is really righteous. Everyone says that God is love—well, then, I have to see whether there really is love involved in what God does in me, whether it really is love," if you constantly examine whether what God does is in line with your notions and tastes, or even what you believe to be the truth, then you have mistaken your place, and you are in trouble: You will be likely to offend God's disposition. Truths relating to submission are crucial, and no truth can be completely and clearly explained in just a couple of sentences; they all relate to people's various states and corruption. Entry into the truth reality cannot be attained in one or two—or three or five—years. It requires experiencing many things, experiencing much of the judgment and chastisement of God's words, experiencing much pruning. Only when you ultimately attain the ability to practice the truth will your pursuit of the truth

be effective, and only then will you possess the truth reality. Only those who possess the truth reality are those who have true experience.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Related Experiential Testimonies

What I Gained From Being Pruned

4. How to resolve the problem of always making demands of God

Words of Almighty God of the Last Days

In measuring whether or not people can submit to God, the key is whether or not they have any extravagant desires or ulterior motives toward Him. If people are always making demands of God, it proves that they are not submissive to Him. No matter what happens to you, if you do not accept it from God, and you do not seek the truth, and you are always arguing for yourself and always feeling that only you are right, and if you are even capable of doubting that God is the truth and righteousness, then you will be in trouble. Such people are the most arrogant and rebellious to God. People who always make demands of God cannot truly submit to Him. If you make demands of God, this proves that you are trying to make a deal with God, that you are choosing your own will, and acting according to it. In this, you are betraying God, and you lack submission. To make demands of God is in and of itself lacking in reason; if you truly believe that He is God, then you will not dare to make demands of Him, nor will you feel qualified to make demands of Him, whether you think them reasonable or not. If you have true belief in God, and believe that He is God, then you will only worship and submit to Him, there is no other choice. People today not only make their own choices, they even ask God to act according to their own will. Not only do they not choose to submit to God, they even ask God to submit to them. Isn't this so lacking in reason? Therefore, if there is no true faith within a person, and no substantial belief, they can never obtain God's approval. When people are able to make fewer demands of God, they have more true faith and submission, and their reason is comparatively normal. It is often the case that the more inclined to argue

people are, and the more justifications they have, the harder they are to deal with. Not only do they have many demands, but if you give them an inch, they'll want a mile. When they are satisfied in one respect, they'll then make demands in another. They have to be satisfied in all respects, and if they are not, they start complaining, and write things off as hopeless and act recklessly. Afterward, they feel indebted and remorseful, and they weep bitter tears, and want to die. What is the use in that? Are they not being unreasonable and relentlessly vexatious? This series of problems has to be resolved from the root.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. People Make Too Many Demands of God

Nothing is more difficult to handle than people constantly making demands of God. As soon as God's actions do not correspond with your thinking, or haven't been carried out in accordance with your thinking, then you are likely to resist—which is sufficient to show that, in nature, you are resistant to God. Recognition of this problem can only be achieved by frequently reflecting on yourself and thus reaching an understanding of the truth, and it can only be fully resolved by pursuing the truth. When people do not understand the truth, they make many demands of God, whereas when they truly understand the truth, they make none; they feel only that they have not satisfied God enough, that they do not submit to God enough. That people always make demands of God reflects their corrupt nature. If you cannot know yourself and truly repent concerning this matter, then you will face hidden dangers and peril on your path of belief in God. You are able to overcome ordinary things, but when important matters such as your fate, prospects, and destination are involved, you will perhaps be unable to overcome them. At that time, if you still lack the truth, you may well fall back upon your old ways, and will thus become one of those who are

destroyed. Many people have always followed and believed in this way; they've behaved well during the time that they've followed God, but this does not determine what will happen in the future. This is because you are never aware of man's Achilles' heel, or the things that are within man's nature that can come to oppose God, and before they lead you to disaster, you remain ignorant of these things. Because the issue of your nature opposing God goes unresolved, it sets you up for disaster, and it is possible that when your journey ends and God's work finishes, you will do that which most opposes God and say that which is blasphemous against Him, and thus you will be condemned and eliminated. At the final moment, at the most perilous of times, Peter tried to escape. At the time, he did not understand God's intention, and planned to survive and do the work of the churches. Later, Jesus appeared to him and said: "Would you have Me crucified for you once more?" Peter then understood God's intention, and was quick to submit. Suppose that, at that moment, he had his own demands and said, "I don't want to die now, I fear pain. Were You not crucified for our sake? Why do You ask that I be crucified? Can I be spared from crucifixion?" If he had made such demands, then the path he had walked would have been in vain. But Peter had always been a person who submitted to God and sought His intention, and, in the end, he understood God's intention and submitted completely. If Peter had not sought God's intention and had acted according to his own thinking, then he would have taken the wrong path. People lack the faculties to understand God's intentions directly, but if they do not submit after understanding the truth, then they are betraying God. That is to say, people always making demands of God relates to their nature: The more demands they have, the more rebellious and resistant they are, and the more notions they have. The more demands someone makes of God, the more likely it is that they will rebel

against, resist, and even oppose Him. Perhaps one day they could betray and leave God. If you want to solve this problem, you need to understand several aspects of the truth, and also have some practical experience in order to understand it thoroughly and completely resolve it.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. People Make Too Many Demands of God

What is the problem with people always making demands of God? And what is the problem with them always having notions about God? What is contained within man's nature? I've discovered that, regardless of what happens to them, or what they're dealing with, people always protect their own interests and worry about their own flesh, and they always look for reasons or excuses that serve them. They don't seek or accept the truth in the slightest, and everything they do is in order to defend their own flesh and plotting for the sake of their own prospects. They all solicit grace from God, wanting to gain whatever advantages they can. Why do people make so many demands of God? This proves that people are greedy by nature, and that before God, they are not possessed of any reason at all. In everything people do—whether they are praying or fellowshipping or preaching—their pursuits, thoughts, and aspirations, these things are all demands of God and attempts to solicit things from Him, they are all done by people in the hope of gaining something from God. Some people say that "this is human nature," which is correct! In addition, people making too many demands of God and having too many extravagant desires proves that people are truly lacking in conscience and reason. They are all demanding and soliciting things for their own sakes, or trying to argue and find excuses for themselves—they do all of this for themselves. In many things, it can be seen that what people do is totally devoid of reason, which is full proof that the satanic logic of "Every man for himself and the devil take the hindmost"

has already become man's nature. What problem is illustrated by people making too many demands of God? It illustrates that people have been corrupted by Satan to a certain point, and that in their belief in God, they don't treat Him as God at all. Some people say: "If we didn't treat God like God, then why would we still believe in Him? If we didn't treat Him like God, could we have kept following Him until now? Could we have endured all this suffering?" On the surface, you believe in God, and you are able to follow Him, yet in your attitude toward Him, and in your views on many things, you don't treat God like the Creator at all. If you treat God like God, if you treat God as the Creator, then you should stand in your position as a created being, and it would be impossible for you to make any demands of God, or have any extravagant desires. Instead, in your heart, you would be capable of true submission, and you would be fully capable of believing in God in accordance with His requirements, and of submitting to all of His work.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. People Make Too Many Demands of God

In their faith, people seek to make God give them a suitable destination and all the grace they need, to make Him their servant, to have Him maintain a peaceful, friendly relationship with them so that, no matter when, there would never be any conflict between them. That is, their belief in God demands that He promise to meet all their requirements and to bestow upon them whatever they pray for, in keeping with the words they have read in the Bible, "I will listen to all your prayers." They expect God not to judge or prune anyone, for He has always been the merciful Savior Jesus who keeps a good relationship with people at all times and in all places. Here is how people believe in God: They just shamelessly make demands of God, believing that whether they are rebellious or obedient, He

would just grant everything to them blindly. They just continually "collect debts" from God, believing He must "repay" them without any resistance and, moreover, pay double; they think, whether God has gotten anything from them or not, He can only be manipulated by them, and He cannot arbitrarily orchestrate people, much less reveal to people His wisdom and righteous disposition, which have been hidden for many years, whenever He wants and without their permission. They simply confess their sins to God, believing God would just absolve them, that He would not get sick of doing so, and that this will go on forever. They just order God about, believing He would just obey them, because it is recorded in the Bible that God did not come to be served by humans, but to serve them, and that He is here to be their servant. Have you not always believed in this way? Whenever you are unable to gain something from God, you wish to run away; when you do not understand something, you grow so resentful, and even go so far as to hurl all kinds of abuse at Him. You simply will not allow God Himself to fully express His wisdom and wonder; instead, you just want to enjoy temporary ease and comfort. Until now, your attitude in your belief in God has merely consisted of the same old views. If God shows you just a slight bit of majesty, you become unhappy. Do you see now exactly how great your stature is? Do not assume that you are all loyal to God when in fact your old views have not changed. When nothing befalls you, you believe that everything is going smoothly, and your love for God reaches a high point. When something minor happens to you, you fall down into Hades. Is this being loyal to God?

—The Word, Vol. 1. The Appearance and Work of God. You Should Put Aside the Blessings of Status and Understand God's Intention to Bring Salvation to Man

People have such poor reason—they have too many demands of God and they ask too much of Him, they lack even the slightest bit of reason.

People are always demanding that God do this or that and are unable to completely submit to Him or worship Him. Instead, they make unreasonable demands of God based upon their own preferences, demanding that He be very magnanimous, that He never be angered by anything, and that whenever He sees people, He should always be smiling and should always talk to them, and supply them with the truth and fellowship on the truth with them. They also demand that He always be patient and that He keeps a pleasant expression around them. People have too many requirements; they are too finicky! You should examine these matters. Human reason is so poor, is it not? Not only are people not able to completely submit to God's orchestrations and arrangements or accept all that comes from God, on the contrary, they impose additional requirements upon God. How can people with such requirements be loyal to God? How can they submit to the arrangements of God? How can they love God? People all have requirements for how God should love them, tolerate them, watch over them, protect them, and care for them, yet none of them have any requirements for how they themselves should love God, think of God, be considerate toward God, satisfy God, have God in their hearts, and worship God. Do these things exist in people's hearts? These are things that people should accomplish, so why do they not press forward diligently in these things? Some people can be enthusiastic for a time and can somewhat forsake things and expend themselves, but it is not lasting; running into a little setback can cause them to become discouraged, lose hope, and complain. People have so many difficulties, and there are too few people who pursue the truth and seek to love and satisfy God. Humans are utterly lacking in reason, they stand in the wrong position, and see themselves as especially valuable. There are also those who say: "God sees us as the apples of His eye. He did not hesitate to allow His only Son to be nailed to

the cross in order to redeem mankind. God paid a heavy price to buy us back—we are incredibly valuable and all hold a place in God's heart. We are a special group of people and have a much higher status than nonbelievers—we are people of the kingdom of heaven." They think themselves to be quite lofty and grand. In the past, many leaders had this mentality, believing that they had a certain status and position in God's house after being promoted. They thought, "God holds me in high regard and thinks well of me, and He has allowed me to serve as a leader. I must do my best running around and working for Him." They were terribly pleased with themselves. However, after a period of time, they did something bad and their true colors were shown, and then they were replaced, and they became dejected and hung their heads. When their unseemly behavior was exposed and pruned, they became even more negative, and were unable to continue believing. They thought to themselves, "God is being so inconsiderate of my feelings, He doesn't care about saving my pride at all. They say God is sympathetic to man's weaknesses, so why was I dismissed after some small transgressions?" They then became discouraged and wanted to abandon their faith. Do such people have true faith in God? If they cannot even accept being pruned, then their stature is too small, and it is uncertain whether they will be able to accept the truth in the future. Such people are in danger.

People do not make high demands of themselves, but they make high demands of God. They ask Him to show them special kindness, and to be patient and accommodating toward them, cherish them, provide for them, and smile at them, be tolerant toward them, make allowances for them, and take care of them in many ways. They expect Him not to be strict with them at all or do anything that would upset them even slightly, and they are only satisfied if He sweet-talks them every single day. Humans have such poor

reason! They are not clear on what they should do, what they should accomplish, what viewpoints they should have, what position they should stand in to serve God, and what position is suitable to place themselves in. People with a little bit of status have a very high opinion of themselves, and those without status also think quite highly of themselves. Humans never know themselves. You must come to a point in your belief in God where, regardless of how He speaks to you, how strict He is with you, and how much He might ignore you, you can keep on believing without complaint and continue to do your duty as usual. You will then be a mature and experienced person, and you will truly have some stature and a bit of the reason of a normal person. You will not make demands of God, you will no longer have extravagant desires, and you will no longer make requests of others or of God based on your own preferences. This will show that, to a certain extent, you possess the likeness of a human. Currently, you have too many requirements, these requirements are far too excessive, and you have too many human intentions. This proves that you are not standing in the correct position; the position you are standing in is too high, and you have viewed yourself as too honorable—as though you are not much lower in position than God. You are therefore difficult to deal with, and this is precisely the nature of Satan.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Always making demands of God is a part of man's nature, and you must dissect this nature according to God's word. How should you dissect it? The first step is to be clear about which unreasonable demands, and which extravagant desires people have with regard to God, and you should dissect each and every one of them: Why do people make that demand? What is their motive? What is their aim? The more you conscientiously dissect it in this way, the more understanding you'll have of your own

nature, and the more detailed that understanding will become. If you do not dissect it in detail, but just know that people shouldn't make demands of God, only understanding that making demands of God is unreasonable, and that's it, then ultimately you will make no progress, and you will not change. Some people say: "We have so many demands of God because we're too selfish. What should we do?" Naturally, people must understand the truth and know the essence of selfishness. When you truly understand the essence of human selfishness, you will know what you lack; what is frightening is if people cannot understand this. It is easy to recognize obvious extravagant or unreasonable demands through dissection, and possible to hate yourself. Sometimes you might think that your demands are reasonable and fair, and because you deem them reasonable and think that's the way things should be, and because others make similar demands, it may seem to you that your demands aren't excessive, but are justifiable and natural. This shows that you still don't have the truth, which is why you cannot clearly understand them. Here's an example: Suppose that there was a man who followed God for many years, and suffered a lot through many storms and challenges. He always appeared to behave well, and seemed okay in terms of his humanity, his suffering, and his loyalty to God. He was even rather possessed of conscience, willing to repay God's love, and usually knew to step carefully while carrying out his work. Later, I discovered that this man spoke clearly and nicely, but wasn't submissive in the slightest, so I replaced him and commanded that he not be used again in the future. He had worked for the church for several years, and suffered a lot, and yet he was ultimately replaced. What's more, I hadn't resolved some of his practical difficulties. What would people think of this kind of situation? First, many people would come to his defense and say, "That's not okay. In these circumstances God should show him great mercy and

grace, because he loves God, and expends for Him. If someone like him, who has believed in God for many years, can be eliminated, what hope do new believers like us have?" Here come people's demands once more, always hoping that God will bless that person, and let him remain, while still thinking: "That guy has done right by God, God shouldn't let him down!" So many of the demands that people make of God arise from human notions and imaginings. People are measuring what God should give to people, and how He should treat them according to the standards of conscience for what is fair and reasonable among men, but how can this be in line with the truth? Why do I say that mankind's demands are all unreasonable? Because they are the standards that people demand from other people. Do people have the truth? Are they able to see through to man's essence? Some people demand that God treat people according to the standard of conscience, holding God to the standard demanded of humans. This isn't in line with the truth, and it is unreasonable. People are able to endure when it comes to some small matters, but may not be able to bear it when their outcome is ultimately determined. Their demands will come out, and words of complaint and condemnation will flow from their mouths without restraint, and they will start to show their true colors. At that time, they will know their own nature. People are always making demands of God according to human notions and their own will, and they make many demands of this sort. You may not normally notice, and think that occasionally praying to God for something doesn't count as a demand, but actually, careful dissection shows that many human demands are unreasonable, lacking in reason, and even ridiculous. You didn't recognize the seriousness of this matter before, but you will gradually come to know it in the future, and then you will have a true understanding of your own nature. Little by little, experience will bring you knowledge and

discernment of your nature, and, in combination with fellowshipping on the truth, you will come to know it clearly—then you will have entered into the truth in this respect. When you truly understand man's nature essence clearly, your disposition will change, and then you will have the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. People Make Too Many Demands of God

All of people's demands and plots are incompatible with the truth, and at odds with God's requirements and intentions. God loves none of them, they are all loathed and hated by Him. The demands people make of God, all they pursue, and the paths they walk all have nothing to do with the truth. Some people think, "I've been working for the church for so many years—if I'm sick, God should heal and bless me." In particular, those who have believed in God for a long time demand even more from Him; those who have only believed for a short time feel unworthy, but after a while, they'll begin to feel entitled. This is just how people are; this is man's nature, and no person is an exception to this. Some people say, "I've never made excessive demands of God because I am a created being, and I am not worthy of asking anything of Him." Do not rush to say that, time will reveal everything. People's nature and intentions will be eventually exposed and burst forth one day. People don't make demands of God because they don't think it's necessary, or the right time, or because they've already made so many demands of God, yet they just don't realize that it's a demand. In short, people have this kind of nature, so it is impossible for them not to reveal it. With the right circumstances or opportunity, it will naturally be revealed. Why fellowship on this today? It's to make people understand what is in their own nature. Don't think that believing in God for a few years, or doing a few days' work for the church, means that you've expended, devoted, or suffered a lot for Him and deserve to obtain a few

things, like the enjoyment of material things, bodily nourishment, or to be more respected and valued by others, or for God to speak gently to you, or to care about you more, and to ask often whether you're eating and dressing well, how you're doing physically, and so on. These things arise unconsciously in people when they have expended a long time for God, and they come to think that they deserve to demand anything from Him. When they have only been expending for God for a short amount of time, they think that they don't have the right, and they don't dare to make demands of God. But over time, they'll think that they have capital and their demands will start coming out, and these aspects of their nature will be exposed. Aren't people like this? Why don't people contemplate on whether it's right to make demands like this of God? Do you deserve these things? Did God promise them to you? If something doesn't belong to you, yet you stubbornly demand it, this is at odds with the truth, and entirely born from your satanic nature. How did the archangel behave in the beginning? It was given too high a position, given too much, so it thought that it deserved whatever it desired and whatever it obtained, finally reaching the point where it said, "I want to be on equal footing with God!" That is why people believe in God with too many demands, too grand desires. If they don't examine themselves, and fail to realize the seriousness of the problem, then one day they'll say, "Step down, God. I could more or less be God myself," or, "God, I'll wear whatever You wear, eat whatever You eat." People who have reached this level are already treating God as a human. Though people verbally recognize that God incarnate is God Himself, these are all just superficial words. In reality, their hearts do not have the slightest bit of submission to or fear of God. Some people even want to be God, and there will be trouble if their ambitions and desires swell to this degree. It is likely

that a calamity will befall them, and even if they're expelled from the church, they will still be punished by God.

Believers in God should treat God as God, and only by doing so are they truly believing in God. They shouldn't just acknowledge God's status, they should have true understanding and fear of God's essence and disposition, and be absolutely submissive. Here are a couple of ways to practice this: First, maintain piety and an honest attitude within when interacting with God, without any notions or imaginings, and possess a submissive heart. Second, bring the intentions behind everything you say, every question you ask, and everything you do before God to examine them and pray. Only by knowing how to practice in accordance with the truth principles, and with a basis in God's word, will you be able to enter the truth reality. If you do not seek the truth, you will not only be unable to enter the truth reality, but you'll accumulate more and more notions, and that spells trouble. When you regard God as a person, then the God you believe in is a vague God in heaven; you will have completely denied the incarnation, and you will no longer acknowledge the practical God in your heart. At this time, you will become an antichrist and fall into darkness. The more justifications you have, the more demands you will make of God, and the more notions you will have about Him, which will put you in increasing danger. The more demands you make of God, the more it proves that you simply don't treat God as God. If you always harbor demands of God in your heart, then, over time, you will likely treat yourself as God, and bear testimony for yourself when working in the church, even saying, "Doesn't God bear testimony for Himself? Why can't I?" Because you don't understand God's work, you will have notions about Him, and you will not have a God-fearing heart. Your tone of voice will change, your disposition will become arrogant, and in the end, you will gradually come to exalt and

bear testimony for yourself. This is the process of man's decline, and it is completely brought about by them not pursuing the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. People Make Too Many Demands of God

Although Job had never seen God or heard the words of God with his own ears, God had a place in Job's heart. What was Job's attitude toward God? It was, as previously referred to, "blessed be the name of Jehovah." His blessing of God's name was unconditional, irrespective of context, and bound to no reason. We see that Job had given his heart to God, allowing it to be controlled by God; all that he thought, all that he decided, and all that he planned in his heart was laid open to God and not closed off from God. His heart did not stand in opposition to God, and he had never asked God to do anything for him or give him anything, and he did not harbor extravagant desires that he would gain anything from his worship of God. Job did not talk of trades with God, and made no requests or demands of God. His praising of God's name was because of the great power and authority of God in ruling all things, and it was not dependent on whether he gained blessings or was struck by disaster. He believed that regardless of whether God blesses people or brings disaster upon them, God's power and authority will not change, and thus, regardless of a person's circumstances, God's name should be praised. That man is blessed by God is because of God's sovereignty, and when disaster befalls man, so, too, it is because of God's sovereignty. God's power and authority rule over and arrange everything about man; the vagaries of man's fortune are the manifestation of God's power and authority, and regardless of one's viewpoint, God's name should be praised. This is what Job experienced and came to know during the years of his life. All of Job's thoughts and actions reached the ears of God and arrived before God, and were seen as important by God.

God cherished this knowledge of Job, and treasured Job for having such a heart. This heart awaited God's command always, and in all places, and no matter what the time or place it welcomed whatever befell him. Job made no demands of God. What he demanded of himself was to wait for, accept, face, and submit to all of the arrangements that came from God; Job believed this to be his duty, and it was precisely what was wanted by God. Job had never seen God, nor heard Him speak any words, issue any commands, give any teachings, or instruct him of anything. In the words of today, for him to be able to possess such a knowledge and attitude toward God when God had given him no enlightenment, guidance, or provision with regard to the truth—this was precious, and for him to demonstrate such things was enough for God, and his testimony was commended and cherished by God.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

People are not qualified to make demands of God. There is nothing more unreasonable than making demands of God. He will do what He ought to do, and His disposition is righteous. Righteousness is by no means fairness or reasonableness; it is not egalitarianism, or a matter of allocating to you what you deserve in accordance with how much work you have completed, or paying you for whatever work you have done, or giving you your due according to what effort you expend. This is not righteousness, it is merely being fair and reasonable. Very few people are capable of knowing God's righteous disposition. Suppose God had eliminated Job after Job bore witness for Him: Would this be righteous? In fact, it would be. Why is this called righteousness? How do people view righteousness? If something is in line with people's notions, it is then very easy for them to say that God is righteous; however, if they do not see that thing as being in line with their notions—if it is something that they are incapable of

comprehending—then it would be difficult for them to say that God is righteous. If God had destroyed Job back then, people would not have said He was righteous. Actually, though, whether people have been corrupted or not, and whether they have been profoundly corrupted or not, does God have to justify Himself when He destroys them? Should He have to explain to people upon what basis it is that He does so? Must God tell people the rules He has ordained? There is no need. In God's eyes, someone who is corrupt, and who is liable to oppose God, is without any worth; however God handles them will be appropriate, and all are the arrangements of God. If you were displeasing to God's eyes, and if He said that He had no use for you after your testimony and therefore destroyed you, would this, too, be His righteousness? It would. You might not be able to recognize this right now from the facts, but you must understand in doctrine. What would you say—is God's destruction of Satan an expression of His righteousness? (Yes.) What if He allowed Satan to remain? You dare not say, yes? God's essence is righteousness. Though it is not easy to comprehend what He does, all that He does is righteous; it is simply that people do not understand. When God gave Peter to Satan, how did Peter respond? "Mankind is unable to fathom what You do, but all of what You do contains Your good will; there is righteousness in all of it. How can I not utter praise for Your wisdom and deeds?" You should now see that the reason God does not destroy Satan in the time of His salvation of man is that humans may see clearly how Satan has corrupted them and the extent to which it has corrupted them, and how God purifies and saves them. Ultimately, when people have understood the truth and clearly seen Satan's odious countenance, and beheld the monstrous sin of Satan's corruption of them, God will destroy Satan, showing them His righteousness. The timing when God destroys Satan is filled with God's disposition and wisdom. Everything

that God does is righteous. Though humans may not be able to perceive God's righteousness, they should not make judgments at will. If something He does appears to humans as unreasonable, or if they have any notions about it, and that leads them to say that He is not righteous, then they are being most unreasonable.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Since you believe in and follow God, you should offer everything to Him, and should not make personal choices or demands, and you should achieve the satisfaction of God's intentions. Since you were created, you should submit to the Lord that created you, for you are inherently without dominion over yourself, and have no ability to control your own destiny. Since you are a person who believes in God, you should seek holiness and change. Since you are a created being, you should adhere to your duty, and keep your place, and you must not overstep your duty. This is not to constrain you, or to suppress you through doctrine, but is instead the path through which you can perform your duty, and it can be achieved—and should be achieved—by all those who do righteousness. … God created all things, and so He makes all creation come under His dominion and submit to His dominion; He will command all things, so that all things are in His hands. All of God's creation, including animals, plants, mankind, the mountains and rivers, and the lakes—all must come under His dominion. All things in the skies and on the ground must come under His dominion. They cannot have any choice and must all submit to His orchestrations. This was decreed by God, and it is the authority of God. God commands everything, and orders and ranks all things, with each classed according to kind, and allotted their own position, according to God's desires. No matter how great it is, no thing can surpass God, all things serve the mankind created by God, and no thing dares to disobey God or make any demands of

God. Therefore man, as a created being, must also fulfill the duty of man. Regardless of whether he is the lord or caretaker of all things, no matter how high man's status among all things, still he is but a small human being under the dominion of God, and is no more than an insignificant human being, a created being, and he will never be above God. As a created being, man should seek to fulfill the duty of a created being, and seek to love God without making other choices, for God is worthy of man's love. Those who seek to love God should not seek any personal benefits or seek that which they personally long for; this is the most correct means of pursuit. If what you seek is the truth, if what you put into practice is the truth, and if what you attain is a change in your disposition, then the path that you tread is the right one. If what you seek is the blessings of the flesh, and what you put into practice is the truth of your own notions, and if there is no change in your disposition, and you are not at all submissive to God in the flesh, and you still live in vagueness, then what you seek will surely take you to hell, for the path that you walk is the path of failure. Whether you will be made perfect or eliminated depends on your own pursuit, which is also to say that success or failure depends on the path that man walks.

—The Word, Vol. 1. The Appearance and Work of God. Success or Failure Depends on the Path That Man Walks

Related Hymns

Man Makes Too Many Demands on God

5. How to resolve the problem of coveting the fleshly pleasures of family

God's Words From the Bible

"If any man come to Me, and hate not his father, and mother, and wife, and children, and brothers, and sisters, yes, and his own life also, he cannot be My disciple" (Luke 14:26).

"Whoever he be of you that forsakes not all that he has, he cannot be My disciple" (Luke 14:33).

"Truly I say to you, There is no man that has left house, or parents, or brothers, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting" (Luke 18:29–30).

Words of Almighty God of the Last Days

Pernicious influences that thousands of years of "the lofty spirit of nationalism" have left deep in the human heart, as well as the feudal thinking by which people are bound and chained, without an iota of freedom, with no will to aspire or persevere, no desire to make progress, remaining instead negative and regressive, entrenched in a slave mentality, and so on—these objective factors have imparted an indelibly filthy and ugly cast to the ideological outlook, ideals, morality, and disposition of humanity. Humans, it would seem, are living in a dark world of terrorism, which none among them seeks to transcend, and none among them thinks of moving on to an ideal world; rather, they are content with their lot in life, to spend their days bearing and raising children, striving, sweating, going about their chores, dreaming of a comfortable and happy family, and dreaming of conjugal affection, of filial children, of joy in their twilight

years as they peacefully live out their lives…. For tens, thousands, tens of thousands of years until now, people have been squandering their time in this way, with no one creating a perfect life, all intent only on mutual slaughter in this dark world, on the race for fame and fortune, and on intriguing against one another. Who has ever sought after God's intentions? Has anyone ever heeded the work of God? All the parts of humanity occupied by the influence of darkness have long since become human nature, and so it is quite difficult to carry out the work of God, and people have even less heart to pay attention to what God has entrusted to them today.

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (3)

Who can truly and completely expend themselves for Me and offer up their all for My sake? You are all half-hearted; your thoughts go around and around, thinking of home, of the outside world, of food and clothing. Despite the fact that you are here before Me, doing things for Me, deep down you are still thinking of your wife, children, and parents at home. Are all these things your property? Why do you not entrust them into My hands? Do you not have sufficient faith in Me? Or is it that you are afraid I will make inappropriate arrangements for you? Why do you always worry about the family of your flesh? You always pine for your loved ones! Do I have a certain place in your heart? You still talk about allowing Me to have dominion within you and occupy your entire being—these are all deceptive lies! How many of you are wholeheartedly committed to the church? And who among you think not of yourselves, but are acting for the sake of the kingdom of today? Think very carefully about this.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 59

You have followed Me all these years, yet have never given Me one iota of loyalty. Instead, you have revolved around the people you love and the things that please you—so much so that at all times, and wherever you go, you keep them close to your hearts and have never abandoned them. Whenever you become eager or passionate about any one thing that you love, it happens while you are following Me, or even while you are listening to My words. Therefore, I say you are using the loyalty that I ask of you to instead be loyal to and cherish your "pets." Though you may sacrifice a thing or two for Me, it does not represent your all, and does not show that it is Me to whom you are truly loyal. You involve yourselves in undertakings about which you are passionate: Some people are loyal to sons and daughters, others to husbands, wives, riches, work, superiors, status, or women. You never feel weary or annoyed toward the things you are loyal to; instead, you grow ever more eager to possess these things in greater quantity, and higher quality, and you never give up. I and My words are always pushed back behind the things you are passionate about. And you have no choice but to rank them last. There are even those who leave this last place for things they are loyal to that they have yet to discover. Never has there been the slightest trace of Me in their hearts. You may think that I ask too much of you or am wrongfully accusing you—but have you ever given any thought to the fact that while you are happily spending time with your family, you have never once been loyal to Me? At times like this, does it not pain you? When your hearts are filled with joy, and you are rewarded for your labors, do you not feel disheartened at not having furnished yourselves with sufficient truth? When have you wept for not having received My approval? You rack your brains and take great pains for the sake of your sons and daughters, yet still you are not satisfied; still you believe that you have not been diligent on their behalf, that you have not

done everything you can for them. Toward Me, however, you have always been remiss and careless; I am only in your memories, but I do not endure in your hearts. My devotion and efforts forever go unfelt by you, and you have never had any appreciation of them. You merely engage in brief reflection and believe that this will suffice. Such "loyalty" is not what I have long yearned for, but that which I have long despised.

—The Word, Vol. 1. The Appearance and Work of God. To Whom Are You Loyal?

It is not Me who is in your thoughts at each and every moment, nor the truth that comes from Me, but rather your husband or wife, your sons, daughters, and the things you eat and wear. You think of how you can gain ever greater, ever higher enjoyment. But even when you have filled your stomach to bursting, are you still not a corpse? Even when, outwardly, you adorn yourselves in such beautiful apparel, are you not still a walking corpse devoid of life? You toil for the sake of your stomach, until your hair is streaked with gray, yet none of you sacrifice a single hair for My work. You are constantly on the go, taxing your body and racking your brain, for the sake of your own flesh, and for your sons and daughters—yet not one of you shows any worry or concern for My intentions. What is it that you still hope to gain from Me?

—The Word, Vol. 1. The Appearance and Work of God. Many Are Called, but Few Are Chosen

Those who follow God must, at the very least, be able to forsake all that they have. God once said in the Bible, "Whoever he be of you that forsakes not all that he has, he cannot be My disciple" (Luke 14:33). What does it mean to forsake all that one has? It means to forsake one's family, to forsake one's work, to forsake all one's worldly entanglements. Is this an easy thing to do? It is very difficult. Without the will to do so, it absolutely cannot be accomplished. When one has the will to forsake, they naturally possess the will to endure hardship. If one cannot endure hardship, they will

not be able to forsake anything, though they may wish to. There are some who, having forsaken their families and distanced themselves from their loved ones, become homesick after performing their duties for a while. If they really cannot bear it, they may run home in secret to have a look, then return to perform their duties. Some who have left their homes to perform their duties cannot help but miss their loved ones on New Year's and other holidays, and when everyone else is asleep at night, they cry in secret. When they are done, they pray to God and feel much better, after which they go on doing their duties. Though these people were able to forsake their families, they are unable to endure great pain. If they cannot even cast off their feelings for these relations of the flesh, how will they be able to truly expend themselves for God? Some people are able to forsake all they have and follow God, forsaking their jobs and their families—but what is their goal in doing this? Some people are trying to gain grace and blessings, and some are like Paul, only pursuing a crown and a reward. Few people forsake all they have in order to gain the truth and life, and to attain salvation. So, which of these pursuits is in line with God's intentions? It is, of course, the pursuit of the truth and gaining life. This is entirely in line with God's intentions, and it is the most important part of believing in God. Can one gain the truth if they cannot let go of worldly things or wealth? Absolutely not. … You will only be able to enter God's kingdom if you can forsake everything that is most important to you to follow God and perform your duty, and to pursue the truth and gain life. What does it mean to enter God's kingdom? It means that you are able to forsake all that you have and follow God, heed His words, and submit to His arrangements, submitting to Him in all things; it means that He has become your Lord and your God. To God, that means you have entered His kingdom, and no matter what disasters befall you, you will have His protection and be able to survive,

and you will be one of the people of His kingdom. God will acknowledge you as His follower, or offer you His promise to perfect you—but as your first step, you must follow Christ. Only thus will you have a part to play in the kingdom's training. If you do not follow Christ and are outside of God's kingdom, God will not acknowledge you. And if God does not acknowledge you, even if you wish to be saved and to gain God's promise and His perfection, will you be able to attain these things? You will not. If you wish to gain God's approval, you must first be qualified to enter His kingdom. If you can forsake all that you have in order to pursue the truth, if you can seek the truth in the performance of your duty, if you can act according to the principles, and if you have true experiential testimony, then you are qualified to enter God's kingdom and to receive His promise. If you cannot forsake all that you have to follow God, you are not even qualified to enter His kingdom, and you have no claim at all to His blessing and His promise. There are many people now who have forsaken all that they have and are performing duties in God's house, yet they will not necessarily be able to gain the truth. One must love the truth and be able to accept it before they can gain it. If one does not pursue the truth, they cannot gain it. Not to mention those who perform their duty in their spare time—their experience of God's work is so limited that gaining the truth will be harder for them. If one does not perform their duty or pursue the truth, they will miss out on the wonderous opportunity to attain God's salvation and perfection. Some people claim to believe in God, but do not perform their duties, and pursue worldly things. Is this forsaking all that they have? If one believes in God in this way, can they follow Him to the very end? Look at the Lord Jesus' disciples: among them were fishermen, peasants, and a tax collector. When the Lord Jesus called to them and said, "Follow Me," they laid down their jobs and followed the Lord. They gave no thought to the issue of their

employment, nor to the problem whether they would have a path of survival in the world afterward, and they followed the Lord Jesus at once. Peter devoted himself wholeheartedly, fulfilling the Lord Jesus' commission until the end and upholding his duty. For his whole life, he pursued the love of God, and in the end, he was perfected by God. There are some people now who cannot even forsake all that they have and yet they wish to enter the kingdom. Are they not dreaming?

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

(Answering questions from brothers and sisters)

(I'm still being constrained by my affection for my family while performing my duty. I often miss them, and it affects the performance of my duty. My state has improved a bit lately, but I still sometimes worry about the great red dragon arresting my family members in order to threaten me, and I'm afraid that I won't be able to stand firm then.) These are groundless fears. When you think about these things, you need to seek the truth for a resolution. You need to understand that whatever circumstances you face, God has orchestrated and arranged it. You must learn to submit to God and be able to seek the truth and stand firm when faced with situations. This is a lesson that people have to learn. You should contemplate often: How are you experiencing God's watering and shepherding during this period of time? What is your actual stature? How should you fulfill the duty of a created being? You have to figure these things out! If you can think about the great red dragon threatening you, then why don't you think about how to enter into the truth? Why don't you contemplate on the truth? (When these thoughts occur to me, I do pray to God and make a commitment that if one day I really come to face these circumstances, I'll stay true to God unto death. But I do fear I won't be able to make it with my small stature.) Then you pray, "God, I fear that I won't be able to make it with my small

stature. I'm scared to death. Please do not do that. You can do it when I have the stature." Is this a good way to pray? (No.) You should pray like this: "God, I'm small in stature and small in faith now, I'm afraid of having to face something; in fact, I don't really believe that all matters and all things are in Your hands. I haven't placed myself in Your hands; what rebellion this is! I'm willing to submit to Your arrangements and orchestrations. Whatever You do, my heart is willing to bear witness for You. I'm willing to stand firm in my witness without disgracing You. Please, do as You will." You need to place your aspirations and what you want to say before God—this is how you produce true faith. If you're hesitant even to pray like this, how small your faith must be! You need to pray like this often. Even if you do pray like this, God will not necessarily respond. God doesn't burden people with more than they can bear, but if you make your attitude and your resolve clear, God will be pleased. When God is pleased, your heart will no longer be disturbed and constrained by this matter. "Things like husband, children, family, property—these are all in God's hands. They mean nothing. The whole universe is in God's hands; isn't my family in His hands, too? What's the use of me worrying about them? I have no say in it, I'm not capable, and I can't shield them. Their fate and everything about them are in God's hands!" You have to have the faith to come before God and pray, resolving firmly and making up your mind to submit to God's arrangements. Then the state within you will change. You won't have any more worries, and you won't feel worried anymore. You won't be exceedingly cautious and brimming with apprehension in everything you do. While everyone else charges forward, you hang back, always wanting to get away—isn't this what a coward does? When God's people perform their duty in the kingdom and created beings perform their duty before the Creator, they should move forward calmly

with a God-fearing heart. They shouldn't be fumbling about, shrinking back, or walking on eggshells. If you know that this state is wrong and worry about it constantly instead of seeking the truth to resolve it, then you're being constrained and bound by it, and you won't be able to fulfill your duty. You want to fulfill your duty as a created being with all your heart, all your mind, and all your strength, but can you achieve this? You can't reach the point of giving all your heart because your heart isn't on your duty—you've at best committed only one-tenth of your heart. Without all your heart, how could you give all your mind and your strength? Your heart isn't on your duty, and all you have is a bit of willingness to perform it. Can you really fulfill your duty with all your heart and mind? You don't have the resolve to practice the truth, so you're bound to be constrained by family and your affection for them. They will bind you hand and foot; they will control your thinking and your heart, and you will fall short of the truth and God's requirements—you will be willing, but lack the strength. So, you must pray before God, understanding God's intentions on the one hand while also knowing where you should stand as a created being; you must take the resolve and the attitude that you ought to have and place them before God. This is the attitude you must have. Why don't other people have these worries? Do you think that other people don't have family or difficulties like these? In fact, everyone has certain fleshly and familial entanglements, but some people are able to resolve them by praying to God and seeking the truth. After a period of seeking, they see through these affections of the flesh and let them go from their heart; then, these things are no longer difficulties for them, and they cannot be controlled or constrained by them. They don't affect their performance of their duties, and so they become liberated. There is a line of God's words in the Bible that says, "Whoever he be of you that forsakes not all that he has, he cannot

be My disciple" (Luke 14:33). What is this forsaking all that one has? What does "all" mean? Things like status, fame and gain, family, friends, and property—all of these are included in the word "all." So what things take up an important place in your heart? For some it's children, for some it's parents, for some it's wealth, and for others it's status, fame and gain. If you treasure these things, then they'll control you. If you don't treasure them and you completely let them go, then they can't control you. It just depends on what your attitude toward them is and on how you handle these things.

You have to understand that no matter what time or what stage God is doing His work, He always needs a portion of people to work with Him. That these people cooperate with God's work or cooperate in spreading the gospel is predestined by Him. So does God have a commission for each person He's predestined? Everyone has a mission and a responsibility; everyone has a commission. When God gives you a commission, this becomes your responsibility. You need to take up this responsibility; it is your duty. What is duty? It's the mission that God has given you. What is a mission? (God's commission is man's mission. One's life should be lived for God's commission. This commission is the only thing in their heart, and they shouldn't live for anything else.) God's commission is man's mission; this is the correct understanding. People who believe in God have been put on earth to complete God's commission. If all you pursue in this life is to climb the social ladder, amass wealth, live a good life, enjoy being close to family, and revel in fame, gain, and status—if you gain social status, your family becomes prominent, and everyone in your family is safe and sound—but you ignore the mission God has given you, is there any value to this life you're living? How will you answer to God after you die? You won't be able to, and this is the greatest rebellion; it is the greatest sin! Which of you is performing your duty in God's house right now by accident? Whatever

background you came from to perform your duty, none of it was by chance. This duty can't be performed by just finding a few believers at random; this was something predestined by God before the ages. What does it mean for something to be predestined? What specifically? It means that in His entire management plan, God long ago planned how many times you would be on earth, which lineage and which family you would be born into during the last days, what the circumstances of this family would be, whether you would be male or female, what your strengths would be, what level of education you would have, how articulate you would be, what your caliber would be, and what you would look like. He planned the age that you would come to God's house and begin performing your duty and what duty you would perform at what time. God predestined each step for you early on. When you weren't yet born and when you came to earth in your last several lives, God had already arranged for you what duty you would be performing in this final stage of work. This is certainly no joke! The fact that you're able to hear a sermon here was preordained by God. This is not to be taken lightly! Additionally, your height, your appearance, what your eyes look like, your figure, the state of your health, what your life experiences are and which duties you're capable of taking on at a certain age, and what sort of caliber and ability you possess—these were preordained for you by God long ago, and are certainly not being arranged now. God has long since preordained them for you, which is to say, if He intends to use you, He will have already prepared you before giving you this commission and this mission. So is it acceptable for you to run from it? Is it acceptable for you to be halfhearted about it? Both are unacceptable; that would be letting God down! It's the worst kind of rebellion for people to forsake their duty. It is a heinous deed. God labored thoughtfully and earnestly, preordaining since time immemorial for you to make it to today

and be given this mission. Isn't this mission your responsibility then? Isn't it what gives value to living this life of yours? If you don't complete the mission that God gives to you, you lose the value and meaning of living; it's as if you've lived in vain. God arranged the right conditions, environment, and background for you. He bestowed on you this caliber and ability, prepared you to live to this age, and prepared you to have all the qualifications you would need to perform this duty of yours, He has arranged all of this for you, and yet you're not diligently performing this duty. You can't withstand temptation and you choose to escape, always looking to live a good life and pursue worldly things. You take the gift and ability that God has given you and serve Satan with it, living for Satan. How does this make God feel? With His hopes for you let down like this, would He not loathe you? Would He not hate you? He would unleash great wrath upon you. And would this matter be considered settled then? Could it be as simple as you imagine? Do you think that if you don't complete your mission in this life, it all ends with your death? It doesn't end there; your soul will then be in peril. You didn't perform your duty, you didn't accept God's commission, and you fled God's presence. Things have become dire. Where can you run to? Can you escape from God's hands? How does God classify this kind of person? (These are people who have betrayed Him.) How does God define people who have betrayed Him? How does God classify people who have run from His seat of judgment? These are people who will suffer perdition and be destroyed. There will never be another life or another rebirth for you, and God will not possibly grant you any other commission. There is no longer any mission for you, and you have no chance to receive salvation. This is serious trouble! God will say: "This person has escaped before My eyes once, escaping from My seat of judgment and My presence. They did not carry out their mission or

complete their commission. Their life ends here. It is over; it has come to a close." What a tragedy this is! For you to be able to perform your duty in God's house today, whether it's big or small, whether it's physical or mental, and whether it's handling external issues or internal work, no one's performing of their duty is happening by accident. How could this be your choice? This is all led by God. It's only because of God's commissioning you that you're moved like this, you have this sense of mission and responsibility, and you can perform this duty. There are so many among nonbelievers with good looks, knowledge, or talent, but does God favor them? No, He doesn't. God did not select them, and He favors only the lot of you. He has all of you undertake every kind of role, perform all kinds of duties, and take up different kinds of responsibilities in His management work. When God's management plan finally comes to an end and is achieved, what a glory and a privilege this will be! So then, when people suffer a little hardship while they perform their duty today; when they have to give some things up, expend themselves a little, and pay a certain price; when they lose their status and their fame and gain in the world; and when these things are all gone, it seems like it's all been taken from them by God, but they've gained something more precious and more valuable. What have people gained from God? They've gained the truth and life by performing their duty. Only when you've fulfilled your duty, you've completed God's commission, you live your whole life for your mission and the commission God's given you, you have a beautiful testimony, and you live a life that has value—only then are you a real person! And why do I say you're a real person? Because God has selected you and had you perform your duty as a created being within His management. This is the greatest value and the greatest meaning in your life.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

When you have heard many sermons, many truths, and many of God's words, and you have already ascertained that this path is the correct one, and the right path in life, what do you need at this time? You need to ask God to arrange a suitable environment for you that is edifying and helpful for your life and can make you grow in life. This environment may not be very comfortable—one's flesh must endure hardship, and one must renounce and let go of many things. This is something that you have all experienced by now. For example, say that you were persecuted and unable to return home, to see or get in touch with your children or spouse, to meet with your relatives or friends, or to receive any news from them. In the dead of night, you would begin to think about home: "How is my father doing? He's old, and I have no way to honor him. My mother is in poor health, and I don't know how she's doing now." Wouldn't you always be thinking about these matters? If your heart is always constrained by such things, what consequences will it bear on the performance of your duty? It is beneficial to your life progress if you do not get mixed up or concern yourself so much with worldly, fleshly matters. Your thinking and worrying will not serve any function; these matters are all in the hands of God, and you cannot change the fates of your family members. You must understand that your top priority as a believer in God is to be considerate of His intentions, to do your duty, to gain true faith, to enter the reality of God's words, to grow in life, and to gain the truth. This is what matters most. On the surface, it seems as if people actively forsake the world and their families, but what is actually going on? (It is God who holds sovereignty over and orchestrates this.) It is orchestrated by God; it is He who prevents you from seeing your family. To put it more aptly, God deprives you of them. Aren't these the most practical words? (They are.) People always say that God holds sovereignty over and arranges things, so how does He hold

sovereignty over this matter? He brings you out of your home, not letting your family turn into a burden that encumbers you. So, where does He take you? He takes you to an environment where there are no entanglements of the flesh, where you cannot see your loved ones. When you worry about them, and want to do something for them, you cannot, and when you want to offer your filial piety, you cannot. They cannot entangle you anymore. God has moved you away from them, and deprived you of all these entanglements, otherwise you would still be filial to them, render service for them, and slave away for them. Is God moving you away from all these external entanglements a good or bad thing? (A good thing.) It is something good, and there is no need to regret it. Since it is a good thing, what should people do? People should thank God, saying: "God loves me so much!" One cannot overcome the bondage of affection on their own, because people's hearts are all constrained by affection. They all wish to be united with their family, for their whole family to gather together, with everyone safe, healthy, and happy, and to spend every day like this, without ever separating. But there is a bad side to this. You will devote all of your life's energy and efforts, your youth, your greatest years, and all the best parts of your life to them; you will give your whole life for the sake of your flesh, family, loved ones, work, fame and gain, and all kinds of complicated relationships, and you will consequently completely destroy yourself. So, how does God love man? God says: "Don't destroy yourself in this mud pit. If both of your feet are stuck, you won't be able to pull yourself out no matter how you exhaust yourself. You don't have the stature or the bravery, not to mention the faith. I will bring you out Myself." This is what God does, and He does not discuss it with you. Why doesn't God ask for people's opinions? Some people say: "God is the Creator, He does whatever He wants. Humans are like ants and bugs, they are nothing in the eyes of

God.” This is how things are, but is that how God treats people? No, it isn’t. God expresses so many truths and gifts them to man, enabling people to be cleansed of their corruption, and to gain a new life from Him. God’s love for man is so great. These are all things that people can see. God has intentions for you, His purpose in bringing you here is to make you embark on the correct path in life, to live out a life of meaning, a path that you would not be able to choose on your own. People’s subjective wish is to spend their lifetime safe and sound, and even if they don’t make a fortune, at least they want to be united with their family forever, and enjoy this kind of familial happiness. They don’t understand how to be considerate of God’s intentions, nor do they understand how to give thought to their future destinations or to God’s intention to save humanity. But God does not make a fuss over their lack of understanding, and He does not need to say too much to them, because they don’t understand, their stature is too small, and any discussion would only reach an impasse. Why would it reach an impasse? Because the great matter of God’s management plan to save humanity is not something that people can understand with just one or two sentences of explanation. Since that is the case, God makes decisions and acts directly, until the day comes when people eventually understand.

When God takes some of His chosen people out of the adverse environment of mainland China, His goodwill is in this, which everyone can now see. In regard to this matter, people must often show gratitude and thank God for showing them grace. You have emerged from that family environment, broken away from all the complicated interpersonal relationships of the flesh, and extricated yourself from all worldly and fleshly entanglements. God has brought you out of a complex snare and into His presence and into His house. God says: “It is peaceful here, this place is very good, and it is well-suited for your growth. This is where God’s words

and guidance are, and where the truth reigns. God's intention to save humanity lies here, and the work of salvation is centered here. So, grow to your heart's content here." God brings you into this kind of environment, an environment that may not contain the comfort of your loved ones, where your children are not around to care for you when you get sick, and where there is no one for you to confide in. When you are by yourself, and you think about the suffering and difficulties of your flesh and everything you will face in the future, in those times, you will feel alone. Why will you feel alone? One objective reason is that people are too small in stature. What is the subjective reason? (People do not completely let go of their fleshly loved ones.) That's right, it is that people are unable to let go of them. People who live in the flesh take as pleasures the various relationships and family bonds of the flesh. They believe that people can't live without their loved ones. Why is it that you do not think of how you came into the world of man? You came alone, originally without relations to others. God brings people here one by one; when you came, you were, in fact, alone. You did not feel alone at that time, so why do you feel alone when God brings you here now? You think that you are missing a partner that you can confide in, whether it be your children, your parents, or your other half—your husband or wife—and so, you feel alone. Then, when you feel alone, why don't you think of God? Is God not a companion to man? (Yes, He is.) When you feel the most suffering and sadness, who can truly comfort you? Who can truly resolve your difficulties? (God can.) Only God can truly resolve people's difficulties. If you are sick, and your children are by your side, pouring you drinks, and waiting on you, you will feel quite happy, but in time your children will get fed up and no one will be willing to wait on you. In times like those you will feel truly alone! So now, when you think that you have no partner, is that really true? It is actually not, since God is always keeping

you company! God does not leave people; He is someone they can rely on and find shelter in at all times, and their only confidant. So, no matter what difficulties and suffering befall you, no matter what grievances, or matters of negativity and weakness you are confronted with, if you come before God and pray at once, His words will give you comfort, and resolve your difficulties and all your different problems. In an environment like this, your loneliness will become the basic condition for experiencing God's words and gaining the truth. As you experience, you will slowly come to think: "I am still living a good life after leaving my parents, a fulfilling life after leaving my husband, and a peaceful and joyous life after leaving my children. I am no longer empty. I will no longer rely on people, I will rely on God instead. He will provide for me and help me at all times. Although I cannot touch Him or see Him, I know that He is by my side at all times, and in all places. As long as I pray to Him, as long as I call on Him, He will move me, and make me understand His intentions and see the proper path." At that time, He will truly become your God, and all of your problems will be resolved.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Some people want to both understand and obtain the truth; they want to expend themselves for God, but they cannot let go of anything. They cannot let go of their futures, they cannot let go of the comforts of the flesh, they cannot let go of their family togetherness, their children and their parents, nor can they let go of their intents, their objectives, or their desires. No matter what befalls them, they always put themselves, their own affairs, and their own selfish desires first, and put the truth last; satisfying the interests of the flesh and their satanic, corrupt dispositions takes first place, and practicing God's word and satisfying God is secondary and takes last place. Can such people meet with God's approval? Can they ever enter into

the truth reality, or satisfy God's intentions? (They never can.) Is it following the way of God if, to all appearances, you have done your duty and have not been idle, but your corrupt disposition has not been fixed in the least? (It is not.) You all understand these things, but when it comes to putting the truth into practice, it's hard work. Your suffering and paying the price must be spent on practicing the truth, not on abiding by regulations and following processes. It is worth it no matter how much you suffer for the truth, and the suffering you endure for practicing the truth to satisfy God's intentions is acceptable to Him and approved of by Him.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

If you can devote your heart, body, and all of your genuine love to God, place them before Him, be completely submissive toward Him, and be absolutely considerate of His intentions—not for the flesh, not for family, and not for your own personal desires, but for the interests of God's household, taking God's word as the principle and foundation in everything—then by doing so, your intentions and your perspectives will all be in the right place, and you will then be a person before God who receives His praise. The people God likes are those who are absolute toward Him; they are the ones who can be devoted solely to Him. Those whom God loathes are the ones who are half-hearted toward Him and who rebel against Him. He loathes those who believe in Him and always want to enjoy Him while yet being unable to completely expend themselves for His sake. He loathes those who say they love Him but who rebel against Him in their hearts; He loathes those who use eloquent, flowery words to engage in deception. Those who are not genuinely dedicated to God or who have not truly submitted before Him are treacherous and overly arrogant by nature. Those who cannot be genuinely submissive in front of the normal, practical God are even more arrogant, and they especially are the dutiful progeny of the

archangel. People who truly expend themselves for God dedicate their entire being to Him and put themselves before Him; they can submit to all of His words and work, and are able to put His words into practice. They can accept God's words and take them as the foundation of their existence, and they are able to search earnestly within God's words to find out which parts to practice. Such are people who truly live before God.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Truly Love God Are Those Who Can Submit Absolutely to His Practicality

Man must pursue to live out a life of meaning, and should not be satisfied with his current circumstances. To live out the image of Peter, he must possess the knowledge and experiences of Peter. Man must pursue things that are higher and more profound. He must pursue a deeper, purer love of God, and a life that has value and meaning. Only this is life; only then will man be the same as Peter. You must focus on being proactive toward your entry on the positive side, and must not passively allow yourself to backslide for the sake of momentary ease while ignoring more profound, more specific, and more practical truths. Your love must be practical, and you must find ways to free yourself from this depraved, carefree life that is no different from an animal's. You must live out a life of meaning, a life of value, and you must not fool yourself or treat your life like a toy to be played with. For everyone who aspires to love God, there are no unobtainable truths and no justice for which they cannot stand firm. How should you live your life? How should you love God, and use this love to satisfy His intentions? There is no greater matter in your life. Above all, you must have such aspirations and perseverance, and should not be like those who are spineless, those who are weaklings. You must learn how to experience a meaningful life and experience meaningful truths, and should not treat yourself perfunctorily in that way. Without you realizing it, your

life will pass you by; after that, will you have another opportunity to love God? Can man love God after he is dead? You must have the same aspirations and conscience as Peter; your life must be meaningful, and you must not play games with yourself. As a human being, and as a person who pursues God, you must be able to carefully consider how you treat your life, how you should offer yourself to God, how you should have a more meaningful faith in God, and how, since you love God, you should love Him in a way that is more pure, more beautiful, and more good. … You must suffer hardship for the truth, you must give yourself to the truth, you must endure humiliation for the truth, and to gain more of the truth you must undergo more suffering. This is what you should do. You must not throw away the truth for the sake of a peaceful family life, and you must not lose your life's dignity and integrity for the sake of momentary enjoyment. You should pursue all that is beautiful and good, and you should pursue a path in life that is more meaningful. If you lead such a vulgar life, and do not pursue any objectives, do you not waste your life? What can you gain from such a life? You should forsake all enjoyments of the flesh for the sake of one truth, and should not throw away all truths for the sake of a little enjoyment. People like this have no integrity or dignity; there is no meaning to their existence!

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

Today, you do not believe the words I say, and you pay no attention to them; when the day comes for this work to spread and you see the entirety of it, you will regret, and at that time you will be dumbfounded. There are blessings, yet you do not know to enjoy them, and there is the truth, yet you do not pursue it. Do you not bring contempt upon yourself? Today, although the next step of God's work has yet to begin, there is nothing exceptional

about the demands that are made of you and what you are asked to live out. There is so much work, and so many truths; are they not worthy of being known by you? Is God's chastisement and judgment incapable of awakening your spirit? Is God's chastisement and judgment incapable of making you hate yourself? Are you content to live under the influence of Satan, with peace and joy, and a little fleshly comfort? Are you not the lowliest of all people? None are more foolish than those who have beheld salvation but do not pursue to gain it; these are people who gorge themselves on the flesh and enjoy Satan. You hope that your faith in God will not entail any challenges or tribulations, or the slightest hardship. You always pursue those things that are worthless, and you attach no value to life, instead putting your own extravagant thoughts before the truth. You are so worthless! You live like a pig—what difference is there between you, and pigs and dogs? Are those who do not pursue the truth, and instead love the flesh, not all beasts? Are those dead ones without spirits not all walking corpses? How many words have been spoken among you? Has only a little work been done among you? How much have I provided among you? So why have you not gained it? What do you have to complain of? Is it not the case that you have gained nothing because you are too in love with the flesh? And is it not because your thoughts are too extravagant? Is it not because you are too stupid? If you are incapable of gaining these blessings, can you blame God for not saving you? What you pursue is to be able to gain peace after believing in God, for your children to be free from illness, for your husband to have a good job, for your son to find a good wife, for your daughter to find a decent husband, for your oxen and horses to plow the land well, for a year of good weather for your crops. This is what you seek. Your pursuit is only to live in comfort, for no accidents to befall your family, for the winds to pass you by, for your face to be untouched by grit,

for your family's crops to not be flooded, for you to be unaffected by any disaster, to live in God's embrace, to live in a cozy nest. A coward such as you, who always pursues the flesh—do you have a heart, do you have a spirit? Are you not a beast? I give you the true way without asking for anything in return, yet you do not pursue. Are you one of those who believe in God? I bestow real human life upon you, yet you do not pursue. Are you no different from a pig or a dog? Pigs do not pursue the life of man, they do not pursue being cleansed, and they do not understand what life is. Each day, after eating their fill, they simply sleep. I have given you the true way, yet you have not gained it: You are empty-handed. Are you willing to continue in this life, the life of a pig? What is the significance of such people being alive? Your life is contemptible and ignoble, you live amid filth and licentiousness, and you do not pursue any goals; is your life not the most ignoble of all? Do you have the gall to look upon God? If you continue to experience in this way, will you not acquire nothing? The true way has been given to you, but whether or not you can ultimately gain it depends on your own personal pursuit.

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

Now is the time when My Spirit performs great work, and the time when I commence My work among the Gentile nations. More than that, it is the time when I classify all created beings, putting each one into their respective category, so that My work may proceed more swiftly and effectively. And so, what I ask of you is still that you offer up your whole being to all My work, and, furthermore, that you clearly discern and make certain of all the work I have done in you, and put all your strength into My work so it can become more effective. This is what you must understand. Desist from fighting amongst yourselves, looking for a way back, or

seeking fleshly comforts, which would delay My work, and delay your wonderful future. Far from protecting you, doing so would bring destruction upon you. Wouldn't this be foolish of you? That which you greedily enjoy today is the very thing that is ruining your future, whereas the pain you suffer today is the very thing that is protecting you. You must be clearly aware of these things, so as to avoid falling prey to temptations from which you will be hard put to extricate yourself, and to evade blundering into the dense fog and being unable to find the sun. When the dense fog clears, you will find yourself amid the judgment of the great day.

—The Word, Vol. 1. The Appearance and Work of God. The Work of Spreading the Gospel Is Also the Work of Saving Man

Today, I love whomever can follow My will, whomever can show consideration for My burdens, and whomever can give their all for Me with a true heart and sincerity. I will constantly enlighten them, and not let them slip away from Me. I often say, "To those who sincerely expend for Me, I shall surely bless you greatly." What does "bless" refer to? Do you know? In the context of the current work of the Holy Spirit, it refers to the burdens I give to you. For all who are able to carry a burden for the church, and who sincerely offer themselves up for My sake, their burdens and their earnestness are both blessings that come from Me. In addition, My revelations to them are also a blessing from Me.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 82

I am now walking abroad amongst My people and I live in their midst. Today, those who bear genuine love for Me—such people are blessed. Blessed are those who submit to Me, they will surely stay in My kingdom. Blessed are those who know Me, they will surely wield power in My kingdom. Blessed are those who seek after Me, they will surely escape from

Satan's bonds and enjoy My blessings. Blessed are those who are able to rebel against themselves, they will surely enter into My possession and inherit My kingdom's bounty. Those who run around for Me I will remember, those who make expenditures for Me I will joyfully embrace, and to those who make offerings to Me I will grant enjoyments. Those who find enjoyment in My words I will bless; they will surely be the pillars that hold up the ridgepole in My kingdom, they will surely have matchless abundance in My house, and no one can compare with them. Have you ever accepted the blessings that you were given? Have you ever sought the promises that were made for you? You will surely, under the guidance of My light, break through the stranglehold of the forces of darkness. You will surely not, in the midst of darkness, lose the guidance of My light. You will surely be the masters of all creation. You will surely be overcomers before Satan. You will surely, at the downfall of the kingdom of the great red dragon, stand up amid the myriad throngs as proof of My victory. You will surely stand firm and unwavering in the land of Sinim. Through the sufferings you endure, you will inherit My blessings, and will surely radiate My glory throughout the entire universe.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 19

Related Experiential Testimonies

Believers Must Not Be Unequally Yoked Together with Unbelievers

I've Chosen the Right Path

Escaping My Family Cage

Related Hymns

Give All of Yourself Up to God's Work

You Should Forsake All for the Truth

People Should Seek to Live Out a Meaningful Life

6. How to resolve the problem of treating people according to one's feelings

Words of Almighty God of the Last Days

What are feelings, in essence? They are a kind of corrupt disposition. The manifestations of feelings can be described using several words: favoritism, unprincipled protection of others, maintenance of physical relationships, and partiality; these are what feelings are. What are the likely consequences of people's having feelings and living by them? Why does God most loathe people's feelings? Some people are always constrained by their feelings, they cannot put the truth into practice, and though they wish to submit to God, they cannot, so they feel tormented by their feelings. There are many people who understand the truth but cannot put it into practice; this, too, is because they are constrained by feelings. For example, some people leave their homes to perform their duties, but they are always thinking about their family, day and night, and they cannot perform their duties well. Is this not a problem? Some people have secret crushes, and there is only a place for that person in their hearts, which affects their performance of their duties. Is this not a problem? Some people admire and idolize others; they won't listen to anyone except for that person, to the extent that they don't even listen to what God says. Even if someone else fellowships the truth with them, they won't accept it; they only listen to that person's words, to their idol's words. Some people have an idol in their hearts, and they do not permit other people to speak about or touch their idol. If anyone talks about their idol's problems, they become angry and have to defend their idol and turn that person's words around. They won't allow their idol to suffer an injustice undefended and they do everything in their power to protect their idol's reputation; through their words, their

idol's wrongs become right, and they do not let people speak true words or expose them. This is not justice; these are called feelings. Are feelings only directed toward one's family? (No.) Feelings are quite broad; they are a kind of corrupt disposition, they are not just about fleshly relationships between family members, they are not limited to that scope. They can also involve your superior, or someone who has shown you favor or helped you, or someone who has the closest relationship with you or who gets along with you, or your fellow townsman or friend, or even someone you admire —this is not fixed. Then is casting off feelings merely as simple as not thinking about your parents or family? (No.) Is it so easy to cast off feelings? When most people reach their 30s and can live independently, they don't miss home as much, and by their 40s, this becomes completely normal. When people have not yet reached adulthood, they feel very homesick and cannot leave their parents because they do not yet possess the ability to survive independently. Missing your family and missing your parents is normal. It's not a matter of feelings. It's when your attitude and viewpoint about doing things get adulterated with feelings that it becomes a matter of feelings.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What Is the Truth Reality?

What issues relate to feelings? First is how you evaluate your own family members, and how you approach the things they do. "The things they do" here naturally include when they disrupt and disturb the church's work, when they pass judgment on people behind their backs, when they engage in some of the practices of disbelievers, and so on. Can you approach these things impartially? When it is necessary for you to write an evaluation of your family members, can you do so objectively and impartially, putting your own feelings aside? This relates to how you approach your family members. Furthermore, do you harbor feelings

toward those who you get along with or who previously helped you? Are you able to view their actions and comportment in an objective, impartial, and accurate way? If they disrupt and disturb the work of the church, will you be able to promptly report or expose them after you find out about it? Also, do you harbor feelings toward those who are relatively close to you, or who share similar interests with you? Do you possess an impartial and objective evaluation, definition, and way of dealing with their actions and behavior? Suppose that these people, who you have a sentimental connection with, are handled by the church according to the principles, and the outcome of this isn't in line with your own notions—how would you approach this? Would you be able to obey? Would you secretly continue to be entangled with them, and would you be misled by them and even incited by them to make excuses for them, justify them, and defend them? Would you come to the aid of and take a bullet for those who have helped you, while disregarding the truth principles and ignoring the interests of God's house? Aren't these various issues to do with feelings? Some people say, "Don't feelings only relate to relatives and family members? Isn't the scope of feelings just your parents, brothers and sisters, and other family members?" No, feelings include a wide scope of people. Forget about impartially evaluating their own family members—some people aren't even capable of evaluating their good friends and buddies impartially, and they twist the facts when they speak about these people. For example, if their buddy doesn't attend to his proper work and always engages in crooked and wicked practices in his duty, they will describe him as quite playful, and say that his humanity is immature and not yet stable. Aren't there feelings within these words? This is speaking words that are laden with feelings. If someone who has no connection to them doesn't attend to their proper work and engages in crooked and wicked practices, they will have harsher things

to say about them, and may even condemn them. Is this not a manifestation of speaking and acting based on feelings? Are people who live by their feelings impartial? Are they upstanding? (No.) What is wrong with people who speak according to their feelings? Why can't they treat others fairly? Why can't they speak based on the truth principles? People who are double-tongued and never base their words on facts are wicked. Not being impartial when one speaks, always speaking according to one's feelings and for one's own sake, and not according to the truth principles, not thinking of the work of God's house, and just protecting one's personal feelings, fame, gain, and status—this is the character of antichrists. This is how antichrists speak; everything they say is wicked, disturbing, and disruptive. People who live among the preferences and interests of the flesh live among their feelings. People who live by their feelings are those who do not accept or practice the truth at all. Those who speak and act based on their feelings have no truth reality at all. If such people become leaders, they will undoubtedly be false leaders or antichrists. Not only are they incapable of doing real work, they may also engage in various evil deeds. They will definitely be eliminated and punished.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (2)

How does acting based on one's feelings manifest? The most common manifestation is when people always defend and stick up for anyone who has been kind to them, or that they are close with. For instance, say that your friend is exposed for doing something bad and you defend them by saying: "He wouldn't do something like that, he's a good person! He must have been framed." Is this statement fair? (No.) This is acting and speaking based on one's feelings. To give another example, suppose that you get into a bit of a conflict with someone and you come to dislike them, and when

they say something that is correct and in line with the principles, you don't want to listen, what is this a manifestation of? (Not accepting the truth.) Why can't you accept the truth? You know in your heart that what they said was right, but because you have a bias against them, you don't want to listen, even though you know that they're correct. What problem is this? (Being dominated by one's feelings.) This is laden with feelings. Some people are easily swayed by their personal preferences and emotions. If they do not get along with someone, no matter how well or correctly that person speaks, they won't listen. And if they get along well with someone, they are willing to listen to whatever they have to say, regardless of whether it is right or wrong, or whether it accords with the truth. Is this not being easily swayed by one's personal preferences and emotions? With such a disposition, can a person speak and act rationally? Can they accept the truth and submit to it? (No.) Because they are constrained by feelings and easily swayed by their emotions, it affects their adherence to the truth principles in their actions. It also affects them accepting and submitting to the truth. So, what is affecting their ability to practice and submit to the truth? By what are they constrained? Their feelings and emotions. It is these things that constrain and bind them. If you put personal relationships and self-interest first instead of the truth, then feelings are obstructing you from accepting the truth. Therefore, you must not act or speak based on feelings. Regardless of whether your relationship with someone is good or bad, or whether their words are gentle or stern, as long as what they say aligns with the truth, you should listen and accept it. This is the attitude of accepting the truth. If you say, "His fellowship accords with the truth and he also has experience, but he is too brash and arrogant, and it's unpleasant and uncomfortable to watch. So, even if he is right, I won't accept it," what kind of disposition is this? Specifically speaking, it is a feeling. When you

approach people and things based upon your own preferences and emotions, this is a feeling, and this all falls under the category of feelings. Things to do with feelings belong to corrupt dispositions. Corrupt human beings all have feelings, and they are all constrained by their feelings to varying degrees. If a person cannot accept the truth, it will be difficult for them to resolve the problem of feelings. Some people shield false leaders, protect antichrists, and speak up for and defend evil people. There are feelings involved in all of these cases. Of course, in some cases, those people are just acting in that way due to their evil nature. These problems need to be fellowshipped about frequently in order for you to gain clarity on them. Some people may say, "I just have some feelings toward my family and friends, but not toward anyone else." This statement is not accurate. If others show you even some small favor, you will develop feelings toward them. There will be varying degrees of closeness and depth, but they are feelings nonetheless. If people do not resolve their feelings, it will be difficult for them to practice the truth and achieve submission to God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Path of Resolving a Corrupt Disposition

Some people are extremely sentimental. Every day, in all that they say, and in all of the ways they behave toward others, they live by their feelings. They feel affection for this person and that person, and they spend their days engaged in the niceties of affection. In everything they encounter, they live in the realm of feelings. When such a person's nonbelieving relative dies, they will cry for three days and not allow the body to be buried. They still have feelings for the deceased and their feelings are too acute. You could say that feelings are this person's fatal flaw. They are constrained by their feelings in all matters, they are incapable of practicing the truth or acting according to principle, and they are often prone to rebel against God.

Feelings are their greatest weakness, their fatal flaw, and their feelings are entirely able to bring them to ruin and destroy them. People who are overly sentimental are incapable of putting the truth into practice or submitting to God. They are preoccupied with the flesh and they are foolish and muddleheaded. It is that sort of person's nature to be very sentimental, and they live by their feelings.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Know Man's Nature

Normal interpersonal relationships are established upon the foundation of turning one's heart toward God, not through human effort. If God is absent from a person's heart, then their relationships with other people are merely relationships of the flesh. They are not normal, they are lustful indulgences, and they are hated and loathed by God. If you say that your spirit has been moved, but you are only willing to fellowship with people whom you like and respect, and you are biased against and refuse to speak with people whom you dislike when they come to seek from you, this is even more proof that you are ruled by your feelings and that you do not have a normal relationship with God at all. It shows that you are attempting to fool God and cover up your own ugliness. You may be able to share some of your knowledge, but if your intents are wrong, then everything you do is only good by human standards, and God will not praise you. Your actions will be driven by your flesh, not by God's burden. You are only fit for God's use if you are able to quiet your heart before Him and have normal interactions with all those who love Him. If you can do that, then no matter how you interact with others, you will not be acting out a philosophy for worldly dealings, you will be considering God's burden and living before Him.

—The Word, Vol. 1. The Appearance and Work of God. It Is Very Important to Establish a Normal Relationship With God

In everything you do, you must examine whether your intentions are correct. If you are able to act according to the requirements of God, then your relationship with God is normal. This is the minimum standard. Look into your intentions, and if you find that incorrect intentions have arisen, be able to rebel against them and act according to the words of God; thus will you become someone who is right before God, which in turn demonstrates that your relationship with God is normal, and that all that you do is for God's sake, not your own. In all you do and all you say, be able to set your heart right and be righteous in your actions, and do not be led by your feelings, nor act according to your own will. These are principles by which believers in God must conduct themselves.

—The Word, Vol. 1. The Appearance and Work of God. How Is Your Relationship With God?

How does God require people to treat others? (He asks that we treat people fairly.) What does fairness mean? It means treating people according to the truth principles, not according to their appearance, identity, status, how knowledgeable they are, or one's own preferences or feelings toward them. Then why is it fair to treat people according to the truth principles? There are many who do not understand this, and they need to understand the truth in order to do so. Is fairness as understood by nonbelievers true fairness? Absolutely not. Only with God can there be righteousness and fairness. Only in the requirements the Creator has of His created beings is there fairness, can God's righteousness be revealed. Therefore, fairness can only come from treating people according to the truth principles. What should you require of people in the church and how should you treat them? Whatever duty they can perform is what should be arranged for them to perform—and if they are incapable of performing a duty, and even cause disturbances, then, if they merit being cleared out, they should be cleared out, even if they have a good relationship with you. This is fairness, this is

what is included in the principles of treating others fairly. This has to do with the principles of conduct.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Those Who Understand the Truth Have Spiritual Understanding

By what principle do God's words ask that people treat others? Love what God loves, and hate what God hates: This is the principle that should be adhered to. God loves those who pursue the truth and are able to follow His will; these are also the people that we should love. Those who are not able to follow God's will, who hate and rebel against God—these people are detested by God, and we should detest them, too. This is what God asks of man. If your parents do not believe in God, if they know full well that faith in God is the right path, and that it can lead to salvation, yet remain unreceptive, then there is no doubt that they are people who are averse to and hate the truth, and that they are people who resist and hate God—and God naturally abhors and hates them. Could you abhor such parents? They oppose and revile God—in which case they are surely demons and Satans. Could you hate and curse them? These are all real questions. If your parents prevent you from believing in God, how should you treat them? As is asked by God, you should love what God loves, and hate what God hates. During the Age of Grace, the Lord Jesus said, "Who is My mother? And who are My brothers?" "For whoever shall follow the will of My Father which is in heaven, the same is My brother, and sister, and mother." These words already existed back in the Age of Grace, and now God's words are even more clear: "Love what God loves, and hate what God hates." These words cut straight to the point, yet people are often unable to grasp their true meaning.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Recognizing One's Own Misguided Views Can One Truly Transform

How did Job treat his children? He just fulfilled his responsibility as a father, sharing the gospel and fellowshipping on the truth with them. However, whether or not they listened to him, whether or not they obeyed, Job didn't force them to believe in God—he didn't drag them kicking and screaming, or interfere in their lives. Their ideas and opinions were different to his own, so he did not interfere with what they did, and did not interfere with what sort of path they were taking. Did Job seldom speak to his children about believing in God? He certainly would have had enough words with them about this, but they refused to listen, and did not accept them. What was Job's attitude toward that? "I have fulfilled my responsibility; as for what kind of path they take, that is up to what they choose, and it is up to God's orchestrations and arrangements. If God does not work on them, or move them, I will not try to force them." Therefore, Job did not pray for them before God, or cry tears of anguish over them, or fast for them or suffer in any way at all. He did not do these things. Why did Job not do any of these things? Because none of these were ways of submitting to God's sovereignty and arrangements; they all came out of human ideas and were ways of actively forcing matters. When Job's children would not take the same path as he did, this was his attitude; so when his children died, what was his attitude? Did he cry or not? Did he vent his feelings? Did he feel hurt? The Bible contains no record of any of these things. When Job saw his children die, did he feel heartbroken or sad? (He did.) Speaking in terms of the affection he felt for his children, he certainly did feel that little bit of sadness, but he still submitted to God. How was his submission expressed? He said: "These children were given to me by God. Whether or not they believed in God, their lives are in God's hands. If they had believed in God, and God wanted to take them away, He would still have done so; if they had not believed in God, they still would

have been taken away if God had said they would be taken away. All of this is in God's hands; otherwise, who could take people's lives away?" In short, what is this to be taken to mean? "Jehovah gave, and Jehovah has taken away; blessed be the name of Jehovah" (Job 1:21). He maintained this attitude in the way he treated his children. Whether they were alive or dead, he continued to have this attitude. His method of practice was correct; in every way he practiced, in the viewpoint, attitude and state with which he treated everything, he was always in a position and state of submitting, waiting, seeking, and then achieving knowledge. This attitude is very important. If people never have this kind of attitude in anything they do, and have especially strong personal ideas and place personal intentions and benefit before all else, then are they really submitting? (No.) In such people genuine submission cannot be seen; they are unable to achieve genuine submission.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Principles of the Practice of Submitting to God

You must show strength and backbone, and stand firm in your testimony to Me; rise up and speak on My behalf, and fear not what other people might say. Just satisfy My intentions, and do not let anyone constrain you. What I reveal to you must be followed in accordance with My intentions, and cannot be delayed. How do you feel deep down? You are uncomfortable, are you not? You will understand. Why are you unable to stand up and speak on My behalf, while taking My burden into consideration? You insist on engaging in petty scheming, but I see everything clearly. I am your support and your shield, and all is in My hands. What, then, are you afraid of? Are you not being too sentimental? You must cast aside your feelings as soon as you can; I do not act out of feelings, but exercise righteousness instead. If your parents do anything that

is of no benefit to the church, they cannot escape. My intentions have been revealed to you, and you may not ignore them. Rather, you must focus all of your attention on them, and cast everything else aside to follow wholeheartedly. I will always keep you in My hands. Do not always be timid and subject to the constraints of your husband or wife; you must allow My will to be carried out.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 9

Countries are in great chaos, because God's rod has begun to play its role on earth. God's work can be seen in the state of the earth. When God says, "The waters will roar, the mountains will topple, the great rivers will disintegrate," this is the rod's initial work on earth, with the result that "all households upon earth will be torn apart, and all nations on earth will be rent asunder; gone will be the days of reunions between husband and wife, no more will mother and son meet again, never again will there be the coming together of father and daughter. All that used to be on earth will be smashed by Me." Such will be the general state of families on earth. Naturally, it could not possibly be the state of all of them, but it is the state of most of them. On the other hand, it is referring to the circumstances experienced by the people of this stream in the future. It foretells that, once they have undergone the chastisement of words and the nonbelievers have been subjected to catastrophe, there will no longer be familial relations among the people on earth; they will all be the people of Sinim, and will all be faithful in God's kingdom. Thus, gone will be the days of reunions between husband and wife, no more will mother and son meet again, never again will there be the coming together of father and daughter. And so, the families of people on earth will be torn apart, ripped to pieces, and this will be the final work that God does in man. And because God shall spread this

work throughout the universe, He takes the opportunity to clarify the word "feelings" for people, thus allowing them to see that God's intention is to tear apart all people's families, and showing that God uses chastisement to resolve all the "family disputes" among mankind. If not, there would be no way of bringing the final part of God's work on earth to a close. The final part of God's words lays bare mankind's greatest weakness—they all live in a state of feelings—and so God does not avoid a single one of them, and exposes the secrets hidden in the hearts of all mankind. Why is it so hard for people to separate themselves from their feelings? Does doing so surpass the standards of conscience? Can conscience fulfill God's will? Can feelings help people through adversity? In God's eyes, feelings are His enemy—has this not been clearly stated in God's words?

—The Word, Vol. 1. The Appearance and Work of God. Interpretations of the Mysteries of "God's Words to the Entire Universe," Chapter 28

Nowadays, those who seek and those who do not are two entirely different types of people, whose destinations are also very different. Those who pursue knowledge of the truth and practice the truth are the ones to whom God will bring salvation. Those who do not know the true way are demons and enemies; they are the descendants of the archangel and will be objects of destruction. Even those who are pious believers of a vague God—are they not also demons? People who possess good consciences but do not accept the true way are demons; their essence is one of resistance to God. Those who do not accept the true way are those who resist God, and even if such people endure many hardships, they will still be destroyed. All those who are unwilling to relinquish the world, who cannot bear to part with their parents, and who cannot bear to rid themselves of their own enjoyments of the flesh are rebellious against God, and all will be objects of destruction. Anyone who does not believe in God incarnate is demonic and,

moreover, will be destroyed. Those who have faith but do not practice the truth, those who do not believe in God incarnate, and those who do not at all believe in God's existence will also be objects of destruction. All those who will be allowed to remain are people who have undergone the suffering of refinement and stood firm; these are people who have truly endured trials. Anyone who does not recognize God is an enemy; that is, anyone who does not recognize God incarnate—whether or not they are inside or outside this stream—is an antichrist! Who is Satan, who are demons, and who are God's enemies if not resisters who do not believe in God? Are they not those people who are rebellious against God? Are they not those who claim to have faith, yet who lack truth? Are they not those who merely seek to obtain blessings while being unable to bear witness for God? You still mingle with those demons today and treat them with conscience and love, but in this case are you not extending good intentions toward Satan? Are you not in league with demons? If people have made it to this point and are still unable to distinguish between good and evil, and continue to blindly be loving and merciful without any desire to seek God's intentions or being able in any way to take God's intentions as their own, then their endings will be all the more wretched. Anyone who does not believe in the God in the flesh is an enemy of God. If you can bear conscience and love toward an enemy, do you not lack a sense of justice? If you are compatible with those which I detest and with which I disagree, and still bear love or personal feelings toward them, then are you not rebellious? Are you not intentionally resisting God? Does such a person possess truth? If people bear conscience toward enemies, love for demons, and mercy for Satan, then are they not intentionally disrupting God's work? Those people who believe only in Jesus and do not believe in God incarnate during the last days, as well as those who verbally claim to believe in God incarnate but do

evil, are all antichrists, without even mentioning those who do not even believe in God. All these people will be objects of destruction.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

Those words spoken in the past, "When one believes in the Lord, fortune smiles upon one's entire family," are suitable for the Age of Grace, but are unrelated to humanity's destination. They were only appropriate for a stage during the Age of Grace. The connotation of those words was directed at the peace and material blessings that people enjoyed; they did not mean that the entire family of one who believes in the Lord will be saved, nor did they mean that when one receives blessings, one's entire family can also be brought into rest. Whether one receives blessings or suffers misfortune is determined according to one's essence, not according to any common essence one might share with others. That sort of saying or rule simply has no place in the kingdom. If a person is ultimately able to survive, it is because they have met God's requirements, and if they are ultimately unable to remain until the time of rest, it is because they have been rebellious against God and have not satisfied God's requirements. Everyone has a suitable destination. These destinations are determined according to each individual's essence, and have absolutely nothing to do with other people. A child's evil behavior cannot be transferred to their parents, nor can a child's righteousness be shared with their parents. A parent's evil behavior cannot be transferred to their children, nor can a parent's righteousness be shared with their children. Everyone bears their respective sins, and everyone enjoys their respective blessings. No one can be a substitute for another person; this is righteousness. From man's perspective, if parents receive blessings, then their children should be able to, too, and if children commit evil, then their parents must atone for those

sins. This is a human perspective and a human way of doing things; it is not God's perspective. Everyone's outcome is determined according to the essence that comes from their conduct, and it is always determined appropriately. No one can bear the sins of another; even more so, no one can receive punishment in another's stead. This is absolute. A parent's doting care for their children does not indicate that they can perform righteous deeds in their children's stead, nor does the dutiful affection of a child to their parents mean that they can perform righteous deeds in their parents' stead. This is what is truly meant by the words, "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." People cannot take their evildoing children into rest on the basis of their deep love for them, nor can anyone take their wife (or husband) into rest on the basis of their own righteous conduct. This is an administrative rule; there can be no exceptions for anyone. In the end, doers of righteousness are doers of righteousness, and evildoers are evildoers. The righteous will eventually be allowed to survive, while the evildoers will be destroyed. The holy are holy; they are not filthy. The filthy are filthy, and not one part of them is holy. The people who will be destroyed are all the evil ones, and the ones who will survive are all the righteous—even if the children of the evil ones perform righteous deeds, and even if the parents of the righteous ones commit evil deeds. There is no relationship between a believing husband and a nonbelieving wife, and there is no relationship between believing children and nonbelieving parents; these two types of people are completely incompatible. Prior to entering into rest, one has physical relatives, but once one has entered into rest, one will no longer have any physical relatives to speak of. Those who do their duty are enemies of those who do not; those who love God and those who hate Him are in opposition to one another.

Those who will enter into rest and those who will have been destroyed are two incompatible types of created beings. Created beings that fulfill their duties will be able to survive, while those that do not fulfill their duties will be objects of destruction; what is more, this shall last through eternity. Do you love your husband in order to fulfill your duty as a created being? Do you love your wife in order to fulfill your duty as a created being? Are you dutiful to your nonbelieving parents in order to fulfill your duty as a created being? Is the human view on believing in God right or wrong? Why do you believe in God? What do you wish to gain? How do you love God? Those who cannot fulfill their duties as created beings, and who cannot make an all-out effort, will become objects of destruction. There are physical relationships that exist between the people of today, as well as associations by blood, but in the future, these will all be shattered. Believers and nonbelievers are not compatible; rather, they are opposed to one another. Those in rest will believe that there is a God and will submit to God, whereas those who are rebellious against God will all have been destroyed. Families will no longer exist upon earth; how could there be parents or children or spousal relationships? The very incompatibility of belief and unbelief will have utterly severed such physical relationships!

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

Related Videos

Stage Play "The Battle to Expel the Wicked"

Related Experiential Testimonies

Affections Must Be Principled

See My Parents for Who They Are

Joy's Story

My Emotions Clouded My Judgment

Related Hymns

God Hates Affections Between People

Interpersonal Relationships Should Be Established According to God's Words

God Decides People's Outcomes According to Their Essence

7. How to resolve the problem of being willful and unrestrained

Words of Almighty God of the Last Days

Arrogant and headstrong people find it hard to accept the truth. They can't accept it when they hear something that doesn't align with their own perspectives, opinions, and thoughts. They don't care about whether what others say is right or wrong, or who said it, or the context in which it was said, or whether it relates to their own responsibilities and duties. They don't care about these things; what's urgent to them is first to satisfy their own feelings. Isn't this being headstrong? What are the losses which being headstrong will ultimately bring on people? It is difficult for them to gain the truth. Not accepting the truth is caused by man's corrupt disposition, and the final outcome is that they can't easily attain the truth. Anything that is naturally revealed from man's nature essence is in opposition to the truth and has nothing to do with it; not one such thing aligns with or approaches the truth. Therefore, to achieve salvation, one must accept and practice the truth. If one cannot accept the truth and always wants to act according to their own preferences, that person cannot achieve salvation. If you want to follow God and perform your duty well, you must first avoid being impulsive when things do not go your way. Calm down first and be quiet before God, and in your heart, pray to Him and seek from Him. Do not be headstrong; submit first. Only with such a mindset can you bring better resolutions to problems. If you can persevere in living before God, and whatever befalls you, you are able to pray to Him and seek from Him, and face it with a mentality of submission, then it does not matter how many revelations there are of your corrupt disposition, or what transgressions you have previously committed—they can be resolved so long as you seek the

truth. No matter what trials befall you, you will be able to stand firm. As long as you have the right mentality, are able to accept the truth, and submit to God in accordance with His requirements, then you are entirely capable of putting the truth into practice. Though you may be a little rebellious and resistant at times, and sometimes display defensive reasoning and are unable to submit, if you can pray to God and turn your rebellious state around, then you can accept the truth. Having done so, reflect on why such rebelliousness and resistance arose in you. Find the reason, then seek the truth to resolve it, and that aspect of your corrupt disposition can be purified. After several recoveries from such stumbles and falls, until you can put the truth into practice, your corrupt disposition will gradually be cast off.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Some people, in the course of performing their duties, often act arbitrarily and recklessly. They are extremely capricious: When they are happy, they do a bit of their duty, and when they are not, they sulk and say, "I'm in a bad mood today. I won't eat anything and I won't perform my duty." Others then have to negotiate with them, and say: "That won't do. You can't be so capricious." And what will those people say to that? "I know it won't do, but I grew up in a rich, privileged family. My grandparents and aunts all spoiled me, and my parents were even worse. I was their sweetheart, the apple of their eye, and they acquiesced to me in everything and spoiled me. That upbringing left me with this capricious temperament, so when I perform a duty in God's house, I won't discuss things with others, or seek the truth, or submit to God. Am I to blame for that?" Is their understanding correct? Is their attitude one of pursuing the truth? (No.) Whenever anyone brings up a slight fault of theirs, like how they take the best pieces of food at meals, how they only care for

themselves, and give no thought to others, they will say, “I’ve been like this since I was a child. I’m accustomed to it. I’ve never thought about other people. I’ve always lived a privileged life, with parents who adore me and grandparents who dote on me. I’m the apple of my whole family’s eye.” This is a pile of drivel and fallacy. Is this not a bit shameless and impudent? Your parents dote on you—does that mean everyone else must, too? Your relatives adore you and dote on you—does that give you reason to act recklessly and arbitrarily in God’s house? Is that a valid reason? Is this the correct attitude to have toward your corrupt disposition? Is it an attitude of pursuing the truth? (No.) When anything befalls these people, when they have any problem to do with their corrupt disposition or their lives, they seek objective justifications to answer for it, to explain it, to justify it. They never seek the truth or pray to God, and they do not come before God to reflect on themselves. Without self-reflection, can one know their problems and their corruption? (No.) And can they repent without knowing their corruption? (No.) If someone cannot repent, what condition is it that they will invariably be living in? Will it not be one of self-forgiveness? Of feeling that though they have poured forth corruption, they have not done evil or violated the administrative decrees—that though doing so was not in accordance with the truth principles, this was not intentional, and it is pardonable? (Yes.) Well, is that the sort of condition that someone who pursues the truth ought to have? … People who are particularly capricious and often behave recklessly and arbitrarily do not accept the judgment and chastisement of God’s words, nor do they accept being pruned. They also often make excuses for their failure to pursue the truth and their inability to accept being pruned. What disposition is that? Obviously, it is a disposition that is averse to the truth—the disposition of Satan. Man is possessed of Satan’s nature and its disposition, so without a doubt, people are of Satan.

They are devils, the progeny of Satan, and the offspring of the great red dragon. Some people are able to admit that they are devils, Satans, and the offspring of the great red dragon, and they speak very prettily about their self-knowledge. But when they reveal a corrupt disposition and someone exposes them and prunes them, they will try with all their might to justify themselves and they will not accept the truth at all. What is the issue here? In this, these people are exposed utterly. They speak so prettily when they talk about knowing themselves, so why is it that when faced with being pruned, they cannot accept the truth? There is a problem here. Is this sort of thing not quite common? Is it easy to discern? It is, in fact. There are quite a few people who admit that they are devils and Satans when they speak of their self-knowledge, but do not repent or change afterward. So, is the self-knowledge they speak of true or false? Do they have sincere knowledge of themselves, or is it just a ruse meant to trick others? The answer is self-evident. Therefore, to see whether a person has true self-knowledge, you should not merely listen to them talk about it—you should look at the attitude they have toward being pruned, and whether they can accept the truth. That is the most crucial thing. Whoever does not accept being pruned has an essence of not accepting the truth, of refusing to accept it, and their disposition is averse to the truth. That is beyond doubt. Some people do not permit others to prune them, no matter how much corruption they have revealed—no one may prune them. They are allowed to talk about their own self-knowledge, in any way that they please, but if someone else exposes them, criticizes them, or prunes them, no matter how objective or in accordance with the facts it is, they will not accept it. No matter what kind of outpouring of a corrupt disposition another person exposes in them, they will be extremely antagonistic and keep giving specious justifications for themselves, without even the slightest bit of true submission. If such

people do not pursue the truth, there will be trouble. In the church, they are untouchable and irreproachable. When people say something good about them, it will make them happy; when people point out something bad about them, they will grow angry. Should someone expose them and say: "You're a good person, but you're very capricious. You're always acting arbitrarily and recklessly. You need to accept being pruned. Wouldn't it be better for you to be rid of these deficiencies and corrupt dispositions?" in response, they will say, "I haven't done anything evil. I haven't sinned. Why are you pruning me? I've been doted on at home since I was a child, by both my parents and grandparents. I'm their sweetheart, the apple of their eye. Now, here in God's house, no one dotes on me at all—it's no fun living here! You're always picking at some fault of mine or another and trying to prune me. How am I supposed to live like that?" What is the problem here? The clear-sighted can tell at once that these people have been spoiled by their parents and family, and that even now, they do not know how to comport themselves or live independently. Your family has doted on you like an idol, and you do not know your place in the universe. You have developed the vices of arrogance, self-righteousness, and extreme capriciousness, which you are not aware of and do not know to reflect on. You believe in God but do not listen to His words or practice the truth. Can you gain the truth with such a belief in God? Can you enter into the truth reality? Can you live out the true likeness of a human being? Certainly not.

—The Word, Vol. 6. On the Pursuit of the Truth I. What It Means to Pursue the Truth (1)

There is another group of people who do not pursue physical comfort. They seek to do things according to their own whims and to follow their own moods. When they are happy, they are able to endure more suffering, they can work continuously throughout the day, and if you ask them if they feel tired, they will say, "I'm not tired, how could doing my duty make me

tired!" But if they are unhappy one day, they will be disgruntled even if you just ask them to spend an extra minute on something, and if you reprimand them a little, they will say, "Stop talking! I feel repressed. If you keep talking, I won't do my duty, and that'll be your fault. If I don't receive blessings in the future it will be on your head, and you will bear all the responsibility for it!" People are volatile when they are in an abnormal state. Sometimes they will be capable of suffering and paying a price, but other times they will complain about just a little suffering, and even a minor issue will upset them. When they are in a bad mood, they will no longer want to do their duties, read God's words, sing hymns, or attend gatherings and listen to sermons. They will just want to be alone for a while, and it will be impossible for anyone to help or support them. After a few days, they might get over it and feel better. Anything that fails to satisfy them makes them feel repressed. Is this kind of person not particularly willful? (Yes.) They are particularly willful. For example, if they want to go to sleep right away, they will insist on doing so. They will say, "I'm tired, and I want to go to sleep right now. When I don't have any energy I have to sleep!" If someone says, "Can't you hold on for ten more minutes? This task will be finished really soon, and then we can all rest, how about that?" they will reply, "No, I have to go to sleep right now!" If someone persuades them, they will reluctantly hold on for a while, but they will feel repressed and annoyed. They often feel repressed about these matters and are unwilling to accept help from their brothers and sisters or to be supervised by leaders. If they make a mistake, they will not allow others to prune them. They do not wish to be restrained in any way. They think, "I believe in God so that I can find happiness, so why should I make things difficult for myself? Why should my life be so exhausting? People ought to live happily. They shouldn't pay so much attention to these regulations and those systems.

What's the use of always abiding by them? Right now, in this moment, I am going to do whatever I want. None of you should have anything to say about that." This kind of person is particularly willful and dissolute: They do not allow themselves to suffer any restraint, nor do they wish to feel restrained in any work environment. They do not wish to adhere to the regulations and principles of God's house, they are unwilling to accept the principles that people should hold to in their comportment, and they do not even wish to abide by what conscience and reason say that they should do. They want to do as they please, do whatever makes them happy, whatever will benefit them and make them comfortable. They believe that to live under these restraints would violate their will, that it would be a kind of self-abuse, that it would be too hard on themselves, and that people should not live like that. They think that people should live free and liberated, indulging their flesh and desires with abandon, as well as their ideals and wishes. They think that they should indulge all of their ideas, say whatever they want, do whatever they want, and go wherever they want, without having to consider the consequences or other people's feelings, and especially without having to consider their own responsibilities and obligations, or the duties that believers ought to perform, or the truth realities that they ought to uphold and live out, or the life path they should follow. This group of people always wants to do as they please in society and among other people, but no matter where they go, they can never obtain that. They believe that God's house emphasizes human rights, grants people complete freedom, and that it cares about humanity, and about tolerating and forbearing with people. They think that after they come to God's house they should be able to freely indulge in their flesh and desires, but because God's house has administrative decrees and regulations, they still cannot do as they please. Therefore, this negative repressive emotion of theirs cannot

be resolved even after they join God's house. They do not live to fulfill any kind of responsibilities or to complete any missions, or to become a true person. Their belief in God is not to fulfill the duty of a created being, complete their mission, and attain salvation. Regardless of the people they are among, the environments they are in, or the profession they engage in, their ultimate goal is to find and gratify themselves. The aim of everything they do revolves around this, and self-gratification is their lifelong desire and the goal of their pursuit.

—The Word, Vol. 6. On the Pursuit of the Truth I. How to Pursue the Truth (5)

One sort of person is enthusiastic at heart in their belief in God. Any duty is fine for them, and so is a bit of hardship, but their temperament is unstable—they're emotional and capricious, inconsistent. They act by their mood alone. When they're happy, they do the job they're tasked with well, and they get along well with whomever they're partnered with and whomever they associate with. They're willing to take on more of the duty, too—whatever duty they're performing, they have a sense of responsibility for it. That's how they act when they're in a good state. There may be a reason that they're in a good state: Maybe they were praised for doing a good job with their duty, and won the group's esteem and approval. Or, maybe lots of people appreciate the work they produced, so they're puffed up like a balloon that gets fuller with every puff of praise. And so, they go on performing the same duty each day, yet all the while, they never grasp God's intentions or seek the truth principles. They're always acting on the strength of their experience. Is experience the truth? Is it reliable to act on experience? Does it accord with the truth principles? Acting on experience doesn't accord with the principles; there will necessarily be times when it fails. So, a day comes when they don't perform their duty well. Many things go wrong, and they're pruned. The group is unsatisfied with them. They get

negative then: “I’m not performing this duty anymore. I do it badly. You’re all better than I am. It’s me who’s no good. Whoever’s willing to do it, go ahead!” Someone fellowships with them about the truth, but it doesn’t get through to them, and they don’t understand, saying: “What’s there to fellowship about in this? I don’t care if it is the truth or not—I’ll do my duty when I’m happy and won’t when I’m not. Why make it so complicated? I’m not doing it now; I’ll wait for a day when I’m happy.” This is how they are, consistently. Whether in performing their duty; reading God’s words, or listening to sermons and attending gatherings; or in their interactions with others—in everything that bears on any aspect of their life, what they reveal is cloudy one moment and sunny the next, elevated one moment and depressed the next, cold one moment and hot the next, negative one moment and positive the next. In brief, their state, good or bad, is always quite pronounced. You can see it at a glance. They’re inconsistent in everything they do, just giving themselves over to their temperament. When they’re happy, they do a better job, and when they’re not, they’re shoddy—they may even stop doing the thing and call it quits. Whatever they’re doing, they must do it according to their mood, according to the environment, according to their demands. They have no will at all to undergo hardship; they’re pampered and spoiled, hysterical, impervious to reason, and they do nothing to curb it. No one’s allowed to offend them; whoever does is a target for their temper, which comes on like a storm—and right after it passes, they’re negative and emotionally downcast. What’s more, they do everything based on their preferences. “If I like this job, I’ll do it; if I don’t, I won’t, and never will. Whichever of you is willing can do it. That has nothing to do with me.” What kind of person is this? When they’re happy and their state is good, they’re worked up at heart and say they want to love God. They’re so worked up that they cry, hot tears

streaming down their face, loudly sobbing. Is theirs a heart that truly loves God? The state of loving God at heart is a normal one, but to look at their disposition, behaviors, and revelations, you'd think they were a child of ten or so years. This disposition of theirs, their way of living, is capriciousness. They're inconsistent, disloyal, irresponsible, and feckless in everything they do. They never undergo hardship and are unwilling to take on responsibility. When they're happy, they're fine doing anything; a bit of hardship is fine, and if their interests suffer a blow, that's fine, too. But if they're unhappy, they won't do anything. What sort of person are they? Is a state like that normal? (No.) This issue goes beyond that of an abnormal state—it's a manifestation of extreme capriciousness, extreme foolishness and ignorance, extreme childishness. What's the problem with capriciousness? Some may say, "It's an instability of temperament. They're too young and have been through too little hardship, and their personality isn't set yet, so there's often capriciousness in their behavior." The fact is that capriciousness doesn't care about age: Forty-somethings and septuagenarians are capricious at times, too. How's this to be explained? Capriciousness is in fact a problem in one's disposition, and an extremely serious one, at that! If they're performing an important duty, it may delay that duty and the work's progress, incurring losses to the interests of God's house; and with ordinary duties, too, it affects those duties at times, and hinders things. There's nothing about it that benefits others, themselves, or the work of the church. The little tasks they do and prices they pay come at a net loss. Particularly capricious people are unfit to perform duties in God's house, and there are many such people. Capriciousness is the most common manifestation among corrupt dispositions. Practically every person has such a disposition. And what is that disposition? Naturally, every corrupt disposition is one variety of Satan's dispositions, and capriciousness

is a corrupt disposition. In mild terms, it's not loving or accepting the truth; in weightier terms, it's being averse to the truth and hating it. Can capricious people submit to God? Certainly not. They can momentarily, when they're happy and profiting, but when they're unhappy and not profiting, they fly into a rage and dare to resist and betray Him. They'll say to themselves, "I don't care whether it is the truth or not—what matters is that I'm happy, that I'm content. If I'm unhappy, nothing anyone says will help! What does the truth count for? What does God count for? I'm the boss!" What kind of corrupt disposition is this? (Hating the truth.) It's a disposition that hates the truth, one that's averse to it. Is there an element of arrogance and conceit to it? An element of intransigence? (Yes.) There's another egregious state here. When they're in a good mood, they're nice to everyone and responsible in performing their duty; people think they're a good, submissive person, one who's willing to pay a price, who really loves the truth. But as soon as they get negative, they'll clock out, complain, and even be impervious to reason. Here, their vicious side emerges. No one's allowed to reproach them. They'll even say, "I understand every truth, I just don't practice it. It'll do for me just to be at ease with myself!" What disposition is this? (Viciousness.) These evil people aren't just ready to fight back against anyone who might prune them, they'd even hurt them and harm them, like an evil demon. No one would dare mess with them. Is this not highly capricious and vicious of them? Is this a youth-related problem? Would they not be capricious if they were older? Would they be more thoughtful and rational if they were older? No. This isn't a matter of their personality or their age. There's a deep-rooted corrupt disposition hiding in there. They're governed by a corrupt disposition, and it's by a corrupt disposition that they live. Is there submission in someone who lives

in a corrupt disposition? Can they seek the truth? Is there a part of them that loves the truth? (No.) No, there's none of those.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What Is It, Exactly, on Which People Rely to Live?

When facing a matter, if people are too willful and insist on their own ideas without seeking the truth, this is very dangerous. God will spurn these people and set them aside. What will the consequence of this be? It can certainly be said that there is the danger of them being eliminated. However, those who seek the truth can obtain the Holy Spirit's enlightenment and guidance, and as a result, gain God's blessing. The two different attitudes of seeking and not seeking the truth can bring about two different states in you and two different results. Which kind of result do you prefer? (I'd prefer to obtain God's enlightenment.) If people wish to be enlightened and guided by God, and to receive God's graces, what kind of attitude must they have? They must often have an attitude of seeking and submission before God. Whether you are performing your duty, interacting with others, or dealing with some particular issue that you are faced with, you must have an attitude of seeking and submission. With this kind of attitude, it can be said that you have something of a God-fearing heart. Being able to seek and submit to the truth is the path to fearing God and shunning evil. If you lack an attitude of seeking and submission, and you instead cling to yourself, are stubbornly antagonistic, and you refuse to accept the truth, and are averse to the truth, then you will naturally commit a great deal of evil. You won't be able to help it! If people never seek the truth to resolve this, the ultimate consequence will be that no matter how much they experience, no matter how many situations they find themselves in, no matter how many lessons God sets out for them, they still won't understand the truth, and they will ultimately remain incapable of entering

into the truth reality. If people do not possess the truth reality, they will be incapable of following the way of God, and if they are never able to follow the way of God, then they are not people who fear God and shun evil. People go on and on about wanting to perform their duties and follow God. Are things that simple? Absolutely not. These things are enormously important in people's lives! It isn't easy to perform one's duty well to satisfy God, and achieve fear of God and shunning of evil. But I will tell you a principle of practice: If you have an attitude of seeking and submission when something happens to you, this will protect you. The ultimate goal isn't for you to be protected. It is to make you understand the truth, and be able to enter into the truth reality, and attain God's salvation—this is the ultimate goal.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Those who truly believe in God are all individuals who attend to their proper work, they are all willing to perform their duties, capable of shouldering a piece of work and doing it well according to their caliber and the regulations of God's house. Of course, it may be challenging to adapt to this life at first. You may feel physically and mentally exhausted. However, if you truly have the resolve to cooperate and the willingness to become a normal and good person, and to achieve salvation, then you must pay a bit of a price and allow God to discipline you. When you have the urge to be willful, you must rebel against it and let go of it, gradually reducing your willfulness and selfish desires. You must seek God's help in crucial matters, at crucial times, and in crucial tasks. If you do have resolve, then you should ask God to chasten and discipline you, and to enlighten you so that you may understand the truth, that way you will get better results. If you genuinely have resolve, and you pray to God in His presence and supplicate to Him, God will act. He will change your state and your thoughts. If the

Holy Spirit does a little work, moving you a little, and enlightening you a little, your heart will change, and your state will be transformed. When this transformation occurs, you will feel that living this way is not repressive. Your repressed state and emotions will be transformed and alleviated, and they will be different from before. You will feel that living like this is not tiring. You will find enjoyment performing your duty in the house of God. You will feel that it is good living, comporting yourself, and performing your duty in this way, enduring hardships and paying a price, following the rules, and doing things based on the principles. You will feel that this is the kind of life that normal people should have. When you live by the truth and perform your duty well, you will feel that your heart is steady and at peace, and that your life is meaningful. You will think: "Why didn't I know this before? Why was I so willful? Before, I lived according to Satan's philosophies and disposition, living as neither human nor ghost, and the more I lived, the more painful it felt. Now that I understand the truth, I can shed a bit of my corrupt disposition, and I can feel the true peace and joy of a life spent fulfilling my duty and practicing the truth!" Will your mood not then have changed? (Yes.) Once you realize why your life felt repressive and miserable before, once you find the root cause of your suffering, and resolve the problem, you will have hope of changing. … First of all, they need to learn to attend to their proper work, to shoulder the responsibilities and obligations of an adult and a normal person, and then learn to abide by the rules, and accept the management, supervision, and pruning of the house of God, and perform their duties well. This is the correct attitude that a person with a conscience and reason should adopt. Secondly, they should have a correct understanding and knowledge of the responsibilities, obligations, and thoughts and viewpoints that involve the conscience and reason of normal humanity. You should get rid of your negative emotions

and repression, and face the various difficulties that arise in your life correctly. To you, these are not extra things, or burdens, or bonds, but rather what you, as a normal adult, should bear. This means that every adult, regardless of your gender, regardless of your caliber, how competent you are, or what talents you possess, must bear all of the things that adults ought to bear, including: the living environments which adults must adapt to, the responsibilities, obligations, and missions that you should undertake, and the work that you should shoulder. First, you should positively accept these things instead of expecting others to clothe and feed you, or relying on the fruits of others' labor to scrape by. In addition, you should learn to adapt to and accept various kinds of rules, regulations, and management, you should accept the administrative decrees of God's house, and learn to adapt to an existence and a life among other people. You should possess the conscience and reason of normal humanity, approach the people, events, and things around you correctly, and handle and resolve the various problems that you meet with correctly. These are all things that a person with normal humanity should deal with, it can also be said that this is the life and the living environment that an adult ought to face. For example, as an adult, you should rely on your own abilities to support and feed your family, regardless of how difficult your life may be. This is the hardship you should endure, the responsibility you should fulfill, and the obligation you should complete. You should shoulder the responsibilities that an adult ought to take on. No matter how much suffering you endure or how great of a price you pay, no matter how sad you feel, you should swallow your grievances and you should not develop any negative emotions or complain about anyone, because this is what adults are supposed to bear. As an adult, you must shoulder these things—without complaining or resisting, and especially without evading or rejecting them. Drifting through life, being

idle, doing things as you please, being willful or capricious, doing what you want to do and not doing what you don't want to do—this is not the attitude in life that an adult should have. Every adult must shoulder an adult's responsibilities, regardless of how much pressure they face, such as hardships, illnesses, and even various difficulties—these are things that everyone should experience and bear. They are a part of a normal person's life. If you cannot bear pressure or endure suffering, it means that you are too fragile and useless. Whoever lives must bear this suffering, and no one can avoid it. Whether in society or in God's house, it is the same for everyone. This is the responsibility you should bear, the heavy burden that an adult should carry, the thing that they should shoulder, and you should not evade it. If you always try to escape or cast off all of this, then your repressive emotions will come out, and you will always be entangled by them. However, if you can properly comprehend and accept all of this, and view it as a necessary part of your life and existence, then these issues should not be a reason for you to develop negative emotions. In one respect, you must learn to shoulder the responsibilities and obligations that adults ought to have and undertake. In another respect, you should learn to coexist harmoniously with others in your living and working environment with normal humanity. Do not simply do what you please. What is the purpose of harmonious coexistence? It is to better complete the work and to better fulfill the obligations and responsibilities that you, as an adult, ought to complete and fulfill, to minimize the losses caused by the problems you face in your work, and to maximize the results and efficiency of your work. This is what you ought to achieve. If you possess normal humanity, you should accomplish this when working among people. As for work pressure, whether it comes from the Above or from God's house, or if it is pressure put upon you by your brothers and sisters, it is something that you should

bear. You cannot say, “This is too much pressure, so I won’t do it. I am just seeking leisure, ease, happiness, and comfort in doing my duty and working in God’s house.” This will not work; it is not a thought that a normal adult should possess, and God’s house is not a place for you to indulge in comfort. Every person takes on a certain amount of pressure and risk in their life and work. In any job, especially performing your duty in God’s house, you should strive for optimal results. On a greater level, this is the teaching and demand of God. On a smaller level, it is the attitude, viewpoint, standard, and principle that every person should adopt in their comportment and actions. When you perform a duty in God’s house, you must learn to abide by the regulations and systems of God’s house, you must learn to comply, learn the rules, and comport yourself in a well-behaved manner. This is an essential part of one’s comportment. You should not be spending all of your time indulging yourself instead of working, not giving serious thought to anything, and idling away your days, or engaging in wrongful acts, and pursuing your own way of living, like nonbelievers do. Do not make others despise you, do not become a nail in their eye or a thorn in their side, do not make everybody shun or reject you, and do not become an obstacle or a stumbling block to any piece of work. This is the conscience and reason that a normal adult should possess, and it is also the responsibility that any normal adult should bear.

—The Word, Vol. 6. On the Pursuit of the Truth I. How to Pursue the Truth (5)

Related Hymns

We Are the Most Blessed of All Generations

8. How to resolve the problem of scumminess

Words of Almighty God of the Last Days

It is something within a corrupt disposition to handle things so flippantly and irresponsibly: It is scumminess people often refer to. In all matters they do, they do it to the point of "that's about right" and "close enough"; it is an attitude of "maybe," "possibly," and "four-out-of-five"; they do things perfunctorily, are satisfied to do the minimum, and are satisfied with bluffing their way through; they see no point in taking things seriously or being meticulous, and they see less point in seeking the truth principles. Is this not something within a corrupt disposition? Is it a manifestation of normal humanity? It is not. To call it arrogance is right, and to call it dissolute is also entirely apt—but to capture it perfectly, the only word that will do is "scummy." Most people have scumminess within them, just to different degrees. In all matters, they wish to do things in a perfunctory and slipshod manner, and there is a whiff of deceit in everything they do. They cheat others when they can, cut corners when they are able, save time when they can. They think to themselves, "So long as I avoid being revealed, and cause no problems, and am not called to account, then I can muddle through this. I don't have to do a very good job, that's too much trouble!" Such people learn nothing to mastery, and they do not apply themselves or suffer and pay a price in their studies. They want only to scratch the surface of a subject and then call themselves proficient at it, believing they have learned all there is to know, and then rely on this to muddle their way through. Is this not an attitude people have toward other people, events, and things? Is it a good attitude? It is not. Simply put, it is to "muddle through." Such scumminess exists in all of corrupt mankind. People with scumminess in their humanity take the view and attitude of

“muddling through” on anything they do. Are such people able to do their duty properly? No. Are they able to do things with principle? Even more unlikely.

—The Word, Vol. 4. Exposing Antichrists. Item Eight: They Would Have Others Submit Only to Them, Not the Truth or God (Part Two)

“Scummy” contains many meanings—being base, depraved, sordid, selfish, immoral, not behaving oneself, not being open or aboveboard in one’s actions, and instead acting in a sneaky way, and only doing improper things. These are the various behaviors and manifestations of scummy people. For example, if a normal person wants to do something, as long as it is proper, they go about doing it in an open manner, and if it violates the law they will give up and not do it. Scummy people are not the same; they will achieve their goals by hook or by crook and have strategies to countermeasure the limitations of the law. They get around the law and seek ways to achieve their goals, regardless of whether doing so is in line with ethics, morality, or humanity, and regardless of what the consequences are. They do not care about any of these things, and only seek to achieve their goals by any means possible. This is being “scummy.” Do scummy people have any integrity or dignity? (No.) Are they noble or lowly people? (Lowly.) In what way are they lowly? (There is no moral baseline to their comportment.) That is right, this kind of person has no baseline or principles in their comportment; they do not consider consequences, and just do whatever they want. They do not care about the law, about morality, about whether their consciences can accept their actions, or whether anyone denounces, judges, or condemns them. They are indifferent to all of this, and do not mind as long as they are gaining benefits and enjoying themselves. Their way of doing things is depraved, their thinking is despicable, and both are shameful. This is what it means to be scummy. …

So, what exactly does being scummy refer to? What are its primary symptoms and manifestations? See whether My summary is accurate or not. What are scummy people equivalent to? They are equivalent to untamed, poorly raised, wild animals, and the primary manifestations of this are arrogance, brutishness, a lack of restraint, acting recklessly, not accepting the truth in the slightest, as well as doing whatever one pleases, not listening to anyone, or allowing anyone to manage them, daring to go against anyone, and having no regard for anyone else. Tell Me, are the various manifestations of being scummy severe? (They are.) At the very least, this disposition of arrogance, of lacking reason, and of acting recklessly, is very severe. Even if a person like this appears to not do things that judge or resist God, because of their arrogant disposition, it is extremely likely that they will do evil and resist Him. All of their actions are revelations of their corrupt dispositions. When a person becomes scummy to a certain point, they become a bandit and a devil, and bandits and devils will never accept the truth—they can only be destroyed.

—The Word, Vol. 4. Exposing Antichrists. Item Four: They Exalt and Testify About Themselves

How can one tell the difference between noble and base people? Simply look at their attitude and actions toward duties, and look at how they treat things and behave when issues arise. People with integrity and dignity are meticulous, conscientious, and diligent in their actions, and they are willing to pay a price. People without integrity and dignity are careless and slipshod in their actions, always up to some trick, always wanting to just muddle through. No matter what technique they study, they do not learn it diligently, they are unable to learn it, and no matter how much time they spend studying it, they remain utterly ignorant. These are people of low character. Most people are perfunctory in doing their duties. What disposition is at play there? (Scumminess.) How do scummy people treat

their duty? Certainly, they don't have the correct attitude toward it, and they're certainly perfunctory with it. This means they don't have normal humanity. Seriously scummy people are like animals. It's like keeping a dog as a pet: If you don't keep an eye on it, it'll chew things up and destroy all your furniture and appliances. That would be a loss. Dogs are animals; they don't think to treat things with loving care, and you can't argue with them—you just have to handle them. If you don't, but let an animal run riot and disturb your life, that shows that there's something missing in your humanity. You're not much different from an animal, then. Your IQ is too low—you're a good-for-nothing. So, how do you handle them well, then? You need to think of a way to restrain them within certain parameters, or keep them caged, letting them out at two or three set times each day, so that they get enough activity in. That will curb their wanton chewing, and provide them with exercise, too, to keep them healthy. That way, the dog is well handled, and your environment is protected, too. If a person can't handle the things they encounter and doesn't have the correct attitude, they're missing something in their humanity. It can't meet the standard of normal humanity.

—The Word, Vol. 4. Exposing Antichrists. Item Eight: They Would Have Others Submit Only to Them, Not the Truth or God (Part Two)

Dissolute and unrestrained people employ the same choice of words as bandits and hooligans of the nonbelieving world; they particularly enjoy imitating the speech and style of stars and negative figures from society, with most of their language carrying a scummy tone that feels like something a hooligan or a hoodlum would say. For instance, when a nonbeliever arrives, uttering a few odd phrases after knocking on the door, the brothers and sisters say, "Something's off; why is it this person seems like a scout or a spy?" Although they can't be sure at the moment, it makes

most people feel uneasy. Yet, the person who is dissolute and unrestrained speaks boldly, even with a certain air, saying, “A scout? Doesn’t scare me! Why fear them? If you’re scared, you don’t have to go out. I’ll go see what their deal is.” Look how courageous and bold they are. Would you speak like this? (No, this is not how normal people talk; it’s like something a bandit would say.) Bandits speak differently from normal people; they are especially insolent and unreasonable. People learn the language of their kind; streetwise people adopt the popular lingo of society, bandits and hooligans their jargon, and disbelievers speak just like nonbelievers. Good, dignified, upright people feel disgust and loathing upon hearing the speech of nonbelievers; none of them try to imitate that kind of speech. Some disbelievers, even after believing for ten or twenty years, still use the language of nonbelievers, deliberately choosing such speech, and even their gestures, the look in their eyes, their expressions, and their body language while speaking mimic those of nonbelievers. Can such individuals be pleasing in the eyes of brothers and sisters in the church? (No.) Most brothers and sisters find them disagreeable and uncomfortable to look at. What do you think God feels about them? (Detestation.) The answer is clear: detestation. From their living out, their pursuits, and the people, events, and things they revere in their hearts, it is evident that their humanity does not embody dignity or uprightness and falls far short of devoutness and fitting the decorum of the saints. It is rare to hear from their mouths the words that believers or saints should speak, and the words that edify others and convey integrity and dignity; they are not likely to say these. What they revere, aspire to, and pursue in their hearts is fundamentally incompatible with what saints should pursue and aspire to, making it difficult for that which they outwardly live out, their speech, and their behavior to be restrained. Asking them to be restrained, not dissolute

or indulgent, and to maintain dignity and uprightness is a tall order. Let alone living like someone with humanity and reason who understands the truth and enters the truth reality, they cannot even achieve being a normal person with integrity and dignity who fits the decorum of the saints, abides by the rules, and appears rational on the outside. Previously, there was a person who went to the countryside to spread the gospel and saw that some brothers and sisters had impoverished families and lived in run-down houses. He sarcastically and mockingly said, “This house is so run-down, it’s not fit for people; it’s barely suitable for pigs. You should move out quickly!” The brothers and sisters responded, “Moving out is easy enough, but who will provide us with another house to live in?” He spoke recklessly and impulsively, saying whatever came to mind without considering the impact it might have on others. This is having a scummy nature. The brothers and sisters asked, “If we move out, who will give us a house to live in? Do you have a house?” He had no reply. When you see someone in difficulty, you must be able to resolve their difficulty before speaking; if you speak recklessly without the ability to resolve their difficulty, what consequence does it bring? Is this a problem of being too frank and outspoken? Absolutely not. The problem is that their scumminess is too severe; this is someone who is dissolute and unrestrained. Such people completely lack any conception of integrity, dignity, consideration, tolerance, care, respect, understanding, sympathy, compassion, thoughtfulness, assistance, and so on—qualities essential to normal humanity, which people should possess. Not only do they lack these qualities, but in their interactions with others, upon seeing someone’s difficulties, they can ridicule, mock, and deride; not only are they incapable of understanding or assisting them, but they also bring sadness, helplessness, pain, and even trouble to them. For those with such severe

scumminess, most people see them clearly and endure them repeatedly. Do you think such people can have genuine repentance? I don't think it's likely. Given their nature essence, they are not lovers of the truth, so how could they accept being pruned, being disciplined? Nonbelievers have terms to describe such behavior as "sticking to one's own way" or "walking one's own path regardless of what others say"—what ridiculous logic is this? These so-called famous sayings and idioms are often viewed as positive things in this society, which twists the facts and confuses right and wrong.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (25)

Many people perform their duties in a perfunctory way, never taking it seriously, as if they are working for nonbelievers. They do things in a crude, superficial, indifferent and negligent way, as if everything is a joke. Why is this? They are nonbelievers laboring; disbelievers performing duties. These people are exceedingly roguish; they are dissolute and unrestrained, and they are no different to nonbelievers. When they do things for themselves, they are certainly not perfunctory, so why then are they not in the least bit earnest or diligent when it comes to performing their duties? Whatever they do, whatever duty they perform, there is a quality of playfulness and mischief. These people are always perfunctory and have a quality of deceit about them. Do people like this have humanity? They certainly do not have humanity; neither do they have the least degree of conscience and reason. Like wild donkeys or wild horses, they require constant management and supervision. They deceive and trick God's house. Does this mean they possess any sincere belief in Him? Are they expending themselves for Him? They certainly fall short and are not qualified to labor. If such people were employed by anyone else, they would be fired within a few days. In God's house it is entirely accurate to say that they are laborers and hired workers,

and they can only be eliminated. Many people are frequently perfunctory while performing their duties. When faced with being pruned, they still refuse to accept the truth, stubbornly argue their point, and even complain that God's house is unfair to them, lacking mercy and tolerance. Is this not unreasonable? To put it more objectively, this is an arrogant disposition, and they lack the slightest conscience and reason. Those who truly believe in God must at least be able to accept the truth and do things without violating conscience and reason. People who are unable to accept or submit to being pruned, are too arrogant, self-righteous, and simply unreasonable. To call them beasts is not an exaggeration because they are utterly indifferent to everything they do. They do things exactly as they please and without any regard for the consequences; if problems arise, they do not care. People like this are not qualified to labor. Because they treat their duties in this way, others can't stand to watch them and lack confidence in them. Is God then able to have confidence in them? By not even meeting this minimum standard, they are unqualified to labor and can only be eliminated.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Those things that touch on humanity—the attitudes, thoughts, and opinions that people reveal in their treatment of other people, events, and things—are very telling. Of what do they tell? They tell of how one can see a person's character, of whether they are a decent and upright person. What is it to be decent and upright? Is being traditional decent and upright? Is being civil and well-mannered decent and upright? (No.) Is following rules to the letter decent and upright? (No.) None of this is. So, what is it to be decent and upright? If someone is a decent and upright person, then, no matter what they do, they do it with a certain mentality: "No matter whether I like doing this thing or not, nor whether it falls within the scope of my interests or is something in which I have little interest—it was given to me

to do, and I will do it well. I will begin studying it from scratch, and, with my feet on the ground, I'll undertake it one step at a time. In the end, no matter how far I've gotten in the task, I'll have done my best." At the very least, you must possess a sort of the attitude and mentality that is down-to-earth. If, from the moment you take over a task, you do it in a muddle and do not care about it in the least—if you do not treat it earnestly, and do not refer to relevant resources, make detailed preparations, or seek and consult with others; and if, beyond that, you do not increase the time you spend studying this thing so that you may constantly improve at it, attaining mastery of this skill or profession, but maintain a cavalier attitude toward it and an attitude of just getting by in your treatment of it, then this is a problem in your humanity. Is this not just muddling along? Some say, "I don't like it when you give me this kind of duty." If you do not like it, do not accept it—and if you do accept it, you should approach it with an earnest, responsible attitude. That is the sort of attitude you should have. Is this not what people with normal humanity ought to possess? This is what it is to be decent and upright. In this aspect of normal humanity, you need, at the very least, attentiveness, conscientiousness, and a willingness to pay a price, along with the attitudes of being down to earth, earnest, and responsible. To have these things is enough.

—The Word, Vol. 4. Exposing Antichrists. Item Eight: They Would Have Others Submit Only to Them, Not the Truth or God (Part Two)

9. How to resolve the problem of frequent negativity

Words of Almighty God of the Last Days

Judging from the meaning of the word "negativity," when a person becomes negative, their mood falls into a very low state and they enter a bad frame of mind. Their mood is filled with negative elements, they lack an attitude of actively making progress and striving forward, and they lack positive, active cooperation and seeking; even more so, they demonstrate no willing submission, showing instead an incredibly despondent mood. What does a despondent mood represent? Does it represent the positive aspects of humanity? Does it represent having conscience and reason? Does it represent living with dignity, living within the dignity of humanity? (No.) If it does not represent these positive things, what does it represent? Can it represent a lack of true faith in God, as well as a lack of determination and resolve to pursue the truth and proactively make progress? Can it represent a strong dissatisfaction with one's current situation and difficulties, trouble understanding things, and an unwillingness to accept the facts of the present? Can it represent a situation in which one's heart is filled with defiance, a desire to oppose, and a desire to escape and change the current situation? (Yes.) These are the states that people exhibit when they face the current situation with negativity. In short, no matter what, when people are negative and dissatisfied with the current situation and with what God has arranged, this is not equivalent to something as simple as them merely having misunderstandings, a lack of understanding, not realizing, or not being able to experience. Not realizing may be a matter of caliber or time, which is a normal manifestation of humanity. Not being able to experience may also be due to some objective reasons, but these are not considered

negative, adverse things. Some people are also unable to experience, but when faced with things they do not understand or see through, or things they are unable to realize or experience, they will pray to God and seek His intentions, wait for God's enlightenment and illumination, and actively seek and fellowship with others. However, some people are different; they do not have a path of practice in these respects, nor do they have such an attitude. Instead of waiting, seeking, or finding someone to fellowship with, they develop misunderstandings in their hearts, feeling that the events and circumstances they encounter do not align with their desires, preferences, or imaginings, thereby generating defiance, dissatisfaction, resistance, complaints, opposition, clamoring against God, and other such adverse things. Having generated these adverse things, they do not think much of them, nor do they come before God to pray and reflect to gain knowledge of their own state and corruption. They do not read God's words to seek God's intentions or use God's words to resolve problems, much less seek and fellowship with others. Instead, they insist that what they believe is correct and accurate, harboring defiance and dissatisfaction in their hearts, and remain trapped in negative, adverse moods. When trapped in these moods, they might be able to keep them bottled up and withstand them for a day or two, but over a longer period, many things are produced in their minds, including human notions and imaginings, human ethics and morals, human culture, traditions, and knowledge, and so on. They use these things to gauge, calculate, and understand the problems they face, completely ensnared in Satan's web, thus giving rise to various states of dissatisfaction and defiance. From these corrupt states, various erroneous ideas and viewpoints then emerge, and in their hearts these negative things can no longer be controlled. They then look for opportunities to vent and release these things. When their hearts are filled with negativity, do they say, "I'm

filled with negative things inside; I shouldn't speak recklessly to avoid harming others. If I feel like speaking and can't hold it in, I'll speak to a wall, or find someone who doesn't understand human speech"? Are they kind enough to do this? (No.) What do they do then? They look for opportunities to have an audience to receive their negative views, remarks, and moods, using this to vent their various negative moods such as dissatisfaction, defiance, and resentment from their hearts. They believe that during church life is the best time to vent, and a good occasion to express their negativity, dissatisfaction, and defiance because there are many listeners and their words can influence others to become negative, thereby bringing adverse consequences to the church's work. Of course, those who release negativity can't hold back even behind the scenes; they always vent their negative speech. When there are few listeners, they find it unexciting, but when everyone gathers together, they become more energized. Judging from the moods, states, and other qualities of those who release negativity, their aim is not to help people understand the truth, see through what is true, clear up misunderstandings or doubts about God, know themselves, recognize their own corrupt essence, or resolve their issues of rebelliousness and corruption so that they do not rebel against God or resist Him but rather submit to Him. Their aims are essentially twofold: In one respect, they release negativity to vent their own moods; in the other, they aim to draw more people into negativity and into the trap of resisting and clamoring against God along with them. Therefore, the act of releasing negativity should absolutely be curbed within church life.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (17)

All people have some incorrect states within them, like negativity, weakness, despondency, and fragility; or they have base intents; or they are

constantly troubled by their pride, selfish desires, and self-interest; or they think that they are of poor caliber, and they experience some negative states. It will be very hard for you to obtain the work of the Holy Spirit if you always live in these states. If it is hard for you to obtain the work of the Holy Spirit, then the active elements within you will be few, and the negative elements will come out and disturb you. People always rely on their own will to repress those negative and adverse states, but no matter how they repress them, they cannot shake them off. The main reason for this is that people cannot thoroughly discern these negative and adverse things; they cannot see their essence clearly. This makes it very hard for them to rebel against the flesh and Satan. Also, people always get stuck in these negative, melancholic, and degenerate states, and they do not pray or look up to God, instead they just muddle through them. As a result, the Holy Spirit does not work in them, and they are consequently unable to understand the truth, they lack a path in everything they do, and they cannot see any matter clearly. There are too many negative and adverse things within you, and they have filled your heart, so you are often negative, melancholic in spirit, and you stray farther and farther from God, and become weaker and weaker. If you cannot gain the Holy Spirit's enlightenment and work, you will not be able to escape these states, and your negative state will not change, because if the Holy Spirit is not working in you, you cannot find a path. Because of these two reasons, it is very hard for you to cast off your negative state and enter into a normal one. Though when you perform your duty now, you withstand hardship, work hard, put in a lot of effort, and you are able to renounce your family and career, and give up everything, the negative states within you still have not been truly transformed. There are too many entanglements that bind you from pursuing and practicing the truth, such as your notions, imaginings,

knowledge, philosophies for worldly dealings, selfish desires, and corrupt dispositions. These adverse things have filled your heart. Although you are young, your thoughts are very complicated. You observe and study My every word and expression, then overthink them endlessly. Why is this? You have been following God for several years, but I have yet to see any progress or change in you. People's hearts are completely occupied by satanic things. This is clear for all to see. If you do not cut these things out, if you are unable to cast off these negative states, you will be unable to transform yourself into the likeness of a child and come before God in a vibrant, lovely, innocent, simple, truthful, and pure way. Then, it will be difficult for you to obtain the work of the Holy Spirit or the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Freedom and Liberation Can Be Gained Only by Casting Off One's Corrupt Disposition

Before people accept God's judgment and chastisement, they will develop many notions and many incorrect thoughts, as well as some negative states. The most common negative state is, "I have expended myself for God and performed my duties; I should be protected and blessed by God in all things. Why have calamities befallen me?" This is the most common state. There is also another kind of state: Upon seeing others living in good conditions and enjoying themselves, while finding oneself living in difficulty and poverty, they complain about God being unrighteous. It could even be that they see others achieving better results in performing their duty, and they become envious and negative. They are also negative if others' families are harmonious and united, if others have a higher caliber than them, if performing their duty is tiring, or if something does not go as they wish. In short, under any circumstances that do not align with their notions and imaginings, they become negative. If this person has some caliber and can accept the truth, they should be helped. As long as they

understand the truth, the issue of their negativity can be easily resolved. If they do not seek the truth and remain negative, always harboring notions about God, then God will set them aside and pay them no mind, for the Holy Spirit does not do futile work. Such people are too self-willed, do not accept the truth, always have notions about God, and always have their own demands; this is highly lacking in sense and makes them somewhat impervious to reason. They can understand the truth but do not accept it. Is this not a bit like knowingly committing offenses? Therefore, God pays them no mind. Some people say: "I am often negative, and God ignores me. This means God doesn't love me!" Such a statement is absurd. Do you know whom God loves? Do you know how God's love is manifested? Do you know whom God does not love and whom God disciplines? God's love has principles; it's not as humans imagine, constantly enduring people and showing mercy and grace to them, saving everyone no matter who they are, forgiving everyone regardless of the sins they commit, and ultimately bringing everyone into the kingdom of God without exception. Are these not just people's notions and imaginings? If it were so, there would be no need for God to perform the work of judgment. There are principles to how God behaves toward people who are often negative. When people are constantly negative, there is a problem here. God has said so much, expressed so many truths, and if a person truly believes in God, then after reading God's words and understanding the truth, the negative things in them will grow ever fewer. If people are always negative, it is certain that they do not accept the truth at all, and so as soon as they encounter something at odds with their own notions, they will become negative. Why do they not seek the truth in God's words? Why do they not accept the truth? It is surely because they have notions and misunderstandings about God, and furthermore never seek the truth. So will God still pay them any

attention when they approach the truth in this way? Are such people not impervious to reason? What is God's attitude toward those who are impervious to reason? He casts them aside and ignores them. Believe in whatever manner you wish; whether or not you believe is up to you; if you truly believe and pursue the truth, then you shall gain the truth; if you do not pursue the truth, then you shall not obtain it. God treats every person fairly. If you do not have an attitude of acceptance of the truth, if you do not have an attitude of submission, if you do not strive to meet God's requirements, then you may believe however you wish; also, if you would rather leave, you may do so at once. If you do not wish to do your duty, the house of God will not force you to; you can go wherever you like. God does not urge such people to stay. That is His attitude.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Resolving One's Notions Can One Embark on the Right Track of Belief in God (3)

Some people, upon revealing a little corruption, think, "I have resisted God again. I have believed in God for many years and still haven't changed. Surely God doesn't want me anymore!" They then resign themselves to hopelessness and become unwilling to pursue the truth. What do you think of this attitude? They themselves have given up on the truth, and believe that God no longer wants them. Isn't this a misunderstanding of God? Such negativity is the easiest way to be exploited by Satan. Satan mocks them, saying, "You fool! God wants to save you, but you are still suffering like this! So, just give up! If you give up, God will eliminate you, which is just like Him handing you over to me. I will torment you to death!" Once Satan succeeds, the consequences will be unthinkable. Consequently, no matter what difficulties or negativity a person faces, they must not give up. They should seek the truth for solutions, and they must not passively wait. During the process of life's growth and the course of human salvation, people may

sometimes take the wrong path, deviate, or have times where they exhibit states and behaviors of immaturity in life. They may have times of weakness and negativity, times when they say the wrong things, stumble, or experience failure. All of this is normal in the eyes of God. He does not hold it against them. Some people think their corruption is too deep, and that they can never satisfy God, so they feel sorrowful and despise themselves. Those who have a repentant heart like this are precisely the ones that God saves. On the other hand, those who believe they do not need God's salvation, who think they are good people and there is nothing wrong with them, usually are not the ones God saves. What is the meaning behind what I'm telling you? Whoever understands, speak up. (To properly handle your own revelations of corruption, focus on practicing the truth, and you will receive God's salvation. If you consistently misunderstand God, you will easily resign yourself to hopelessness.) You must have faith and say, "Though I am weak now, and I have stumbled and failed. I will grow, and one day I will understand the truth, satisfy God, and achieve salvation." You must have this resolve. No matter what setbacks, difficulties, failures, or trip-ups you encounter, you must not be negative. You must know what kind of people God saves. Moreover, if you feel that you are not yet qualified to be saved by God, or if there are occasions where you are in states which God loathes or is displeased with, or there are times you behave poorly, and God doesn't accept you, or God spurns you, it doesn't matter. Now you know, and it is not too late. As long as you repent, God will give you a chance.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. In Believing in God, What Is Most Important Is to Practice and Experience His Words

If, no matter what problems you encounter, you are negative and weak, you have no testimony at all, and you don't cooperate in what you should

do and what you should cooperate in, this proves that you do not have God in your heart, and you are not a person who loves the truth. Never mind how the work of the Holy Spirit moves people, merely by experiencing God's work for many years, listening to so many truths, having a little conscience, and relying on self-restraint, people should at least be able to meet the minimum standards and not be rebuked by their consciences. People should not be as numb and weak as they now are, and it is simply unthinkable that they are in this state. Perhaps you have gone through the last few years in a daze, not pursuing the truth whatsoever or making any progress at all. If this isn't the case, how could you still be so numb and dull? When you are this way, it is entirely due to your own foolishness and ignorance, and you cannot blame anyone else. The truth is not partial to certain people over others. If you don't accept the truth, and you don't seek the truth to solve problems, how can you change? Some people feel that their caliber is too low and that they lack the comprehension ability, so they delimit themselves, and they feel that no matter how much they pursue the truth, they will not be able to meet God's requirements. They think that no matter how hard they try, it's useless, and that's all there is to it, so they are always negative, and as a result, even after years of believing in God, they haven't gained any truth. Without doing the hard work to pursue the truth, you say that your caliber is too poor, you give up on yourself, and you always live in a negative state. As a result, you don't understand the truth that you should understand or practice the truth within your ability—aren't you the one hindering yourself? If you always say that your caliber isn't good enough, isn't this evading and shirking responsibility? If you can suffer, pay a price, and gain the work of the Holy Spirit, then you will inevitably be able to understand some truths and enter into some realities. If you don't look to or rely on God, and you give up on yourself without

putting in any effort or paying a price, and simply surrender, then you are a good-for-nothing, and lack a shred of conscience and reason. No matter whether your caliber is poor or outstanding, if you have a bit of conscience and reason, you should properly complete what you ought to do and your mission; being a deserter is a terrible thing and a betrayal of God. This is irredeemable. Pursuing the truth requires a firm will, and people who are too negative or weak will accomplish nothing. They will not be able to believe in God until the end, and, if they wish to obtain the truth and achieve a change of disposition, they have less hope still. Only those who are resolved and pursue the truth can obtain it and be perfected by God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Everyone has moments of negativity; they just vary in intensity, duration, and reasons. Some people generally aren't negative but become so when they face failing or faltering at something; others can become negative over trivial matters, even if it's just something someone says that wounds their pride. And some become negative over slightly unfavorable circumstances. Do such people understand how to live life? Do they have insight? Do they possess the breadth of mind and magnanimity of a normal person? No. No matter the circumstances, as long as one lives within a corrupt disposition, they will frequently fall into some negative states. Of course, if a person understands the truth and can see through things, their negative states will become increasingly rare and will gradually disappear as their stature grows, ultimately vanishing completely. Those who do not love the truth, who do not accept the truth at all, will have an increasing number of negative emotions, negative states, and negative thoughts and attitudes, which will become more serious the more they pile up, and once these things overwhelm them, they will not be able to recover, which is very dangerous. Therefore, resolving negativity promptly is crucial. To resolve

negativity, one must proactively seek the truth; reading and pondering God's words while maintaining a state of quietude in His presence will lead to gaining enlightenment and illumination, allowing one to understand the truth and see through the essence of negativity, thus resolving the problem of negativity. If you still cling to your own notions and rationale, then you are extremely foolish, and you will die from your foolishness and ignorance. Regardless, resolving negativity should be proactive, not passive. Some people think that when negativity arises, they should just ignore it; when they feel happy again, their negativity will have naturally turned into joy. This is a fantasy; without seeking or accepting the truth, negativity will not automatically remove itself. Even if you forget it and feel nothing in your heart, it does not mean that the root cause of your negativity has been resolved. Once the right circumstances arise, it will flare up again, which is a common occurrence. If one is smart and has reason, they should immediately seek the truth when negativity arises and use the method of accepting the truth to resolve it, thus resolving the issue of negativity from its roots. All who are frequently negative are so because they cannot accept the truth. If you do not accept the truth, negativity will cling to you like a devil, making you perpetually negative, causing you to develop emotions of defiance, dissatisfaction, and grievance toward God, until you find yourself in conflict with God and opposing and clamoring against Him—that's when you've reached the end, and your ugly face will be exposed. People begin to expose you, dissect you, and classify you, and it's only now, faced with the grim reality, that you start to feel remorse; this is when you collapse and begin to beat your chest in despair—just you wait to accept God's punishment! Negativity not only weakens people, but it also causes them to complain about God, judge God, deny God, and even directly oppose and clamor against God. Therefore, if the resolution of

someone's negativity is delayed, once they reveal blasphemous words and offend God's disposition, the consequences are very severe. If you fall into negativity and harbor complaints due to a single event, a phrase, or a thought or viewpoint, this shows that your understanding of the matter is distorted, and you have notions and imaginings about it; your views on this matter certainly do not align with the truth. At this point, you need to seek the truth and face it correctly, striving to swiftly correct these erroneous notions and ideas as early as possible, not allowing yourself to be bound and misguided by these notions into a state of defiance, dissatisfaction, and grievance toward God. Resolving negativity promptly is crucial, and resolving it completely is also very important. Of course, the best way to resolve negativity is to seek the truth, read God's words more, and come before God to seek His enlightenment. Sometimes, you might temporarily be unable to reverse your thoughts and viewpoints, but at the very least, you should know that you are wrong and that these thoughts of yours are distorted. In this way, the minimum result will be that these erroneous thoughts and viewpoints will not affect your loyalty in doing your duty, will not affect your relationship with God, and will not affect your coming before God to open your heart and pray—at the very least, this is the result that must be achieved. When you are engulfed in negativity and feel defiant and dissatisfied, and you harbor complaints toward God, but don't want to seek the truth for resolution, thinking your relationship with God is normal when in fact your heart is far from God and you no longer wish to read His words or pray, hasn't the problem become severe? You say, "No matter how negative I am, my performance of duty hasn't been hindered and I haven't abandoned my responsibilities. I am loyal!" Are these words valid? If you are frequently negative, it is not a matter of a corrupt disposition; there are more serious issues, which are that you have notions about God,

misunderstand Him, and have created barriers between yourself and God. If you do not seek the truth to resolve this, it is very dangerous. How can one ensure they do their duty loyally to the end and without perfunctoriness if they are often negative? Can negativity just go away or disappear on its own if it's not resolved? If one does not seek the truth for a solution in a timely manner, negativity will continue to develop and only get worse. The consequences it causes will only become more detrimental. They absolutely will not develop in a positive direction; they will only grow in an adverse one. Therefore, when negativity arises, you must quickly seek the truth to resolve it; only this ensures that you are able to do your duties well. Resolving negativity is crucial, it cannot be delayed!

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (17)

People are often in this state. Either they only pursue blessings and a crown, or else—having experienced a few instances of failure—they think they are not up to the task, and that God has also passed a verdict on them. This is wrong. If you can turn things around in time, change your heart and mind, let go of the evil committed by your hands, return before God, confess and repent to God, acknowledge that your actions and the path you walk are wrong, and admit your own failures, then practice according to the path God has indicated to you, without giving up pursuing the truth no matter how tainted you are, then you're doing the right thing. In the course of experiencing changes in their disposition and being saved, people will necessarily encounter many difficulties. For example, being unable to submit to the situations laid forth by God, their own various thoughts, views, imaginings, corrupt dispositions, knowledge, and gifts, or else their own various problems and faults. You must battle all manner of difficulties. Once you have overcome these myriad difficulties and states, and the battle

in your heart has ended, you will possess the truth realities, you will no longer be bound by these things, and you will have been set free and liberated. One problem people often encounter during this process is that, prior to discovering problems in themselves, they think they're better than everyone else, and will be blessed even if no one else is, just like Paul. When they discover their difficulties, they think themselves nothing, and that it's all over for them. There are always two extremes. You must overcome both of these extremes, so that you do not veer one way or the other. When you encounter a difficulty, even if you are already aware that the problem is utterly intractable and will be hard to fix, you should face it properly, come before God and ask for His help in fixing it, and by seeking the truth, gnaw away at it bit by bit like ants gnawing on a bone, and turn this state around. You must repent to God. Repenting is proof that you have a heart that accepts the truth and an attitude of submission, which means there is hope that you will gain the truth. And if, in the midst of this, any more difficulties appear, don't be afraid. Quickly pray to God and lean on Him; God is secretly watching and waiting for you, and as long as you do not depart from the setting, stream, and scope of His management work, there is hope for you—you absolutely must not give up. If all you reveal is a normal corrupt disposition, then as long as you are able to understand it and accept the truth, and practice the truth, a day will come when these problems are solved. You must have faith in this. God is the truth—why do you need to fear this little problem of yours cannot be solved? This can all be solved, so why be negative? God has not given up on you, so why give up on yourself? You should not give up, and you should not be negative. You should face the problem properly. You must know the normal laws for life entry, and be able to see the revelation and manifestation of a corrupt disposition, as well as occasional negativity, weakness, and confusion, as

normal things. The process of changing one's disposition is a long and repetitious one. When you are clear on this point, you will be able to face problems properly. Sometimes, your corrupt disposition reveals itself severely, and it disgusts anyone who sees it, and you hate yourself. Or, sometimes, you are too lax and are disciplined by God. This is no cause for fear. As long as God is disciplining you, as long as He is still caring for and protecting you, still working in you, and is always with you, this proves that God has not given up on you. Even when there are times that you feel God has left you, and that you have been plunged into darkness, do not be afraid: As long as you are still alive and not in hell, you still have a chance. However, if you are like Paul, who stubbornly walked the path of an antichrist, and ultimately testified that for him to live is Christ, it's all over for you. If you can come to your senses, you still have a chance. What is the chance you have? It is that you can come before God, and can still pray to Him and seek, saying, "Oh God! Please enlighten me so I understand this aspect of the truth, and this aspect of the path of practice." As long as you are one of God's followers, you have hope of salvation, and can make it to the very end. Are these words clear enough? Are you still liable to be negative? (No.) When people understand God's intentions, their path is a broad one. If they do not understand His intentions, it is narrow, there is darkness in their hearts, and they have no path to tread. Those who do not understand the truth are as follows: They are narrow-minded, they always split hairs, and they always complain about and misunderstand God. As a result, the further they walk, the more their path disappears. In fact, people don't understand God. If God treated people as they imagined, the human race would have long since been destroyed.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Identify the Nature Essence of Paul

People possess a satanic nature; living by a satanic disposition, it is difficult to avoid negative states. Especially when one does not understand the truth, negativity becomes a common occurrence. Everyone has moments of negativity; some more often, some less, some for longer periods, and some for shorter. People's stature differs, and so do their states of negativity. Those with greater stature only become somewhat negative when faced with trials, while those with lesser stature, still not understanding the truth, are unable to discern when others spread some notions or speak absurdities; they can still be disturbed, influenced, and become negative. Any problem that arises can lead to their negativity, even trivial matters not worth mentioning. How should this issue of frequent negativity be resolved? If people do not know how to seek the truth, do not know how to eat and drink God's words, or pray to God, then it becomes very problematic; they can only rely on the support and help of the brothers and sisters. If no one is able to help, or if one does not accept help, they might remain so negative that they can't recover and may even stop believing. Look, it is very dangerous for someone to always have notions and easily become negative. No matter how one fellowships the truth to such people, they don't accept it, always insisting that their own notions and imaginings are correct; they are extremely troublesome people. However negative you might be, you should understand in your heart that having notions does not mean they align with the truth; it means there is a problem in your comprehension. If you have some reason, you should not spread these notions; this is the least people should uphold. If you have a bit of a God-fearing heart and can admit you are a follower of God, you should seek the truth to resolve your notions, submit to the truth, and avoid causing disruptions and disturbances. If you cannot do this and insist on spreading notions, then you have lost your reason; you are mentally abnormal,

possessed by demons, not in control of yourself, and, dominated by demons, you speak out and spread these notions no matter what—there's no helping it, this is the work of evil spirits. If you have some conscience and reason, you should be able to do this: not spread notions, and not disturb the brothers and sisters. Even if you become negative, you should not do things that harm the brothers and sisters; you should simply perform your duty well, do what you ought to do, and ensure that you are beyond self-reproach—this is the basic standard of being a person. Even if you are sometimes negative, but haven't done anything to overstep boundaries, God will not fuss over your negativity. As long as you possess conscience and reason, are able to pray to and rely on God, and seek the truth, you will eventually come to understand the truth and turn yourself around. If you face significant events, such as being dismissed and eliminated for not doing real work as a leader, and you feel there is no hope of salvation, and become negative—overly negative to the point that you can't recover, feeling like you've been condemned and cursed, and you develop misunderstandings and complaints against God—what should you do? This is very easy to handle: Find some people who understand the truth to fellowship and seek with, and speak your heart out with these people; more importantly, come before God to pray truthfully about moments of negativity and weakness, as well as some of the things you don't understand and can't overcome, one by one—fellowship with God, don't conceal anything. If there are unspeakable things that you cannot express to others, it is even more imperative that you come before God to pray. Some people ask, "Doesn't speaking to God lead to condemnation?" Haven't you already done many things that resist God and earn His condemnation? Why fret over this one additional thing? Do you think that if you don't speak, God won't know? God knows everything you think. You should openly fellowship with God, speaking your heart out,

presenting your problems and states truthfully to Him. Your weakness, rebelliousness, and even your complaints can all be spoken to God; even if you just want to vent, that's fine—God will not condemn this. Why doesn't God condemn this? God knows man's stature; even if you don't speak with Him, He still knows your stature. By speaking with God, in one regard, this is your opportunity to lay yourself bare and be open to God. In another regard, it also shows your attitude of submission to God; at the very least, you are letting God see that your heart is not closed to Him, you are just weak, not having enough stature to overcome this matter, that's all. You don't intend to resist; your attitude is to submit, it's just that your stature is too small, and you cannot bear this matter. When you fully open your heart to God and are able to converse with Him sincerely, although what you say may contain weakness and complaints—and, in particular, many negative and adverse things—there is one thing that is correct in this: You acknowledge that you possess a corrupt disposition, you acknowledge that you are a created being, you do not deny God's identity as the Creator, nor do you deny that the relationship between you and God is that of a created being and the Creator. You entrust to God the things you find most difficult to overcome, the things that make you weakest, and you tell God all your innermost feelings—this shows your attitude. Some people say, "I prayed to God once, and it didn't resolve my negativity. I still can't overcome it." No matter, you just need to earnestly seek the truth. Regardless of how much you understand, God will gradually strengthen you, and you will no longer be as weak as you were at the beginning. No matter how much weakness and negativity you have, or how many complaints and adverse emotions you have, speak with God, don't treat God as an outsider; whoever you may hide things from, do not hide anything from God, because God is your only reliance and also your only salvation. Only by coming before God can these

problems be resolved; relying on people is useless. Thus, when people face negativity and weakness, those who come before God and rely on Him are the smartest. Only foolish and stubborn people, when facing significant and critical events and needing to pour out their hearts to God, increasingly move away from and avoid God, plotting in their own minds. And what is the result of all this plotting? Their negativity and complaints turn into opposition, and opposition turns into conflicting with and clamoring against God; these people become utterly irreconcilable with God, and their relationship with God is completely broken. However, when you face such negativity and weakness, if you can choose to still come before God to seek the truth, and choose to submit to God's orchestrations and arrangements, and you take on a genuinely submissive attitude, then, seeing that you still sincerely want to submit to Him even when you are negative and weak, God will know how to guide you, to lead you out of your negativity and weakness. After having these experiences, you will develop a true faith in God, feeling that no matter what difficulties you face, as long as you seek God and wait for Him, He will arrange a way out for you without you knowing it, allowing you to unconsciously see that situations have changed, making you no longer weak but strong, and increasing your faith in God. When you reflect on these events, you will feel how childish your weakness was at that time. In fact, people are just that childish, and without God's support, they would never mature from their childishness and ignorance. Only by gradually accepting and submitting to God's sovereignty in the process of experiencing these things, positively and actively facing these facts, seeking principles, seeking God's intentions, no longer avoiding or distancing oneself from God, nor being rebellious against God, but becoming more and more submissive, with less and less rebelliousness, becoming closer and closer to God, and more and more able to submit to

God—only by experiencing like this does one's life gradually grow and mature, growing fully into the stature of an adult.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (17)

Do not be a passive follower of God, and do not pursue that which makes you curious. Through being neither cold nor hot you will ruin yourself and delay your life. You must rid yourself of such passivity and inactivity, and become adept at pursuing positive things and overcoming your own weaknesses, so that you may gain the truth and live out the truth. There is nothing fearful about your weaknesses, and your shortcomings are not your biggest problem. Your biggest problem, and your greatest shortcoming, is your being neither hot nor cold and your lack of desire to seek the truth. The biggest problem with all of you is a cowardly mentality whereby you are happy with things as they are, and just passively wait. This is your greatest obstacle, and the greatest enemy to your pursuit of the truth.

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

You must reach a place where, no matter what circumstances you encounter, they cannot change your resolve. Only then will you be someone who truly loves and pursues the truth. If, when something befalls you and you encounter a little difficulty, you retreat, become negative and dejected, and let go of your resolve, this will not do. You must have the strength of one who is ready to put their life on the line, and say, "No matter what happens—even if I die, I will not abandon the truth or my goal to pursue the truth." Then nothing will be able to stop you. If you really encounter difficulties, and you are driven into a corner, God will act. In addition, you must have this understanding: "No matter what I encounter, they are all lessons that I must learn in my pursuit of the truth—they have been

arranged by God. I may be weak, but I am not negative, and I am grateful to God for giving me the opportunity to learn these lessons. I am grateful to God for setting out this situation for me. I cannot let go of my resolve to follow God and gain the truth. Were I to give it up, that would be the same as conceding to Satan, ruining myself, and betraying God." This is the kind of resolve you must have. Whatever small matters you encounter, they are all little episodes in the development of your life. You must not let them block the direction of your progress. When you meet with difficulties you can seek and wait, but the direction of your progress must not change, is that not right? (It is.) No matter what others say, or how they treat you, and no matter how God treats you, your resolve must not change. If God says, "You do not accept the truth at all, I loathe you," and you say, "God loathes me, so what meaning does my life have? I may as well die and be done with it!" you would be misunderstanding God. It is true that God loathes you, but you should fight on, you should accept the truth, and you should fulfill your duty. Then you will not be a good-for-nothing and God will not spurn you. Right now, your stature is still too small and you have not yet achieved the standards required for God to test you. What is the only thing that you can do? You must pray: "God, please guide me and enlighten me so that I understand Your intentions, and have the faith and perseverance to walk the path of pursuing the truth, and so that I may fear God and shun evil. Although I am weak and my stature is immature, I beg You to give me strength and protect me so that I can follow You to the end." You must come before God often to pray. Other people may crave worldly things, indulge their flesh, and follow worldly trends, but you must not accompany them—just focus on performing your own duty. When others are feeling negative and they do not perform their duties, you must not feel constrained, and you should seek the truth to help them. When others

indulge in comfort you must not envy them, you must only concern yourself with living before God. When others pursue fame, gain, and status, you should pray for them and help them, quiet your heart before God and not let these things influence you. No matter what happens around you, you should pray to God about all things. You should always seek the truth, restrain yourself, ensure that you are living in the presence of God, and have a normal relationship with God. God scrutinizes people at all times, and the Holy Spirit works within these kinds of people.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Often Living Before God Can One Have a Normal Relationship With Him

Some people are currently embroiled in negativity, but they can still do their duty with the attitude of "remaining loyal to God until the end, regardless of my outcome." I say that this is a change, but you yourselves do not recognize it. In fact, if you examine yourself carefully, you should be able to see that part of your corrupt dispositions have already undergone change. However, you always measure yourself against the highest required standard, and as a result, not only are you unable to reach the highest standard, but you also negate the changes you have already undergone. This is a deviation in people. If you are truly someone who can distinguish between right and wrong, then you might as well examine which aspects of yourself have changed. You will not only see the changes within yourself but also find the path of practice for the future. At that time, you will see that as long as you strive, there is still hope; you are not someone beyond redemption. I'm telling you this now: Those who can correctly approach the problems they have, who can seek the truth to resolve issues, have hope of being saved and can extricate themselves from negativity. You give up on the truth because you believe that you are beyond redemption. So, just what kind of person can be redeemed, and what kind of person cannot be

redeemed? This is a truth of which you should, at minimum, possess an understanding. As long as people do not give up on the truth, God will save them to the greatest extent. Do you really not get this? To be confused about such a fundamental truth—aren't you being too foolish and ignorant? It was said before: "No matter when, pursuing a change in disposition is always right." Have you forgotten these words? You only remember that God once said that those who can be saved are "very few in number," and so you think you have no hope. Can you not muster some determination? Perhaps it's not that you cannot practice the truth, but rather that you have given up the opportunity to practice the truth. If you give up on the truth, can you still change? If you give up on the truth, then what of the significance of your faith in God? When you give up pursuing the truth, negative things naturally take hold of your heart—how could you not be negative like this? If you hold fast to the truth, you will naturally have determination. Therefore, I still tell you: You must view yourself correctly and not give up on the truth.

—God's Fellowship

Dispositional change isn't something that happens overnight, or something that can be achieved after several years of experience. Some people often fail and stumble when they begin to change their bad habits, and think: "I'm done. I'm hopeless. Dispositional change is not for me, it's impossible for me to change. If it's so hard for me to change even these small flaws or bad habits, then surely it will be even more difficult to change my disposition?" They become negative, feel like they have no hope, and they are unwilling to eat and drink God's words for a long time. Whenever anyone prunes them, they feel annoyed and negative, they are unwilling to perform their duties, and totally uninterested in the truth. What state is this? This is a serious problem. Have you ever had this kind of

experience? Are you afraid that, in the process of your life experience, you'll always be negative, weak, failing, and stumbling? Regardless of whether you're afraid or not, it is a fact that dispositional change does not happen overnight. This is because dispositional change begins from the very root of mankind's corrupt nature, and it is a radical and total transformation. It is like when someone gets cancer and grows a tumor: They must be operated on to remove the tumor, they must endure a lot of suffering, and it is a very complex process. In the process of dispositional change, you may go through many things before understanding a little bit of the truth or achieving an aspect of dispositional change, or you may experience many people, events, things, and different environments, and make many wrong turns, before you finally achieve a little change. This change is precious, no matter how big it is, and it is cherished and commemorated in God's eyes because you have suffered much and paid a great price for it. God scrutinizes the depths of people's hearts, knows their thoughts and desires, and their weaknesses, but most of all God knows what they need. To follow the practical God, we must have this resolve: No matter how great the environments we encounter, nor what kind of difficulties we face, and no matter how weak or negative we are, we cannot lose faith in our dispositional change or in the words that God has spoken. God has made a promise to mankind, and this requires people to have resolve, faith, and perseverance to bear it. God does not like cowards; He likes people with resolve. Even if you've revealed a lot of corruption, even if you've taken the wrong path many times, or committed many transgressions, complained about God, or from within religion resisted God or harbored blasphemy against Him in your heart, and so on—God doesn't look at all that. God only looks at whether someone pursues the truth and whether they can one day change. In the Bible there is a story about the

return of the prodigal son—why did the Lord Jesus use this parable? It was to make people understand that God's intention to save mankind is sincere, and that He gives people the opportunity to repent and change. Throughout this process, God understands man, knowing well their weaknesses and the degree of their corruption. He knows that people will stumble and fail. Just like a child learning to walk, no matter how physically strong they are, there will always be times where they fall and stumble, and times when they knock into things and trip over. God understands every person in the way that a mother understands her child. He understands each person's difficulties, their weaknesses, and their needs. Even more than that, God understands what difficulties, weaknesses, and failures people will face in the process of entering into dispositional change. These are the things that God understands best. This means that God scrutinizes the depths of people's hearts. No matter how weak you are, as long as you don't renounce God's name, or leave Him and this way, then you'll always have the chance to achieve dispositional change. If you have this chance, then you have hope of surviving, and therefore of being saved by God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Path of Practice Toward Changing One's Disposition

Related Hymns

Only Fulfilling Your Duty Can Satisfy God

God Likes Those With Resolve

The Resolve Necessary to Pursue the Truth

10. How to resolve the problem of being guarded against God and misunderstanding God

Words of Almighty God of the Last Days

Today God judges you, chastises you, and condemns you, but you must know that the point of your condemnation is for you to know yourself. He condemns, curses, judges, and chastises so that you might know yourself, so that your disposition might change, and, moreover, so that you might know your worth, and see that all of God's actions are righteous and in accordance with His disposition and the requirements of His work, that He works in accordance with His plan for man's salvation, and that He is the righteous God who loves, saves, judges, and chastises man. If you only know that you are of lowly status, that you are corrupt and rebellious, but do not know that God wishes to make plain His salvation through the judgment and chastisement that He does in you today, then you have no way of gaining experience, much less are you capable of continuing forward. God has not come to kill or destroy, but to judge, curse, chastise, and save. Until His 6,000-year management plan comes to a close—before He reveals the outcome of each category of man—God's work on earth will be for the sake of salvation; its purpose is purely to make those who love Him complete—thoroughly so—and to bring them to surrender under His dominion. No matter how God saves people, it is all done by making them break away from their old satanic nature; that is, He saves them by having them seek life. If they do not do so, then they will have no way to accept God's salvation. Salvation is the work of God Himself, and the seeking for life is something that man must take on in order to accept salvation. In the eyes of man, salvation is the love of God, and the love of God cannot be chastisement, judgment, and curses; salvation must contain love,

compassion, and, moreover, words of solace, as well as boundless blessings bestowed by God. People believe that when God saves man, He does so by moving them with His blessings and grace, so that they can give their hearts to God. That is to say, His touching man is His saving them. This sort of salvation is done by striking a deal. Only when God grants them a hundredfold will man come to surrender before God's name and strive to do well for Him and bring Him glory. This is not what God intends for mankind. God has come to work on earth in order to save corrupt mankind; there is no falsehood in this. If there were, He would certainly not have come to do His work in person. In the past, His means of salvation involved showing the utmost love and compassion, such that He gave His all to Satan in exchange for the whole of mankind. The present is nothing like the past: The salvation bestowed upon you today occurs at the time of the last days, during the classification of each according to kind; the means of your salvation is not love or compassion, but chastisement and judgment, in order that man may be more thoroughly saved. Thus, all that you receive is chastisement, judgment, and merciless smiting, but know this: In this heartless smiting there is not the slightest punishment. Regardless of how harsh My words might be, what befall you are but a few words that might appear utterly heartless to you, and no matter how angry I might be, what rain upon you are still words of reproach, and I do not mean to harm you or put you to death. Is this not all fact? Know that nowadays, whether it be righteous judgment or heartless refinement and chastisement, everything is for the sake of salvation. Regardless of whether today each is classified according to kind or the categories of man are laid bare, the purpose of all of God's words and work is to save those who truly love God. Righteous judgment is brought to purify man, and heartless refinement is done to cleanse them; harsh words or chastening are both done to purify and are for

the sake of salvation. Thus, today's method of salvation is unlike that of the past. Today, you are brought salvation through righteous judgment, and this is a good tool for classifying you each according to kind. Moreover, ruthless chastisement serves as your utmost salvation—and what have you to say in the face of such chastisement and judgment? Have you not always enjoyed salvation, from start to finish? You have seen God incarnate and realized His omnipotence and wisdom; in addition, you have experienced repeated smiting and discipline. However, have you not also received supreme grace? Are your blessings not greater than those of anyone else? Your graces are more bounteous even than the glory and riches enjoyed by Solomon! Think about it: If My intention in coming were to condemn and punish you rather than save you, could your days have lasted so long? Could you sinful beings of flesh and blood have survived until today? If My goal were merely to punish you, then why would I have become flesh and embarked upon such a great enterprise? Could punishing you mere mortals not simply be done by uttering a single word? Would I still need to destroy you after purposely condemning you? Do you still not believe these words of Mine? Could I save man merely through love and compassion? Or could I only use the crucifixion to save man? Is My righteous disposition not more conducive to making man completely submissive? Is it not more capable of thoroughly saving man?

—The Word, Vol. 1. The Appearance and Work of God. You Should Put Aside the Blessings of Status and Understand God's Intention to Bring Salvation to Man

All of you live in a land of sin and licentiousness, and you are all licentious and sinful. Today you are not just able to look upon God, but more importantly, you have received chastisement and judgment, you have received truly profound salvation, which is to say, you have received God's greatest love. In all that He does, God is truly loving toward you. He has no

ill intention. It is because of your sins that He judges you, so that you will examine yourselves and receive this tremendous salvation. All this is done for the purpose of making man complete. From beginning to end, God has been doing His utmost to save man, and has no desire to completely destroy the men He created with His own hands. Today, He has come among you to work; is this not salvation all the more? If He hated you, would He still do work of such magnitude in order to personally guide you? Why should He suffer so? God does not hate you or have any ill intentions toward you. You should know that God's love is the truest love. It is only because people are rebellious that He has to save them through judgment; if not for this, saving them would be impossible. Because you do not know how to live your day-to-day life and are not even aware of how to live, and because you live in this licentious and sinful land and are yourselves licentious and filthy devils, He cannot bear to let you become even more depraved, He cannot bear to see you living in this filthy land as you do now, trampled on by Satan at will, and He cannot bear to let you fall into Hades. He only wants to gain this group of people and thoroughly save you. This is the main purpose of doing the work of conquest on you—it is just for salvation. If you cannot see that everything done on you is love and salvation, if you think it is just a method, a way to torment man, and something untrustworthy, then you might as well go back to your world to suffer pain and hardship! If you are willing to be in this stream, and to enjoy this judgment and this immense salvation, to enjoy all of these blessings, blessings that cannot be found anywhere in the human world, and to enjoy this love, then be good: Stay in this stream to accept the work of conquest so you can be made perfect. Today, you may suffer a little pain and refinement because of God's judgment, but there is value and meaning to suffering this pain. Though people are refined and mercilessly exposed by

God's chastisement and judgment—the aim being to punish them for their sins, to punish their flesh—none of this work is intended to condemn their flesh to destruction. The severe disclosures by the word are all for the purpose of leading you onto the right path. You have personally experienced so much of this work and, clearly, it has not led you onto an evil path! It is all in order to make you live out normal humanity, and it is all achievable by your normal humanity. Every step of God's work is based upon your needs, according to your weaknesses, and according to your actual stature, and no unbearable burden is placed on you. This is not clear to you today, and you feel as if I am being hard on you, and indeed you always believe that the reason I chastise, judge and reproach you every day is because I hate you. But although what you suffer is chastisement and judgment, this is actually love for you, and it is the greatest protection. If you cannot grasp the deeper meaning of this work, it will be impossible for you to continue experiencing. This salvation should bring you comfort. Do not refuse to come to your senses. Having come this far, the significance of the work of conquest should be clear to you, and you should no longer hold opinions about it one way or another!

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (4)

Some people are too poor of caliber and do not love the truth. No matter how the truth is fellowshipped about, they're not up to it. They have believed in God for many years and still cannot talk about any real experiences or understanding. So, they determine that they are not among God's predestined, chosen people, and that they cannot be saved by God, no matter how many more years they believe in Him. They hold in their hearts, "Only those who are predestined and chosen by God can be saved, and all those who are too poor of caliber and unable to understand the truth are not

among God's predestined, chosen people; they could not be saved, even if they believed." They think God does not determine people's outcome based on their manifestations and behavior. If this is your thinking, you greatly misunderstand God. If God truly acted so, would He be righteous? God determines people's outcome with one principle: Ultimately, people's outcome will be determined based on their own manifestations and behavior. If you cannot see God's righteous disposition and are always misunderstanding God and distorting His wishes, such that you're always pessimistic and disappointed, is that not self-inflicted? If you don't understand how God's predetermination works, you should seek truth from God in His words and not blindly determine that you are not among His predestined, chosen people. This is a serious misunderstanding of God! You simply don't know God's work at all, and you don't understand God's intentions, much less the painstaking effort behind God's six thousand years of management work. You give up on yourself, speculate and doubt God, fearing that you are a service-doer who will be eliminated once you have finished your service, always ruminating, "Why should I do my duty? Am I rendering service as I do my duty? Wouldn't I be falling for a trick, if I were disposed of when I've finished rendering my service?" What do you make of this thinking? Can you discern it? You always misunderstand God, categorizing Him among the devil kings that rule in the world, guarding your heart against Him, always thinking He is as selfish and despicable as humans. You never believe that He loves mankind, and you never believe in His sincerity in saving mankind. If you're always characterizing yourself as a service-doer and fear being eliminated after rendering your service, then yours is the deceitful mentality of disbelievers. Nonbelievers don't believe in God because they don't admit there is a God, nor that God's word is the truth. Given that you believe in God, why don't you have faith in Him?

Why don't you admit that God's word is the truth? You are unwilling to do your duty, and you undergo no hardships in order to practice the truth, and as a result, you have still not gained the truth, despite your many years of faith in God, and despite all that, you push the blame off onto God in the end, saying that He has not predestined you, that He has not been sincere with you. What problem is that? You misunderstand God's wishes, and do not believe His words, and neither put the truth into practice nor show your loyalty while performing your duty. How can you satisfy God's intentions? How can you gain the work of the Holy Spirit and understand the truth? Such people are not even qualified to be service-doers, so how could they be qualified to negotiate with God? If you think God is not righteous, why do you believe in Him? You always want God to say to you, personally, "You are of the people of the kingdom; this will never change" before you exert yourself for His house, and if He doesn't, you will never give Him your heart. How rebellious and intransigent such people are! I see there are a great many people who never focus on changing their dispositions, much less on practicing the truth. They focus only on asking at every turn whether they'll be able to obtain a good destination, how God will treat them, whether He has a predestination for them to be His people, and other such matters of hearsay. How can such people, who don't attend to their proper work, obtain the truth? How can they remain in God's house? Now, I solemnly tell you: Though a person may be predestined, if they cannot accept the truth and put it into practice to achieve submission to God, then being eliminated will be their ultimate outcome. Only those people who sincerely expend themselves for God, and put the truth into practice with all their strength, will be able to survive and enter into God's kingdom. Though others may see them as someone who is not predestined to remain, they will have a better destination than those supposedly predestined people who

have never had loyalty to God, on account of God's righteous disposition. Do you believe these words? If you cannot believe these words and continue your obstinate straying, then I tell you, you certainly will not be able to survive, because you are simply not someone with true belief in God or a love of the truth. Since this is so, God's predestination is not important. The reason I say so is because in the end, God will determine people's outcomes by their manifestations and behavior, whereas God's predestination only plays a small role objectively, not a leading role. Do you understand this?

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

When some people read God's words and see God condemning people in His words, they form notions and feel conflicted. For example, God's words say that you don't accept the truth, so God doesn't like you or accept you, that you are an evildoer, an antichrist, that He gets upset just looking at you and that He doesn't want you. People read these words and think, "These words are aimed at me. God has determined that He doesn't want me, and since God has abandoned me, I won't believe in God anymore either." There are those who, when reading God's words, often develop notions and misunderstandings because God exposes people's corrupt states and says some things condemning people. They become negative and weak, thinking that God's words were directed at them, that God is giving up on them and won't save them. They become negative to the point of tears and don't want to follow God anymore. This is actually a misunderstanding of God. When you do not understand the meaning of God's words, you should not try to delineate God. You don't know what kind of person God abandons, or under what circumstances He gives up on people, or under what circumstances He puts people aside; there are principles and contexts to all of this. If you don't have full insight into these detailed matters, you'll

be very prone to hypersensitivity and you'll delimit yourself based on one word from God. Isn't that problematic? When God judges people, what is the chief aspect of them that He condemns? What God judges and exposes are people's corrupt dispositions and corrupt essences, He condemns their satanic dispositions and satanic natures, He condemns the various manifestations and behaviors of their rebellion and opposition to God, He condemns them for being unable to submit to God, for always opposing God, and for always having their own motivations and aims—but such condemnation does not mean that God has abandoned people with satanic dispositions. If this is not clear to you, then you lack comprehension ability, which makes you a bit like people who are mentally ill, always suspicious of everything and misinterpreting God. Such people are devoid of true faith, so how could they follow God to the very end? Hearing a single statement of condemnation from God, you think that, having been condemned by God, people have been abandoned by God, and will no longer be saved, and because of this you become negative, and abandon yourself to despair. This is misinterpreting God. In fact, God has not abandoned people. They have misinterpreted God and abandoned themselves. Nothing is more critical than when people abandon themselves, as fulfilled in the words of the Old Testament: "Fools die for want of wisdom" (Proverbs 10:21). No behavior is more stupid than when people abandon themselves to despair. Sometimes you read God's words that seem to delineate people; in fact, they are not delineating anyone, but are the expression of God's intentions and opinions. These are words of truth and principle, they are not delineating anyone. The words uttered by God during times of anger or rage also represent God's disposition, these words are the truth, and, moreover, belong to principle. People must understand this. God's purpose in saying this is to allow people to understand the truth, and to understand the principles; it is absolutely not

to delimit anyone. This has nothing to do with people's ultimate destination and reward, much less are they people's ultimate punishment. These are merely words spoken to judge and prune people, they are the result of anger at people not living up to His expectations, and they are spoken in order to wake people up, to prompt them, and they are words from God's heart. And yet, some people fall down and forsake God because of a single statement of judgment from God. People like this don't know what's good for them, they are impervious to reason, they do not accept the truth at all. … There are times when you believe God has given up on you—but in fact, God has not given up on you, He just puts you to one side so that you can reflect on yourself. God may find you detestable, and does not wish to heed you, but He has not truly forsaken you. There are those who make an effort to perform their duty in the house of God, but because of their essence and the various things that are manifested in them, God sees that they do not love the truth and do not accept the truth at all, and so God actually forsakes them; they were not truly chosen, but merely rendered service for a time. There are some, meanwhile, whom God does His utmost to discipline, chasten, and judge, and even condemn and curse, employing various ways of treating them that are at odds with the notions of man. Some people do not understand God's intention, and think that God is picking on them and being hurtful. They think that there is no dignity to living before God, they do not wish to hurt God any longer and leave the church. They even think that acting like this has reason, and in this way they turn their backs on God—but in fact, God had not forsaken them. Such people have no inkling of the intention of God. They are somewhat oversensitive, going so far as to give up on God's salvation. Do they really have conscience? There are times when God shuns people, and times when He places them to one side for a time so that they may reflect upon themselves, but God has not

forsaken them; He is giving them the opportunity to repent. God only truly forsakes evil people who commit many evil acts, disbelievers, and antichrists. Some people say, "I feel devoid of the work of the Holy Spirit and long have I been without the enlightenment of the Holy Spirit. Has God forsaken me?" This is a misconception. There is also a problem of disposition here: People are overemotional, they always follow their own reasoning, are always willful, and are devoid of rationality—isn't this a problem of disposition? You say that God has forsaken you, that He will not save you, so has He set your outcome? God has merely said a few angry words to you. How could you say that He's given up on you, that He doesn't want you anymore? There are occasions when you cannot feel the work of the Holy Spirit, but God has not deprived you of the right to read His words, nor has He determined your outcome, or cut off your path to salvation—so what are you so upset about? You are in a bad state, there is a problem with your motives, there are issues with your thought and viewpoint, your state of mind is twisted—and yet you do not try to fix these things by seeking the truth, instead constantly misinterpreting and complaining about God, and pushing the responsibility onto God, and even saying, "God doesn't want me, so I don't believe in Him anymore." Are you not being irrational? Are you not being unreasonable? This kind of person is too overemotional, without any sense at all, impervious to all reason. They are the least likely to accept the truth and will find it very difficult to attain salvation.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Resolving One's Notions Can One Embark on the Right Track of Belief in God (1)

When things befall you, you always act like cowards, you always act like people pleasers, always compromising, always taking the middle path, never offending anyone or sticking your nose into things, never going too

far—it is like you are standing in your own position, sticking to your duty, doing whatever you are asked to do, standing neither in the front nor in the back, and going with the flow—tell Me, do you think that if you persist in doing your duty this way to the very end you will be able to obtain God's approval? Are you aware that this kind of state is quite dangerous, that not only will you be unable to obtain God's perfection, but that you are also likely to offend God's disposition? Does this kind of lukewarm person pursue the truth? Are they the kind of person who fears God and shuns evil? A person who lives in this kind of state often pours forth the thoughts of a people pleaser, and they don't have a God-fearing heart. If one merely feels horror and fright for no good reason, is that a God-fearing heart? (No.) Even if they throw their whole self into their duty, resign from their work, and renounce their family, if they do not give God their heart, and they guard themselves against God, is that a good state? Is that the normal state of entering into the truth reality? Is the future development of this state not terrifying? If a person continues on in this state, can they obtain the truth? Can they gain the life? Can they enter into the truth reality? (No.) Are you aware that you yourselves possess this very state? When you become aware of it, do you think to yourselves: "Why am I always guarded against God? Why do I always think this way? To think this way is so frightening! It is opposing God and rejecting the truth. Guarding against God is the same as resisting Him"? The state of being guarded against God is just like being a thief—you do not dare to live in the light, you are afraid of exposing your demonic faces, and at the same time, you are frightened: "God is not to be trifled with. He can judge and chastise people at all times and places. If you anger God, in mild cases He will prune you, and in severe ones He will punish you, make you sick, or cause you to suffer. People cannot bear those things!" Do people not have these misunderstandings? Is this a God-fearing

heart? (No.) Is this kind of state not terrifying? When a person is in this state, when they guard against God, and always have these thoughts, when they always have this kind of attitude toward God, are they treating God like God? Is this belief in God? When a person believes in God in this way, when they do not treat God like God, is that not a problem? At the very minimum, people do not accept God's righteous disposition, nor do they accept the fact of His work. They think: "It's true that God is merciful and loving, but He is also wrathful. When God's wrath befalls a person, it is disastrous. He can smite people to death at any time, destroying whomever He wishes. Do not invoke God's anger. It is true that His majesty and wrath permit no offense. Keep your distance from Him!" If a person has this kind of attitude and these ideas, can they fully and sincerely come before God? They cannot.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Practicing the Truth Can One Cast Off the Shackles of a Corrupt Disposition

If you feel you can perform a certain duty, but you also fear making a mistake and being eliminated, and so you are timid, stagnant, and can't make progress, then is that a submissive attitude? For example, if your brothers and sisters choose you as their leader, then you may feel obligated to perform this duty because you were chosen, but you don't regard this duty with a proactive attitude. Why are you not proactive? Because you have thoughts about it, and feel that, "Being a leader isn't a good thing at all. It's like walking on a knife's edge or treading on thin ice. If I do a good job then there will be no reward, but if I do a bad job then I will be pruned. And being pruned isn't even the worst of all. What if I get replaced or eliminated? If that were to happen, isn't it all over for me?" At that point, you start to feel conflicted. What is this attitude? This is being guarded and misunderstanding. This is not the attitude that people should have toward

their duty. It is a demoralized and negative attitude. So, what should a positive attitude be like? (We should be open-hearted and forthright, and have the courage to take up burdens.) It should be one of submission and proactive cooperation. What you say is a bit empty. How can you be open-hearted and forthright when you are so afraid like this? And what does it mean to have the courage to take up burdens? What mentality will give you the courage to take up burdens? If you're always afraid that something will go wrong and you won't be able to handle it, and you have many internal hindrances, then you will fundamentally lack the courage to take up burdens. The "being open-hearted and forthright," "having the courage to take up burdens," or "never retreating even in the face of death" you speak of, sounds a bit like the slogans shouted by angry young people. Can these slogans solve practical problems? What is needed now is a correct attitude. To possess a correct attitude, you must understand this aspect of the truth. This is the only way to resolve your internal difficulties, and allow you to smoothly accept this commission, this duty. This is the path of practice, and only this is the truth. If you use terms like "being open-hearted and forthright" and "having the courage to take up burdens" to address the fear that you feel, will this be effective? (No.) This indicates that these things are not the truth, nor are they a path of practice. You may say, "I am open-hearted and forthright, I am of indomitable stature, there are no other thoughts or contaminants in my heart, and I have the courage to take up burdens." Outwardly you take up your duty, but later, after pondering it for a while, you still feel that you cannot take it up. You may still feel afraid. In addition, you may see others being pruned, and become even more afraid, like a whipped dog terrified of the strap. You will increasingly feel like your stature is too small, and that this duty is like a vast, uncrossable abyss, and ultimately you will still be unable to take up this burden. This is why

chanting slogans cannot solve practical problems. So how can you actually solve this problem? You should actively seek the truth and adopt a submissive and cooperative attitude. That can completely solve the problem. Timidity, fear, and worry are useless. Is there any relationship between whether you will be revealed and eliminated and being a leader? If you are not a leader, will your corrupt disposition disappear? Sooner or later, you must resolve the problem of your corrupt disposition. In addition, if you are not a leader, then you will not have more opportunities to practice and will make slow progress in life, with few chances to be perfected. Although there is a bit more suffering in being a leader or worker, it also brings about many gains, and if you can walk the path of pursuing the truth, you can be perfected. What a great blessing that is! So you should submit and actively cooperate. This is your duty and your responsibility. No matter the road ahead, you should have a heart of submission. This is the attitude with which you should perform your duty.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What Is the Adequate Performance of Duty?

Some people do not believe that God's house can treat people fairly. They do not believe that God reigns in His house, and that the truth reigns there. They believe that no matter what duty a person performs, if a problem arises in it, God's house will handle that person immediately, stripping them of their right to perform that duty, sending them away, or even clearing them out of the church. Is that really how things work? It certainly is not. God's house treats every person according to the truth principles. God is righteous in His treatment of every person. He does not look only at how a person behaves in a single instance; He looks at a person's nature essence, at their intentions, at their attitude, and He looks in particular at whether a person can reflect on themselves when they make a

mistake, whether they are remorseful, and whether they can penetrate the essence of the problem based on His words, come to understand the truth, hate themselves, and truly repent. If someone lacks this correct attitude, and they are entirely adulterated by personal intentions, if they are filled with cunning schemes and revelations of corrupt dispositions, and when problems arise, they resort to pretense, sophistry, and self-justification, and stubbornly refuse to acknowledge their actions, then such a person cannot be saved. They don't accept the truth at all and have been completely revealed. People who aren't right, and who can't accept the truth in the slightest, are disbelievers in essence and can only be eliminated. How can disbelievers who serve as leaders and workers not be revealed and eliminated? A disbeliever, regardless of what duty they perform, is revealed most quickly of all, because the corrupt dispositions that they reveal are too numerous and too obvious. Moreover, they don't accept the truth at all and act recklessly and arbitrarily. In the end, when they have been eliminated, and have lost the opportunity to perform their duty, they start to worry, thinking, "I'm done for. If I'm not allowed to perform my duty, I can't be saved. What should I do?" In reality, Heaven will always leave a way out for man. There is one final path, which is to genuinely repent, and to hurry to spread the gospel and gain people, making up for their faults by doing good deeds. If they don't take this path, then they are truly done for. If they possess some reason and know that they don't have any talent, they should properly equip themselves with the truth and train to spread the gospel—this is also performing a duty. This is entirely feasible. If someone acknowledges they were eliminated because they didn't perform their duty well, yet they still do not accept the truth and don't have the slightest heart of remorse, and instead abandon themselves to despair, isn't that foolish and ignorant? Tell Me, if a person has made a mistake, but they are capable of

true understanding and willing to repent, would God's house not give them a chance? As God's six-thousand-year management plan draws to a close, there are so many duties that need to be performed. But if you have no conscience or reason, and don't attend to your proper work, if you have gained the opportunity to perform a duty but do not know to treasure it, do not pursue the truth in the least, letting the best time pass them by, then you will be revealed. If you are consistently perfunctory in performing your duty, and you do not submit at all when faced with being pruned, will God's house still use you to perform a duty? In God's house, it is the truth that reigns, not Satan. God has the final say over everything. It is He who is doing the work of saving man, it is He who holds sovereignty over everything. There is no need for you to analyze what is right and wrong, you just need to listen and submit. When faced with being pruned, you must accept the truth and be able to correct your mistakes. If you do, God's house will not strip you of your right to perform a duty. If you are always afraid of being eliminated, always giving excuses, always justifying yourself, that is a problem. If you let others see that you do not accept the truth in the least, and that you are impervious to reason, you are in trouble. The church will be obliged to handle you. If you do not accept the truth at all in performing your duty and are always afraid of being revealed and eliminated, then this fear of yours is tainted with human intent and a corrupt satanic disposition, and with suspicion, guardedness, and misapprehension. None of these are attitudes that a person should have. You must begin by resolving your fear, as well as your misunderstandings of God. How do a person's misunderstandings of God arise? When things are going well for a person, they certainly do not misunderstand Him. They believe that God is good, that God is honorable, that God is righteous, that God is merciful and loving, that God is right in everything that He does. However, when they

are faced with something that does not conform to their notions, they think, “It seems God is not very righteous, at least not in this matter.” Is this not a misunderstanding? How is it that God is not righteous? What was it that gave rise to this misunderstanding? What was it that made you form this opinion and understanding that God is not righteous? Can you say for sure what it was? Which sentence was it? Which matter? Which situation? Say it, so that everyone can work it out and see if you have a leg to stand on. And when a person misunderstands God or faces something that does not conform to their notions, what attitude should they have? (One of seeking the truth and submission.) They need to submit first and consider: “I do not understand, but I will submit because this is what God has done and not something that man should analyze. Moreover, I cannot doubt God’s words or His work because God’s word is the truth.” Is this not the attitude a person should have? With this attitude, would your misunderstanding still pose a problem? (It would not.) It would not affect or disturb your performance of your duty. Who do you think is capable of loyalty—a person who harbors misunderstandings while performing their duty or one who does not? (A person who does not harbor misunderstandings in performing their duty is capable of loyalty.) So, firstly, you must have a submissive attitude. What’s more, you must at least believe that God is the truth, that God is righteous, and that everything God does is right. These are the preconditions that determine whether you can be loyal in performing your duty. If you meet both of these preconditions, can the misunderstandings in your heart affect the performance of your duty? (No.) They can’t. This means that you won’t bring these misunderstandings into the performance of your duty. Firstly, you should resolve them from the outset, ensuring they remain only in their embryonic state. What should you do next? Resolve them at the root. How should you resolve them? Read

several relevant passages of God's words with everyone regarding this matter. Then, fellowship about why God acts in such a way, what God's intention is, and what results can be achieved from God working in this way. Fellowship thoroughly on these matters, then you will have an understanding of God and be able to submit. If you don't resolve your misunderstandings about God and carry notions into the performance of your duty, saying, "In this matter, God acted incorrectly, and I will not submit. I'll contest this, I'll argue things out with God's house. I don't believe this is God's doing"—what disposition is this? This is a typical satanic disposition. Such words should not be uttered by humans; it is not the attitude that a created being should have. If you can oppose God in this way, are you worthy of performing this duty? You are not. Because you are a devil, and you lack humanity, you are not worthy of performing a duty. If a person possesses some reason, and misunderstandings about God arise in them, they will pray to God, and they will also seek the truth in God's words, and sooner or later, they will see the matter clearly. This is what people should do.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

People often worry about and are fearful of the trials of God, yet at all times they are living in Satan's snare, and living in perilous territory in which they are attacked and abused by Satan—yet they know not fear, and are unperturbed. What is going on? Man's faith in God is only limited to the things he can see. He has not the slightest appreciation of God's love and concern for man, or of His tenderness and consideration toward man. But for a little trepidation and fear about God's trials, judgment and chastisement, and majesty and wrath, man has not the slightest understanding of God's good intentions. At the mention of trials, people feel as if God has ulterior motives, and some even believe that God harbors

evil designs, unaware of what God will actually do to them; thus, at the same time as crying out submission to God's sovereignty and arrangements, they do all they can to resist and oppose God's sovereignty over man and arrangements for man, for they believe that if they are not careful they will be misled by God, that if they do not keep a grip on their own fate then all that they have could be taken by God, and their life could even be ended. Man is in Satan's camp, but he never worries about being abused by Satan, and he is abused by Satan but never fears being taken captive by Satan. He keeps saying that he accepts God's salvation, yet has never trusted in God or believed that God will truly save man from the claws of Satan. If, like Job, man is able to submit to God's orchestrations and arrangements, and can give his entire being to the hands of God, then will man's end not be the same as Job's—the receipt of God's blessings? If man is able to accept and submit to God's rule, what is there to lose? Thus, I suggest that you be careful in your actions, and cautious toward everything that is about to come upon you. Do not be rash or impulsive, and do not treat God and the people, matters, and objects He has arranged for you depending on your hot blood or your naturalness, or according to your imaginations and notions; you must be cautious in your actions, and must pray and seek more, to avoid inciting the wrath of God.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

At times, God uses a certain matter to reveal you or discipline you. Does this then mean that you have been eliminated? Does it mean your end has come? No. It is like when a child has been disobedient and made a mistake; his parents might chide and punish him, but if he cannot fathom his parents' intention or understand why they are doing this, he will misunderstand their intent. For example, the parents may tell the child, "Don't leave the house alone, and don't go outside by yourself," but this

goes in one ear and out the other, and the child sneaks out alone anyway. Once the parents find out, they give the child a scolding and, as punishment, make him stand in the corner to reflect on his behavior. Not understanding his parents' intentions, the child starts to have doubts: "Do my parents not want me anymore? Am I really theirs? If I'm not really theirs, would that mean I was adopted?" These are the things he ponders. What are the parents' actual intentions? The parents said it was too dangerous to do that and told their child not to. But the child did not listen, and it went in one ear and out the other. Therefore, the parents needed to use some form of punishment to properly educate their child and make him learn from his mistakes. What is it that the parents want to achieve by doing this? Is it only to make the child learn from his mistakes? This kind of learning is not what they ultimately want to achieve. The parents' aim in doing this is to make the child do as he is told, behave in accordance with their advice, and not do anything disobedient to make them worry—this would be the desired effect. If the child listens to his parents, it shows that he has matured in understanding, and then his parents will have less on their minds. Will they not then be satisfied with him? Will they still need to punish him like that? They will not need to anymore. Believing in God is just like this. People must learn to heed God's words and understand His heart. They must not misunderstand God. In fact, in many cases, people's concern stems from their own self-interest. Speaking generally, it is the fear that they will have no outcome. They're always thinking, "What if God reveals me, eliminates me, and rejects me?" This is your misinterpretation of God; these are only your one-sided conjectures. You have to figure out what God's intention is. When He reveals people, it is not for the sake of eliminating them. People are revealed in order to expose their shortcomings, mistakes, and their nature essences, to make them know

themselves and become capable of true repentance; for this reason, revealing people is in order to help their lives to grow. Without a pure understanding, people are apt to misinterpret God and become negative and weak. They may even give in to despair. In fact, being revealed by God doesn't necessarily mean that you will be eliminated. It is to help you get to know your own corruption, and to make you repent. Oftentimes, because people are rebellious, and do not seek to find resolution in the truth when they reveal corruption, God must exercise discipline. And so, sometimes, He reveals people, exposing their ugliness and pitifulness, getting them to know themselves, which helps their life to grow. Revealing people has two different implications: For the evil people, being revealed means they are eliminated. For those who are able to accept the truth, it is a reminder and a warning; they are made to reflect on themselves, to see their true state, and to stop being wayward and reckless, because to carry on like this would be dangerous. Revealing people in this way is to remind them lest, in performing their duty, they grow muddleheaded and careless, fail to take things seriously, become satisfied with only a few results, and think they have performed their duty to an acceptable standard when, in fact, measured by God's demands, they have fallen far short, and yet they are still complacent and believe themselves to be doing fine. In such circumstances, God will discipline, caution, and remind people. Sometimes, God reveals their ugliness—which is patently to serve as a reminder. At such times you should reflect on yourself: Performing your duty like this is inadequate, there is rebelliousness within you, there are too many negative elements, everything you do is perfunctory, and if you still do not repent, by rights you should be punished. Now and then, when God disciplines you, or reveals you, this does not necessarily mean you will be eliminated. This matter should be approached correctly. Even if you are eliminated, you

should accept it and submit to it, and make haste to reflect and repent. To sum up, whatever meaning lies behind revealing you, you must learn to submit. If you show passive resistance, and instead of mending your flaws keep on going from bad to worse, you will surely be punished. Therefore, in dealing with matters of being revealed, one must show submission, one's heart must become imbued with fear, and one must become capable of repentance: Only then does one accord with God's intentions, and only by practicing in this way can one save oneself and be spared God's punishment. Reasonable people should then be able to recognize their own faults and correct them, at the very least attaining to the point where they rely on their conscience to fulfill their duty. In addition, they must also reach up toward the truth, attaining not only to the point where their behavior is principled, but also to the point of giving their whole heart, their whole soul, their whole mind, their whole strength: Only doing it thus is an acceptable way of fulfilling their duty, only doing it thus makes them people who truly submit to God. What should one take as the standard for satisfying God's intentions? One must base one's actions on the truth principles, the major aspect of which is to place emphasis on the interests of God's house and on the work of God's house, to keep the whole picture in mind, and not focus on any one aspect at the risk of losing sight of another, and the minor aspect of which is to get one's own work done properly, and to achieve the desired effect according to what is demanded of one, without going through the motions in a perfunctory manner, without bringing shame on God. If people master these principles, will they not let go of their worries and misconceptions? Once you put aside your worries and misconceptions, and no longer have any unreasonable ideas about God, negative elements will slowly cease to hold a dominant position within you,

and you will approach these sorts of matters in the correct manner. Thus, it is important to seek the truth and strive to understand God's intentions.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Practicing the Truth and Submitting to God Can One Achieve a Change in Disposition

God saves people who have been corrupted by Satan and have corrupt dispositions, not perfect people without flaws or those who live in a vacuum. Some people, upon revealing a little corruption, think, "I have resisted God again. I have believed in God for many years and still haven't changed. Surely God doesn't want me anymore!" They then resign themselves to hopelessness and become unwilling to pursue the truth. What do you think of this attitude? They themselves have given up on the truth, and believe that God no longer wants them. Isn't this a misunderstanding of God? Such negativity is the easiest way to be exploited by Satan. Satan mocks them, saying, "You fool! God wants to save you, but you are still suffering like this! So, just give up! If you give up, God will eliminate you, which is just like Him handing you over to me. I will torment you to death!" Once Satan succeeds, the consequences will be unthinkable. Consequently, no matter what difficulties or negativity a person faces, they must not give up. They should seek the truth for solutions, and they must not passively wait. During the process of life's growth and the course of human salvation, people may sometimes take the wrong path, deviate, or have times where they exhibit states and behaviors of immaturity in life. They may have times of weakness and negativity, times when they say the wrong things, stumble, or experience failure. All of this is normal in the eyes of God. He does not hold it against them. Some people think their corruption is too deep, and that they can never satisfy God, so they feel sorrowful and despise themselves. Those who have a repentant heart like this are precisely the ones that God saves. On the other hand, those who

believe they do not need God's salvation, who think they are good people and there is nothing wrong with them, usually are not the ones God saves. What is the meaning behind what I'm telling you? Whoever understands, speak up. (To properly handle your own revelations of corruption, focus on practicing the truth, and you will receive God's salvation. If you consistently misunderstand God, you will easily resign yourself to hopelessness.) You must have faith and say, "Though I am weak now, and I have stumbled and failed. I will grow, and one day I will understand the truth, satisfy God, and achieve salvation." You must have this resolve. No matter what setbacks, difficulties, failures, or trip-ups you encounter, you must not be negative. You must know what kind of people God saves. Moreover, if you feel that you are not yet qualified to be saved by God, or if there are occasions where you are in states which God loathes or is displeased with, or there are times you behave poorly, and God doesn't accept you, or God spurns you, it doesn't matter. Now you know, and it is not too late. As long as you repent, God will give you a chance.

… God is righteous and fair to everyone. God doesn't look at how you were before or at your current stature, He looks at whether you pursue the truth and whether you walk the path of pursuing the truth. You must never misunderstand God and say, "Why can those who can be saved by God still lie and reveal corruption? God should save those who don't lie." Isn't this a fallacy? Are there any among corrupt mankind who do not lie? Do people who do not lie still need God's salvation? Mankind, who has been corrupted by Satan, is who God saves. If you can't even understand this fact clearly, then you are ignorant and foolish. Just as God said, "There are no righteous upon this earth, the righteous are not in this world." It is precisely because mankind has been corrupted by Satan that God became incarnate on earth to save these corrupted humans. Why doesn't God say anything about saving

angels? It's because angels are in heaven, and have not been corrupted by Satan. God has always said from the beginning, that "The mankind that I save is the mankind that has been corrupted by Satan, the mankind that has been taken back from the hands of Satan, the mankind that possesses Satan's corrupt disposition, the mankind that opposes Me, that resists Me and rebels against Me." Then why don't people face this fact? Do they not misunderstand God? Misunderstanding God is the easiest path to resistance against Him and must be resolved immediately. Failing to resolve this issue is very dangerous as it could easily result in you being set aside by God. People's misunderstandings are rooted in their notions and imaginings. If they always cling to their notions and imaginings, then they are most likely to refuse to accept the truth. When you misunderstand God, if you don't seek the truth for resolution, you know the consequences. God allows you to stumble, to fail, and to make mistakes. God will give you opportunities and time to understand the truth, practice the truth, gradually understand His intentions, do everything in accordance with His intentions, truly submit to God, and achieve the truth reality that God requires people to possess. However, who is the person that God loathes the most? It is the one who, despite knowing the truth in their heart, refuses to accept it, let alone put it into practice. Instead, they still live by Satan's philosophies, yet consider themselves to be pretty good and submissive to God while also seeking to mislead others and gain a position in God's house. God loathes this kind of person the most, they are antichrists. Although everyone has a corrupt disposition, these actions are of a different nature. It is no ordinary corrupt disposition nor a normal revelation of corruption; rather, you consciously and stubbornly resist God to the end. You know that God exists, you believe in God, yet you deliberately choose to resist Him. This is not having notions about God and a problem of misunderstanding; instead

you deliberately resist God to the end. Can God save someone like this? God does not save you. You are an enemy of God, therefore you are a devil. Can God still save devils?

—The Word, Vol. 3. The Discourses of Christ of the Last Days. In Believing in God, What Is Most Important Is to Practice and Experience His Words

From the beginning, I have often exhorted you that each of you must pursue the truth. So long as there is a chance to do so, do not give up; pursuing the truth is the obligation, responsibility, and duty of each person, and the path that each person should walk, as well as the path all who would be saved must walk. Yet no one heeds this—no one thinks it a matter of import, believing it to be mere cant, each person thinking what they will. From the beginning unto today, though there have been many who clutch books of God's words in their hands and read them, who listen to sermons, who all seem to have accepted God's judgment and chastisement and His guidance in the course of performing their duties, a relationship between man and God has not, in fact, been established, and all people live by their imaginings, notions, misunderstandings, and speculations, such that they live each day in doubt and negativity in how they treat God's words and work, as well as His guidance. If you live in such states, how can you cast off negativity? How can you cast off rebelliousness? How can you cast off the mindset and attitude of deceit and wickedness or speculation and misunderstanding with which you approach the commission and duty that God has given you? Certainly, they cannot be cast off. Therefore, if you wish to embark on a path of pursuing and practicing the truth and entering the truth reality, you must come at once before God, pray to Him, and seek His intentions—and figuring out His desires is what matters most. It's too impractical to always live in notions and imaginings; you should learn to reflect on yourself in all matters, and to recognize which corrupt

dispositions you still have that need to be cleansed, which things are preventing you from putting the truth into practice, what misunderstandings or notions you have about God, and which things He does that don't accord with your notions, but cause you to doubt and misunderstand. If you reflect on yourself in this way, you can discover which problems you still have that need to be solved by seeking the truth, and if you practice like this then your life will grow quickly. If you don't reflect on yourself but always harbor notions and misunderstandings in your heart about God, always insist on your own ideas, always think that God lets you down or isn't fair to you, and always hold onto your own reasoning, then your misunderstanding of God will only get deeper and your relationship with Him more and more distant, while your heart's rebelliousness and opposition to Him grow greater and greater. It's dangerous if your state gets this bad, as it will already seriously affect how effectively you perform your duty. You can only treat your duty and responsibility with a slipshod, perfunctory, irreverent, rebellious, and resistant attitude, and what is the end result? It will lead you to be perfunctory in doing your duty, deceptive and resistant to God. You won't be able to gain the truth, nor enter the truth realities. What is the root cause of this result? It is because people still have notions and misunderstandings about God in their hearts, and these practical problems have not been solved. So, there will always be a gulf between people and God. Therefore, if people want to come before God, they must first reflect on what misunderstandings, notions, imaginings, doubts, or speculations they have about Him. These things must all be examined. Truly having notions or misunderstandings about God is not a simple matter, as it touches upon people's attitude to God as well as their nature essence. If people don't seek the truth to solve these notions and misunderstandings, it's not like these things will just vanish into thin air.

Even if they don't affect you performing your duty or pursuing the truth, when something happens or under special circumstances they will still appear to disturb your mind and your performance of your duty. Therefore, if you have notions and misunderstandings, then you must come before God and reflect on yourself, seek the truth, and understand clearly the root cause and essence of why these notions and misunderstandings arise in people. Only then can they disappear, your relationship with God can be normal, and your life can gradually grow. That people have too many notions and misunderstandings about God proves that mankind resists and is incompatible with Him. Only by continuously resolving these notions and misunderstandings can the gulf between people and God gradually close. They will be able to submit to God, and have greater faith in Him; with greater faith, their practice of the truth will be much less adulterated, and there will be much fewer adulterations and obstacles in their pursuit of the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Pursuing the Truth Can One Resolve Their Notions and Misunderstandings of God

If you have an honest attitude, one of accepting and submitting to the truth, and no matter what happens, no matter how much pain there is in your heart, or how humiliated you are, you're always able to accept and submit to the truth, and you're still able to pray to God, saying, "Everything God does is right, and I must accept it," then this is a submissive attitude. However, during the process of acceptance you must continuously reflect on yourself, reflect on where the errors lie in your actions and behavior, and which aspects of the truth you have violated. You must also dissect your own intentions, so you can clearly see your own true state and stature. If you then seek the truth, you'll know how to practice the truth in accordance with the principles. If you practice and experience in this way, then you'll

make progress before you know it. The truth will take root inside you; it'll blossom, bear fruit, and become your life. All of the problems of your revelations of corruption will gradually be solved. When things happen, your attitude, views, and states will tend more and more toward the positive. Will you still be estranged from God then? Perhaps you will still be estranged from Him, but less and less so, and the doubts, speculations, misunderstandings, complaints, rebelliousness, and resistance you harbor toward God will also diminish. When they diminish, it'll be easier for you to quiet yourself before God when things happen, and to pray to Him, seek the truth, and seek a path of practice. If you can't see through things when they befall you, if you are instead utterly confused, and still don't seek the truth, then there will be trouble. You're sure to handle matters using human solutions, and your philosophies for worldly dealings, slippery methods, and clever techniques will all come out. This is how people first react to things in their hearts. Some people never put their hearts into striving toward the truth when things happen, and instead always think about handling those things by human means. As a result, they flounder around for a long time, they torment themselves until their faces become wan with exhaustion, but they still do not put the truth into practice. This is how pitiful those who do not pursue the truth are. Though you may now perform your duty willingly, and you may forsake things and expend yourself willingly, if you still have misunderstandings, speculations, doubts, or complaints regarding God, or even rebelliousness and resistance against Him, or if you use various methods and techniques to oppose Him and reject His sovereignty over you—if you do not resolve these things—then it will be nigh impossible for the truth to be master of your person, and your life will be exhausting. People often struggle and are tormented in these negative states, as if they had sunk into a quagmire, and they are always

preoccupied with the idea of right and wrong. How can they discover and understand the truth? To seek the truth, one must first submit. Then, after a period of experience, they will be able to gain some enlightenment, at which point it is easy to understand the truth. If one is always trying to work out what is right and wrong and gets caught up in what is true and false, they have no way to discover or understand the truth. And what will come of it if one can never understand the truth? Not understanding the truth gives rise to notions and misunderstandings about God; when one has misunderstandings about God, they are likely to complain about Him. When these complaints burst forth, they become opposition; opposition to God is resistance against Him, and a serious transgression. If one has committed many transgressions, then they have committed manifold evils, and should be punished. This is the sort of thing that comes of being forever unable to understand the truth. So, the pursuit of truth is not merely meant to have you perform your duty well, to be obedient, to behave by the rules, to appear devout, or to have saintly decorum. It is not merely meant to achieve these things; principally it is meant to resolve the various incorrect views you harbor toward God. The purpose of understanding the truth is to resolve people's corrupt dispositions; when those corrupt dispositions are resolved, people will no longer have misunderstandings about God. These two things are linked. At the same time as people resolve their corrupt dispositions, the relationship between them and God will gradually improve and become increasingly normal. Once their corrupt dispositions are resolved, therefore, people's misgivings, suspicions, testing, misunderstandings, questions, and grievances regarding God, and even their resistance, will all be resolved, bit by bit. What immediate manifestation occurs when a person's corrupt dispositions are resolved? Their attitude toward God changes. They can face everything with a heart of submission

to God, and then their relationship with Him will improve. If they understand the truth then they will be able to put it into practice. They have a heart of submission to God so they won't be perfunctory in the performance of their duty, let alone will they deceive God. In this way, they will have fewer and fewer notions and misunderstandings about God, their relationship with Him will become more and more normal, and they'll be able to fully submit to God when performing their duty. If they don't solve the issue of their corrupt dispositions, they'll never be able to attain a normal relationship with God, and never have a submissive heart toward Him. Just like nonbelievers, they will be too rebellious, always denying and resisting God in their heart, and it will be impossible for them to perform their duty well. This is why pursuing and practicing the truth is so critical! You don't pursue the truth, but still want to resolve your notions, misunderstandings, and complaints about God—can you achieve this? Definitely not. Some people say: "I'm just a simple person, I don't have anything like notions, misunderstandings, or complaints. I don't think about these things." Can you guarantee that you don't have any notions if you don't think about it? Can you avoid revealing your corrupt dispositions by not thinking about it? No matter what corruption someone reveals, it is always determined by their nature. People all live by their satanic nature; their satanic dispositions are deeply rooted within them, and have become their nature essence. People have no means by which to eradicate their satanic dispositions, it is only by using the truth and God's words that they can gradually solve all the issues of their corrupt dispositions.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Pursuing the Truth Can One Resolve Their Notions and Misunderstandings of God

I take pleasure in those who are not suspicious of others, and I like those who readily accept the truth; toward these two kinds of people I show

great care, for in My eyes they are honest people. If you are deceitful, then you will be guarded and suspicious toward all people and matters, and thus your faith in Me will be built upon a foundation of suspicion. I could never acknowledge such faith. Lacking true faith, you are even more devoid of true love. And if you are liable to doubt God and speculate about Him at will, then you are, without question, the most deceitful of all people. You speculate whether God can be like man: unpardonably sinful, of petty character, devoid of fairness and reason, lacking a sense of justice, given to vicious tactics, treacherous and cunning, pleased by evil and darkness, and so on. Is not the reason that people have such thoughts because they lack the slightest knowledge of God? Such faith is nothing short of sin! There are even some who believe that the ones who please Me are precisely those who flatter and bootlick, and that those lacking in such skills will be unwelcome in the house of God and will lose their place there. Is this the only knowledge you have acquired after all these years? Is this what you have gained? And your knowledge of Me does not stop at these misunderstandings; even worse is your blasphemy against God's Spirit and vilification of Heaven. This is why I say that such faith as yours will only cause you to stray further from Me and be in greater opposition against Me. Throughout many years of work, you have seen many truths, but do you know what My ears have heard? How many among you are willing to accept the truth? You all believe you are willing to pay the price for the truth, but how many of you have truly suffered for the truth? There is nothing but unrighteousness in your hearts, which makes you think that everyone, no matter who they are, is equally deceitful and crooked—to the point that you even believe that God incarnate could, like a normal person, be without a kind heart or benevolent love. More than that, you believe that a noble character and a merciful, benevolent nature exist only within the

God in heaven. You believe that such a saint does not exist, that only darkness and evil reign on earth, while God is something with which people entrust their longing for the good and beautiful, a legendary figure fabricated by them. In your minds, the God in heaven is very upstanding, righteous, and great, worthy of worship and admiration; this God on earth, meanwhile, is but a substitute, and an instrument, of the God in heaven. You believe this God could not be the equal of the God in heaven, much less be mentioned in the same breath as Him. When it comes to the greatness and honor of God, they belong to the glory of the God in heaven, but when it comes to the nature and the corruption of man, they are attributes in which the God on earth has a part. The God in heaven is eternally lofty, while the God on earth is forever insignificant, weak, and incompetent. The God in heaven is not given to fleshly feelings, only righteousness, while the God on earth only has selfish motives and is without any fairness or reason. The God in heaven has not the slightest crookedness and is forever faithful, while the God on earth always has a dishonest side. The God in heaven loves man dearly, while the God on earth shows man inadequate care, even neglecting him entirely. This fallacious knowledge has long been kept within your hearts and may also be perpetuated in the future. You regard all deeds of Christ from the standpoint of the unrighteous and evaluate all His work, as well as His identity and essence, from the perspective of the evil. You have made a grave mistake and done that which has never been done by those coming before you. That is, you serve only the lofty God in heaven with a crown upon His head, and never attend to the God whom you regard as so insignificant that He is invisible to you. Is this not your sin? Is this not a classic example of your offense against the disposition of God? You worship the God in heaven. You adore lofty images and esteem those distinguished for their eloquence. You are gladly commanded by the God

that fills your hands with riches, and crave the God who can fulfill your every desire. The only One you do not worship is this God who is not lofty; the only thing you hate is association with this God whom no man can regard highly. The only thing you are unwilling to do is to serve this God who has never given you a single penny, and the only One who is unable to make you yearn for Him is this unlovely God. This God cannot enable you to broaden your horizons, to feel as if you have found a treasure, much less fulfill what you wish. Why, then, do you follow Him? Have you given thought to questions like this? What you do does not merely offend this Christ; more importantly, it offends the God in heaven. This is not, I think, the purpose of your faith in God!

… I wish for you one day soon to understand this truth: To know God, you must know not only the God in heaven but, even more importantly, the God on earth. Do not get your priorities confused or allow the secondary to supersede the principal. Only in this way can you truly build a good relationship with God, become closer to God, and bring your heart closer to Him. If you have been of the faith for many years and have long associated with Me, yet remain distant from Me, then I say it must be that you often offend the disposition of God, and your end will be very difficult to reckon. If the many years of association with Me have not only failed to change you into a person possessed of humanity and the truth, but, moreover, have ingrained your evil ways into your nature, and you not only have twice as much arrogance as before, but your misunderstandings of Me have also multiplied, such that you come to regard Me as your little sidekick, then I say that your affliction is no longer skin deep but has penetrated to your very bones. All that remains is for you to wait for your funeral arrangements to be made. You need not beseech Me then to be your God, for you have committed a sin deserving of death, an unforgivable sin. Even

if I could have mercy on you, the God in heaven will insist on taking your life, for your offense against the disposition of God is no ordinary problem, but one of a very grave nature. When the time comes, do not blame Me for not telling you beforehand. It all comes back to this: When you associate with Christ—the God on earth—as an ordinary person, that is, when you believe that this God is nothing but a person, it is then that you shall perish. This is My only admonishment to you all.

—The Word, Vol. 1. The Appearance and Work of God. How to Know the God on Earth

Related Experiential Testimonies

Finally Free of Misunderstandings

My Agonizing Days of Misunderstanding God

Related Hymns

Judgment and Chastisement Reveal God's Salvation

The Purpose of God Arranging People, Events, and Things Around Man

God Always Holds Man's Salvation in His Heart

God Likes Those With Resolve

11. How to resolve the problem of testing God

Words of Almighty God of the Last Days

Testing God is when people don't know how God acts, and don't know Him or understand Him, and so they frequently come up with some unreasonable demands of Him. For instance, when someone is sick, they may pray that God cure them. "I won't seek treatment—let's see if God will cure me or not." And so, after praying for quite some time with no action from God, they say, "Since God hasn't done anything, I'll take medicine and see if He hinders me. If the medicine gets stuck in my throat, or if I spill some water, that may be God's way of hindering me and keeping me from taking it." That's what a test is. Or you are made to spread the gospel, for instance. In normal circumstances, everyone decides through fellowship and deliberation what your duties call for and what you should do, and then you act when the time is right. If something happens while you are acting, that's God's sovereignty—if God would hinder you, then He'll do it proactively. However, let's say you say in prayer, "Oh, God, I'm going out today to spread the gospel. Is it in accordance with Your intention that I go out? I don't know whether today's potential gospel recipient can accept it or not, nor how exactly You're going to rule over this. I ask for Your arrangements, for Your guidance, for You to show me these things." After praying, you sit there, unmoving, then say, "Why doesn't God have anything to say about that? Maybe it's that I don't read His words enough, so He can't show me those things. If that's so, I'll get out there, right away. If I fall on my face out there, that may be God keeping me from going, and if everything goes smoothly and God doesn't hinder me, that may be God allowing me to go." That's a test. Why are we calling that a test? God's work is practical; it's fine for people to just perform the duties they're

supposed to, arrange their daily lives, and live their lives of normal humanity in a way that accords with the principles. There's no need to test how God's going to act or what guidance He'll give. Concern yourself only with doing what you're supposed to; don't always have additional thoughts such as, "Is God allowing me to do this, or isn't He? If I do this, how will God handle me? Is it right of me to do it this way?" If something is obviously right, then concern yourself only with doing it; don't go thinking about this and that. It's fine to pray, of course, to pray for God's guidance, that He'll guide your life on this day, that He'll guide the duty you perform today. It's enough for a person to have a heart and an attitude of submission. For example, you know that if you touch electricity with your hand, you'll get shocked, and may lose your life. Yet you think it over: "No worries, God is protecting me. I've just got to try it, to see if God will protect me, and to see what God's protection feels like." Then you touch it with your hand, and as a result, you get shocked—that's a test. Some things are clearly wrong and shouldn't be done. If you'd still do them, to see what God's reaction will be, that's a test. Some people say, "God doesn't like it when people do themselves up flamboyantly and wear heavy makeup. I'll do that, then, and see what it feels like for God to reproach me inside." So, after they're all made up, they glance in the mirror: "Goodness, I look like a living ghost, but I only feel that it's a bit disgusting and can't bring myself to look in the mirror. There's no additional feeling beyond that—I don't feel God's loathing, and I don't feel His words coming down at once, to strike me down and judge me." What sort of behavior is this? (Testing.) If you're sometimes perfunctory in your duty, and you clearly know it to be so, it's enough for you to just repent and turn yourself around. But you're always praying, "Oh, God, I've been perfunctory—I ask that You discipline me!" What purpose does your conscience serve? If you have a conscience, you

should take responsibility for your own behavior. You should rein it in. Don't pray to God—that prayer will become a test. To take a very serious thing and make a joke of it, a test, is something God loathes. When people pray to God and seek Him when faced with an issue, and also in some of their attitudes, demands, and ways of doing things in their treatment of God, some tests will often crop up. What do these tests mainly entail? It's that you'd like to see how God will act, or that you'd like to see whether God can or can't do something. You'd like to test God; you'd like to use this matter to verify what God is like, to verify which words that God has spoken are right and accurate, which can come true, and which He can accomplish. These are all tests. Do these ways of doing things regularly appear in you? Say there's something that you don't know whether you've done right, or whether it's in line with the truth principles. Here, there are two methods that can confirm whether what you've done in this matter is a test, or whether it is positive. One method is to have a humble and truth-seeking heart, saying, "Here's how I've handled and viewed this thing that happened to me, and how it is now, as a result of my handling it that way. I can't get a handle on whether this is what I actually should have done." What do you think of this attitude? This is an attitude of seeking the truth—there's no testing in it. Suppose that you say, "Everyone decides on this thing together, after fellowship." Someone asks, "Who is in charge of this? Who's the main decision-maker?" And you say: "Everyone." Your intention is this: "If they say that this thing was handled in accordance with the principles, I'll say that I did it. If they say it wasn't handled in accordance with the principles, I'll begin by withholding who did it and who made the decision. This way, even if they press on and try to pin the blame, they won't pin it on me, and if anyone's disgraced, it won't be me alone." If you speak with that sort of intention, that's a test. Someone may say, "God

loathes it when man follows worldly things. He loathes things such as mankind's memorial days and festivals." Now that you know this, you can just do your best to avoid such things, insofar as circumstances permit. However, let's say you intentionally follow worldly matters while doing things during a festival, and as you do them, the intention you harbor is this: "I'm just seeing whether God will discipline me for doing this, whether He'll pay me any mind. I'm just seeing what attitude He really has toward me, how deep His loathing goes. They say God loathes this, they say He's holy and abhors evil, so I'll see how He abhors evil and how He'll discipline me. If, when I do these things, God has me spewing from my orifices, overcome with dizziness, unable to get out of bed, then it'll seem that God really does loathe these things. He won't just be talking—the facts will bear it out." If you're always hoping to see such a scene, what sort of behavior and intents do you have? You're testing. Man must never test God. When you test God, He hides from you and covers His face to you, and your prayers are useless. Some may ask, "It won't work even if I'm sincere at heart?" Yes, even if you're sincere at heart. God doesn't let people test Him; He abhors evil. When you entertain these wicked ideas and thoughts, God will hide from you. He won't enlighten you anymore, but set you off to one side, and you'll go on doing foolish, disruptive, and disturbing things until you are shown for who you really are. This is the consequence that comes from people testing God.

—The Word, Vol. 4. Exposing Antichrists. Item Ten: They Despise the Truth, Brazenly Flout Principles, and Ignore the Arrangements of God's House (Part One)

What are the manifestations of testing? Which approaches or thoughts manifest a state or essence of testing? (If I have committed a transgression or done something evil, I always want to probe God, demand a clear answer, and see if I will have a good outcome or destination.) This has to do

with thoughts; so, generally, when one speaks or acts, or when they face something, which of their manifestations is testing? If someone has committed a transgression and feels that God might remember or condemn their transgression, and they themselves are uncertain, not knowing whether God will actually condemn them or not, they come up with a way to test it, to see what God's attitude really is. They start by praying, and if there is no illumination or enlightenment, they think about completely breaking off their previous methods of pursuit. Previously, they always did things in a perfunctory manner, spending only 30% of their effort where they could use 50%, or 10% where they could use 30%. Now, if they can use 50% of their effort, they will. They take on dirty or tiring work that others avoid, always doing it before others, and making sure the majority of brothers and sisters see it. More importantly, they want to see how God views this matter and if their transgression can be redeemed. When faced with difficulties or things most people cannot overcome, they want to see what God will do, whether He will enlighten and guide them. If they can feel God's presence and His special favor, they believe that God has not remembered or condemned their transgression, proving that it can be forgiven. If they expend themselves like this and pay such a price, if their attitude changes significantly but they still don't feel God's presence, and they certainly don't feel any discernible difference from before, then it's possible that God has condemned their previous transgression and doesn't want them anymore. Since God doesn't want them, they won't put in as much effort in the future when they do their duty. If God still wants them, doesn't condemn them, and there's still hope for them to receive blessings, they will put some sincerity into doing their duty. Are these manifestations and ideas a form of testing? …

Some people constantly lack any knowledge or experience of God's almightiness and His scrutiny of the depths of the human heart. They also lack a genuine perception of God's scrutiny of the human heart, so naturally, they are filled with doubt about this matter. Although in their subjective wishes they want to believe that God scrutinizes the depths of the human heart, they lack conclusive evidence. Consequently, they plan certain things in their hearts and simultaneously begin to execute and implement them. As they implement them, they continually observe whether God truly knows about these, whether the matters will be exposed, and if they remain silent, whether anyone can figure it out, or if God can reveal it through a certain environment. Of course, ordinary people may have some uncertainties more or less about God's almightiness and His scrutiny of the depths of the human heart, but antichrists are not simply uncertain—they are filled with doubt and fully guarded against God at the same time. Therefore, they develop many approaches to test God. Because they doubt God's scrutiny of the human heart and, even more, deny the fact that God scrutinizes it, they often think about certain matters. Then, with a bit of fear or some inexplicable feeling of horror, they secretly spread these thoughts around in private, misleading certain people. Meanwhile, they continually expose their arguments and ideas bit by bit. As they expose them, they watch whether God will hinder or expose this behavior of theirs. If He exposes or defines it, they quickly retreat, changing to another approach. If it seems that nobody knows about it, and nobody can see through them or into them, they become even more completely convinced in their hearts that their intuition is correct, and their knowledge of God is correct. In their view, God's scrutiny of the human heart is basically nonexistent. What kind of approach is this? This is the approach of testing.

—The Word, Vol. 4. Exposing Antichrists. Excursus Six: Summarizing the Character of Antichrists and Their Disposition Essence (Part Three)

In the past, there was a regulation in God's house: Regarding those who had been expelled or cleared out, if they manifested true repentance afterward, and persisted in reading God's words, spreading the gospel, and bearing witness for God, truly repenting, they could be readmitted into the church. There happened to be someone who met these criteria after being cleared out, and the church sent someone to find him, fellowship with him, and tell him that he had been admitted back to the church. Upon hearing this, he was quite pleased, but he pondered, "Is the acceptance genuine, or is there some idea behind it? Has god truly seen my repentance? Has he truly shown me mercy and forgiven me? Have my past actions really been disregarded?" He didn't believe it, and he thought, "Even though they want me back, I should be restrained and not immediately agree, I should not act as if I had suffered greatly and been so pitiful during these years after being expelled. I need to act a bit reserved and not inquire right after I'm admitted back about where I can participate in church life or what duties I can do. I can't appear too enthusiastic. Although I feel particularly happy inside, I need to stay calm and see whether god's house genuinely wants me back or is just being insincere in order to use me for certain tasks." With this in mind, he said, "During the time after I was expelled, I reflected and realized that the mistakes I made were too significant. The losses I caused to the interests of god's house were immense, and I can never make up for them. I am truly a devil and a Satan cursed by god. However, my self-reflection is still incomplete. Since god's house wants to bring me back, I need to eat and drink even more of god's words and reflect and know myself more. At present, I am not worthy to return to god's house, not worthy to do my duty in god's house, not worthy to meet with my brothers and sisters, and I am certainly too ashamed to face god. I will return to the church only when I feel that my self-knowledge and reflection are sufficient, so that everyone

may validate me." While saying this, he was also on edge, thinking, "I am just pretending to say this. What if the leaders agree not to let me back into the church? Wouldn't I be finished?" In reality, he was quite anxious, but he still had to speak in this way and pretend like he wasn't too eager to return to the church. What did he mean by saying these things? (He was testing whether the church would truly accept him back.) Is this necessary? Isn't this something Satans and devils would do? Would a normal person behave this way? (No, they wouldn't.) A normal person wouldn't. Given such a wonderful opportunity, that he could take such a step is wicked. Being readmitted to the church is an expression of God's love and mercy, and he should reflect on and know his own corruption and deficiencies, seeking ways to make up for past debts. If someone can still test God in this way and treat God's mercy in this manner, then they truly fail to appreciate His kindness! That people develop such ideas and approaches is brought about by their wicked essence. Essentially, when people test God, what they manifest and reveal theoretically always pertain to testing God's thoughts as well as His views and definitions of people, among other things. If people seek the truth, they will rebel against and let go of such practices, acting and behaving according to the truth principles. However, individuals with the disposition essence of an antichrist not only cannot relinquish such practices and do not find them hateful, but they often appreciate themselves for possessing such means and methods. They may think, "Look at how clever I am. I'm not like you fools who only know to submit to and obey god and the truth—I'm not like you at all! I try to use means and methods to find out these things. Even if I have to submit and obey, I'm still going to get to the bottom of things. Don't think you can hide anything from me or deceive and fool me." This is their thought and viewpoint. Antichrists never

exhibit submission, fear, or sincerity, and much less any loyalty in their treatment of God incarnate.

—The Word, Vol. 4. Exposing Antichrists. Excursus Six: Summarizing the Character of Antichrists and Their Disposition Essence (Part Three)

What is the most wicked disposition people reveal before God? It is testing God. Some people worry that they might not have a good destination, and that their outcome may not be guaranteed because they went astray, did some evil, and committed many transgressions after coming to believe in God. They worry that they will go to hell, and are in constant fear about their outcome and destination. They are constantly anxious, and they always ponder, "Will my future outcome and destination be good or bad? Will I go down to hell or up to heaven? Am I one of god's people or a service-doer? Will I perish or be saved? I need to find which of god's words talk about this." They see that God's words are all the truth, and that they all expose people's corrupt dispositions, and they do not find the answers that they seek, so they continually contemplate where else to inquire. Later, when they find an opportunity to get promoted and put into an important role, they want to sound out the Above, thinking: "What is the above's opinion regarding me? If their opinion is favorable, it proves that god has not remembered the evil I did in the past and the transgressions I committed. It proves that god will still save me, that I still have hope." Then, following through with their ideas, they directly say, "Where we are, most of the brothers and sisters are not very skilled at their professions, and they have believed in god for only a short time. I have believed in god the longest. I have fallen and failed, I've had some experiences and learned some lessons. If given the chance, I am willing to shoulder a heavy burden and show consideration for god's intentions." They use these words as a test to see if the Above has any intention to promote them, or if the Above has

abandoned them. In reality, they do not genuinely want to take on this responsibility or burden; their purpose in saying these words is solely to test the waters, and see whether they still have a hope of being saved. This is testing. What is the disposition behind this approach of testing? It is a wicked disposition. Regardless of how long this approach is revealed for, how they do it, or how much it is implemented, in any case, the disposition they reveal is definitely wicked, because they have many thoughts, misgivings, and worries over the course of doing it. When they reveal this wicked disposition, what do they do that shows they are people with humanity and people who can practice the truth, and confirms that they only possess this corrupt disposition and not a wicked essence? After doing and saying such things, those with a conscience, reason, integrity, and dignity feel discomfort and pain in their hearts. They are tormented, thinking, "I have believed in God for so many years; how could I test God? How can I still be preoccupied with my own destination, and use such a method to get something out of God and make God give me a solid answer? This is too vile!" They feel uneasy in their hearts, but the deed is done, and the words have been spoken—they cannot be taken back. They then understand, "Though I may have a bit of good will and a sense of justice, I am still capable of such vile things; these are the dealings of a vile person! Isn't this an attempt to test God? Isn't it extorting God? This is truly vile and shameless!" In such a situation, what is a reasonable course of action? Is it to come before God in prayer, confessing one's sins, or is it to stubbornly cling to one's own approaches? (Praying and confessing.) So, over the entire process, from the moment they conceived of the idea to the point of action, and further on to their prayer and confession, which stage is the normal revealing of a corrupt disposition, which stage is the conscience taking effect, and which stage is the truth being put into practice? The stage

from conception to action is governed by a wicked disposition. So, isn't the stage of introspection governed by the effect of their conscience? They begin to examine themselves, feeling that what they did was wrong—this is governed by the effect of their conscience. Following this are prayer and confession, which are also governed by the effect of their integrity, conscience, and character; they are able to feel remorse, repent, and feel indebted to God, and they are also able to reflect on and understand their own humanity and corrupt disposition, and reach the point where they can practice the truth. Aren't there three stages to this? From the revelation of a corrupt disposition to the effect of their conscience, and then to the ability to let go of the evil they are doing, repent, let go of their own fleshly desires and thoughts, rebel against their corrupt disposition, and practice the truth—these three stages are what ordinary people with humanity and corrupt dispositions should achieve. Because of the awareness of their conscience, and their relatively good humanity, these people can practice the truth. Being able to practice the truth implies that people like this have hope for salvation. In other words, the probability of salvation is relatively high for those with good humanity.

—The Word, Vol. 4. Exposing Antichrists. Excursus Five: Summarizing the Character of Antichrists and Their Disposition Essence (Part Two)

Testing is a relatively apparent manifestation of the wicked disposition essence. People use various means to obtain the information they desire, gain certainty, and then achieve peace of mind. There are multiple ways to test, such as using words to worm things out of God, using things to test Him, thinking and mulling things over in their minds. … No matter what method people use to treat God, if they have a guilty conscience about it, and then gain knowledge about these actions and dispositions and can promptly turn them around, then the problem isn't that significant—this is a

normal corrupt disposition. However, if someone can consistently and stubbornly do this, even if they know that it is wrong and detested by God, but persist in it, never rebelling against it or giving it up, this is the essence of an antichrist. The disposition essence of an antichrist is different from ordinary people, in that they never reflect on themselves or seek the truth, but consistently and stubbornly use various methods to test God, His attitude toward people, His conclusion regarding an individual, and what His thoughts and ideas are about a person's past, present, and future. They never seek God's intentions, the truth, and especially not how to submit to the truth to achieve a change in their disposition. The purpose behind all their actions is to probe into God's thoughts and ideas—this is an antichrist. This disposition of antichrists is clearly wicked. When they engage in these actions and exhibit these manifestations, there is not a trace of guilt or remorse. Even if they link themselves to these things, they show no repentance or intention to stop, but still persist in their ways. In their treatment of God, their attitude, and their approach, it is evident that they regard God as their adversary. In their thoughts and viewpoints, there is no idea or attitude of knowing God, loving God, submitting to God, or fearing God; they simply want to obtain the information they want from God and use their own methods and means to ascertain God's precise attitude toward them and definition of them. What's more serious is that, even though they align their own approaches with God's words of revelation, even if there is the slightest awareness that this behavior is detested by God and not what a person should do, they will never give it up.

—The Word, Vol. 4. Exposing Antichrists. Excursus Six: Summarizing the Character of Antichrists and Their Disposition Essence (Part Three)

Jesus said to it: "It is written again, You shall not tempt the Lord your God." Is there truth in these words that Jesus said? There is definitely truth

in them. On the surface, these words are a commandment for people to follow, a simple phrase, yet nonetheless, both man and Satan have often offended these words. So, the Lord Jesus said to Satan, "You shall not tempt the Lord your God," because this is what Satan often did, taking pains as it went about it. It could be said that Satan did this brazenly and without shame. It is in Satan's nature essence to not be frightened of God and to not have a God-fearing heart. Even when Satan stood beside God and could see Him, it could not help itself but to tempt God. Therefore, the Lord Jesus said to Satan, "You shall not tempt the Lord your God." These are words that God has often said to Satan. So, is it appropriate for this phrase to be applied in the present day? (Yes, as we also often tempt God.) Why do people often tempt God? Is it because people are full of corrupt satanic disposition? (Yes.) So are the words of Satan above something people often say? And in what situations do people say these words? One could say that people have been saying things like this irrespective of time and place. This proves that the disposition of people is no different from the corrupt disposition of Satan. The Lord Jesus said a few simple words, words that represent truth, words that people need. However, in this situation, was the Lord Jesus speaking in such a way as to argue with Satan? Was there anything confrontational in what He said to Satan? (No.) How did the Lord Jesus feel about Satan's temptation in His heart? Did He feel disgusted and repulsed? The Lord Jesus felt repulsed and disgusted, and yet He did not argue with Satan, and much less did He speak about any grand principles. Why is that? (Because Satan is always like this; it can never change.) Could it be said that Satan is impervious to reason? (Yes.) Can Satan recognize that God is truth? Satan will never recognize that God is truth and will never admit that God is truth; this is its nature. There is yet another aspect of Satan's nature that is repulsive. What is it? In its efforts to tempt the Lord

Jesus, Satan thought that even if it was unsuccessful, it would nonetheless still try to do so. Even though it would be punished, it chose to try anyway. Even though it would gain no advantage out of doing so, it would try nonetheless, persisting in its efforts and standing against God until the very end. What sort of nature is this? Is it not wicked?

—The Word, Vol. 2. On Knowing God. God Himself, the Unique V

Finally, I would like to give you three pieces of counsel: First, do not test God. No matter how much you understand about God, no matter how much you know about His disposition, absolutely do not test Him. Second, do not contend for status with God. No matter what type of status God gives you or what kind of work He entrusts you with, no matter what kind of duty He raises you up to perform, and no matter how much you have expended yourself and sacrificed for God, absolutely do not compete for status with Him. Third, do not compete with God. No matter whether you understand or if you can submit to what God does with you, what He arranges for you, and the things He brings to you, absolutely do not compete with God. If you can abide by these three pieces of counsel, then you will be quite safe, and you will not be prone to angering God.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

Though God's essence contains an element of love, and He is merciful toward each and every person, people have overlooked and forgotten the fact that His essence is one of dignity as well. That He has love does not mean that people can offend Him freely, without inciting in Him feelings or a reaction, nor does the fact that He has mercy mean that He has no principles in how He treats people. God is alive; He genuinely exists. He is neither an imagined puppet nor any other object. Given that He does exist, we should carefully listen to the voice of His heart at all times, pay close attention to His attitude, and come to understand His feelings. We should

not use human imaginings to define God, nor should we impose human thoughts or wishes on Him, making God treat people in a human manner based on human imaginings. If you do this, then you are angering God, tempting His wrath, and challenging His dignity! Thus, once you have come to understand the severity of this matter, I urge each and every one of you to be cautious and prudent in your actions. Be cautious and prudent in your speech, as well—with regard to how you treat God, the more cautious and prudent you are, the better! When you do not understand what God's attitude is, refrain from speaking carelessly, do not be careless in your actions, and do not apply labels casually. Even more importantly, do not come to any arbitrary conclusions. Instead, you should wait and seek; these actions, too, are an expression of fearing God and shunning evil. Above all else, if you can achieve this, and above all else, if you possess this attitude, then God will not blame you for your stupidity, ignorance, and lack of understanding of the reasons behind things. Rather, owing to your attitude of fear of offending God, respect for His intentions, and willingness to submit to Him, God will remember you, guide and enlighten you, or tolerate your immaturity and ignorance. Conversely, should your attitude toward Him be irreverent—judging Him as you wish or arbitrarily guessing at and defining His ideas—God will condemn you, discipline you, and even punish you; or, He might offer comment on you. Perhaps this comment will involve your outcome. Therefore, I wish to emphasize once more: Each of you should be cautious and prudent about everything that comes from God. Do not speak carelessly, and do not be careless in your actions. Before you say anything, you should stop and think: Would this action of mine anger God? In doing it, am I fearing God? Even in simple matters, you should try to figure these questions out, and spend more time considering them. If you can truly practice according to these principles in all aspects, in all things, at

all times, and adopt such an attitude especially when you do not understand something, then God will always guide you and provide you with a path to follow. No matter what sort of show people put on, God sees them quite clearly and plainly, and He will offer an accurate and appropriate evaluation of these displays of yours. After you have undergone the final trial, God will take all of your behavior and sum it up completely in order to determine your outcome. This result will convince every single person beyond the shadow of a doubt. What I would like to tell you here is this: Your every deed, your every action, and your every thought decide your fate.

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

Believers in God must understand the truth, they must read God's words more, and come to know man's nature and see through to man's essence through God's exposure. The exposure of God's word reveals man's nature, it teaches people what their essence is, and lets them see through to the essence of their corruption. This is very important. Satan is a muddled thing, and the devilish words that it speaks are difficult to interpret. God asked it, "From where come you?" To which Satan replied, "From going to and fro in the earth, and from walking up and down in it" (Job 1:7). Think carefully about its answer. Is it coming or going? Its meaning is hard to make out, which is why I say these words are muddled. Based on these words, it can be seen that Satan is muddled. When people are corrupted by Satan, they, too, become muddled. They have no moderation, no standards, and no principles in anything they do. Therefore, any person can easily go astray. Satan lured Eve by saying, "Why don't you eat the fruit of that tree?" To which Eve replied, "God told us that we will die if we eat from that tree." Then Satan said, "You will not necessarily die if you eat

the fruit of that tree." Within these words, there was an intention to tempt Eve. Rather than saying with certainty that she wouldn't die if she ate the fruit from that tree, it simply said that she wouldn't necessarily die, leading her to think, "If I won't necessarily die, then I can eat it!" Unable to resist the temptation, she ate of the fruit. In this way, Satan achieved its goal of enticing Eve to sin. It did not take responsibility for this, for it did not force her to eat it. Within every person, there is a satanic disposition; each of their hearts contain the myriad poisons with which Satan tempts God and entices man. Sometimes, their speech is laced with the voice and tone of Satan, and an intent to tempt and entice. The ideas and thoughts of man are filled with Satan's poisons and they emit its stench. Sometimes, the looks or actions of men carry this same stench of temptation and enticement. Some people say, "If I just follow like this, I am guaranteed to gain something. I can follow God until the very end, even if I don't pursue the truth. I renounce things and expend myself for God sincerely. I have the strength to persevere to the very end. Even if I have transgressed a little, God will have mercy on me and won't forsake me." They do not even know what it is they are saying. There are so many corrupt things within people—if they do not pursue the truth, how can they change? Based on the degree of their corruption, if God does not protect people, they may fall down and betray God at any moment. Do you believe this? Even if you compel yourself, you cannot make it to the end, because this final stage of God's work is to create a group of overcomers. Is doing this really as easy as you think? This final transformation does not require a person to change 100 percent or even 80 percent, but at least 30 or 40 percent. At the very least, you must dig up, cleanse, and transform the things within you that resist God, which have taken root deep in the depths of your heart. Only then will you achieve salvation. Only when you have transformed by 30 to 40 percent as God

requires, or preferably by 60 to 70 percent, will it be demonstrated that you have attained the truth, and that you are essentially compatible with God. You will not be liable to resist God or to offend His disposition the next time something befalls you. Only in this way can you be perfected and gain God's approval.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Choosing the Right Path Is the Most Crucial Part of Belief in God

Related Hymns

The Three Admonishments of God to Man

12. How to resolve the problem of delimiting and judging God

Words of Almighty God of the Last Days

God and man cannot be spoken of on equal terms. His essence and His work are most unfathomable and incomprehensible to man. If God does not personally do His work and speak His words in the world of man, then man would never be able to understand the intentions of God. And so, even those who have devoted their entire lives to God would not be able to receive His approval. If God does not set to work, then however well man does, it will all be for naught, because God's thoughts will always be higher than the thoughts of man, and God's wisdom is beyond man's comprehension. And so I say that those who claim to "fully understand" God and His work are an inept lot; they are all overweening and ignorant. Man should not define the work of God; moreover, man cannot define the work of God. In the eyes of God, man is as insignificant as an ant; so how can man fathom God's work? Those who like to spout, "God does not work in this or that way," or "God is like this or that"—are they not speaking arrogantly? We should all know that man, who is of the flesh, has been corrupted by Satan. Mankind's very nature is to oppose God. Mankind cannot be on par with God, much less can mankind hope to advise the work of God. As for how God guides man, this is the work of God Himself. It is fitting that man should submit, without professing this or that view, for man is but dust. Since it is our intent to seek God, we should not superimpose our notions onto His work for God's consideration, still less should we employ our corrupt disposition to deliberately and vigorously oppose the work of God. Would that not make us antichrists? How could such people believe in God? Since we believe that there is a God, and since we wish to

satisfy Him and to see Him, we should seek the way of truth, and should look for a way to be compatible with God. We should not stand in stiff-necked opposition to Him. What good could possibly come of such actions?

—The Word, Vol. 1. The Appearance and Work of God. Preface

Do many people not oppose God and obstruct the work of the Holy Spirit because they do not know the varied and diverse work of God, and, furthermore, because they possess but a smidgeon of knowledge and doctrine with which to measure the work of the Holy Spirit? Though the experiences of such people are superficial, they are arrogant and indulgent in nature and they regard the work of the Holy Spirit with contempt, ignore the disciplines of the Holy Spirit and, moreover, use their trivial old arguments to "confirm" the work of the Holy Spirit. They also put on an act, and are wholly convinced of their own learning and erudition, and convinced that they are able to travel across the world. Are such people not those who are spurned by the Holy Spirit, and will they not be eliminated by the new age? Are not those who come before God and openly oppose Him ignorant and under-informed villains, who are merely trying to show how brilliant they are? With but a meager knowledge of the Bible, they try to run riot in the world's "academia"; with but a superficial doctrine to teach people, they try to reverse the work of the Holy Spirit and attempt to make it revolve around their own thought process. Short-sighted as they are, they try to behold in one glance 6,000 years of God's work. These people do not have any sense worth mentioning! In fact, the greater people's knowledge of God, the slower they are to judge His work. Furthermore, they only talk a little of their knowledge of God's work today, but they are not rash in their judgments. The less people know of God, the more arrogant and overconfident they are and the more wantonly they proclaim God's being—yet they only talk of theory, and offer no real evidence. Such

people are of no value whatsoever. Those who see the work of the Holy Spirit as a game are frivolous! Those who are not cautious when they encounter the new work of the Holy Spirit, who run their mouths off, are quick to judge, who give free rein to their temperament to deny the rightness of the Holy Spirit's work, and who also insult and blaspheme it—are such disrespectful people not ignorant of the Holy Spirit's work? Are they not, furthermore, people of great arrogance, people who are inherently proud and ungovernable? Even if a day comes when such people accept the new work of the Holy Spirit, still God will not tolerate them. Not only do they look down upon those who work for God, but they also blaspheme against God Himself. Such desperate people will not be forgiven, either in this age or the age to come, and they shall forever perish in hell! Such disrespectful, indulgent people are pretending to believe in God, and the more people are like this, the more liable they are to offend God's administrative decrees. Do not all those arrogant ones who are innately unbridled, and who have never obeyed anyone, all walk upon this path? Do they not oppose God day after day, God who is always new and never old?

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

Know that you oppose God's work, or use your own notions to measure the work of today, because you do not know the principles of God's work, and because of your rash treatment of the work of the Holy Spirit. Your opposition to God and obstruction of the work of the Holy Spirit is caused by your notions and inherent arrogance. It is not because God's work is wrong, but because you are naturally too rebellious. After finding their belief in God, some people cannot even say with certainty where man came from, yet they dare to make public speeches appraising the rights and wrongs of the Holy Spirit's work. They even lecture the apostles

who have the Holy Spirit's new work, passing comment and speaking out of turn; their humanity is too low, and there is not the slightest sense in them. Will the day not come when such people are spurned by the work of the Holy Spirit, and burned by the fires of hell? They do not know the work of God, but instead criticize His work, and also try to instruct God how to work. How can such unreasonable people know God? Man comes to know God during the process of seeking and experiencing; it is not through criticizing at whim that man comes to know God through the enlightenment of the Holy Spirit. The more accurate people's knowledge of God becomes, the less they oppose Him. In contrast, the less people know of God, the more likely they are to oppose Him. Your notions, your old nature, and your humanity, character and moral outlook are the capital with which you resist God, and the more corrupted your morals, odious your qualities, and low your humanity, the more you are the enemy of God. Those who are possessed of strong notions and who have a self-righteous disposition are even more in enmity of God incarnate; such people are the antichrists. If your notions are not rectified, then they will always be against God; you will never be compatible with God, and will always be apart from Him.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

If you use your own notions to measure and delimit God, as if God were an unchanging statue of clay, and if you completely delimit God within the parameters of the Bible and contain Him within a limited scope of work, then this proves that you have condemned God. Because the Jews in the age of the Old Testament took God to be an idol of fixed form that they held in their hearts, as if God could only be called the Messiah, and only He who was called the Messiah could be God, and because humanity served and worshiped God as if He were a (lifeless) clay statue, they nailed

the Jesus of that time to the cross, sentencing Him to death—the guiltless Jesus was thus condemned to death. God was innocent of any offense, yet man refused to spare Him, and insisted on sentencing Him to death, and so Jesus was crucified. Man always believes that God is unchanging, and defines Him on the basis of one single book, the Bible, as though man has a perfect understanding of God's management, as though man holds all that God does in the palm of his hand. People are absurd in the extreme, arrogant in the extreme, and they all have a flair for hyperbole. No matter how great your knowledge of God, I still say that you do not know God, that you are someone who opposes God the most, and that you have condemned God, because you are utterly incapable of submitting to the work of God and walking the path of being made perfect by God. Why is God never satisfied with the actions of man? Because man does not know God, because he has too many notions, and because his knowledge of God in no way agrees with reality, but instead monotonously repeats the same theme without variation and uses the same approach for every situation. And so, having come to earth today, God is once more nailed to the cross by man.

—The Word, Vol. 1. The Appearance and Work of God. The Evil Will Surely Be Punished

Currently, most people think, "What God has said during the last days is all in The Word Appears in the Flesh, there are no more words from God; that is all God has said," right? It is a big mistake to think this way! The words contained within The Word Appears in the Flesh are only the opening words of God's work in the last days, a part of the words of this work, these words are mainly concerned with the truths of visions. Later on there will also be words spoken in regard to the many details of practice. Therefore, the release of The Word Appears in the Flesh to the public does not mean God's work has come to the end of a phase, much less does it

mean that God's work of judgment in the last days has come to a conclusive end. God still has many words to express, and even once these words have been spoken, one cannot say that all of God's management work has concluded. When the work of the entire universe is finished, one can only say that the six-thousand-year management plan has ended; but at this time, will there still be people existing in this universe? As long as life exists, as long as humanity exists, then God's management must still be in continuation. When the six-thousand-year management plan is complete, as long as there exists humanity, life, and this universe, then God will still be managing it all, but it will not be called the six-thousand-year management plan any longer. Now it is referred to as God's management. Perhaps it will be called a different name in the future; that will be another life for humanity and God; it cannot be said that God will still be using the words of today to lead people, as these words are only suitable for this period of time. Therefore, do not delineate the work of God at any time. Some say, "God only provides people with these words, and nothing else; God can only say these words." This also is confining God within a certain scope. This is just like, currently, in the Age of Kingdom, applying the words spoken in the age of Jesus—would that be appropriate? Some of the words would apply, and some need to be abolished, so then you cannot say that the words of God can never be abolished. Do people readily delineate things? In some areas, they do delineate God. Perhaps one day you will read The Word Appears in the Flesh just like people read the Bible today, not keeping up with God's footsteps. Now is the right time to read The Word Appears in the Flesh; there's no telling in how many years that reading it will be like looking at an outdated calendar, because there will be something new to replace the old at that time. People's needs are produced and developed according to the work of God. At that time, human nature, and the instincts

and attributes that people should have will have somewhat changed; after this world changes, the needs of humanity will be different. Some ask: "Will God talk later on?" Some will come to the conclusion that "God will not be able to talk, because when the work of the Age of Word is finished, nothing else can be said, and any other words will be false." Is this not also wrong? It is easy for mankind to make the mistake of delineating God; people are apt to cling to the past and delineate God. They clearly do not know Him, but still wantonly delineate His work. People have such arrogant nature! They always wish to hold on to the old notions of the past and keep the things of days gone by lodged in their hearts. They use them as their capital, being arrogant and conceited, thinking that they understand everything, and having the gall to delineate the work of God. In doing this, do they not pass judgment on God? In addition, people give no consideration to God's new work; this shows that it is difficult for them to accept new things, and yet they still blindly delineate God. People are so arrogant that they are devoid of reason, they listen to no one, and don't even accept the words of God. Such is the nature of man: totally arrogant and self-righteous, and without the slightest bit of submission. This was the way the Pharisees were when they condemned Jesus. They thought "Even if You are right, I still won't follow You—only Jehovah is the true God." Today, there are also some who say: "He's Christ? I wouldn't follow Him even if He really were Christ!" Do people like this exist? There are a lot of religious people who are like that. This shows that man's disposition is too corrupt, that people are beyond salvation.

Among the saints through the ages, Moses and Peter were the only ones who really knew God, and they were approved of by God; however, could they fathom God? What they grasped is also limited. They themselves did not dare say that they knew God. Those who really know

God do not delineate Him, because they realize that God is incalculable and immeasurable. Those who do not know God are the ones who are apt to delineate Him and what He has and is. They are full of imagination about God, easily produce notions about everything God has done. So, those who believe that they know God are the most resistant to God, and are the people that are in the most danger.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Upon knowing that God loves humankind, they define Him as a symbol of love: They believe that no matter what people do, no matter how they behave, no matter how they treat God, and no matter how rebellious they might be, none of this really matters, for God has love, and His love is unlimited and immeasurable; God has love, so He can be tolerant of people; and God has love, so He can be merciful toward people, merciful toward their immaturity, merciful toward their ignorance, and merciful toward their rebelliousness. Is this really the way it is? For some people, when they have experienced God's patience once or even a few times, they will treat these experiences as capital in their own understanding of God, believing that He will forever be patient and merciful toward them, and then, over the course of their lives, they take this patience of God and regard it as the standard by which He treats them. There are also those who, after having experienced God's tolerance once, will forever define God as tolerant—and in their minds, this tolerance is indefinite, unconditional, and even totally unprincipled. Are such beliefs correct? Every time matters of God's essence or God's disposition are discussed, you seem bewildered. Seeing you like this makes Me very anxious. You have heard a lot of truths concerning God's essence; you have also listened to a great many discussions concerning His disposition. However, in your minds, these issues and the truth of these aspects are just memories based on theory and written words;

in your day-to-day lives, none of you is ever able to experience or see God's disposition for what it really is. Thus, you are all muddleheaded in your beliefs; you are all believing blindly, to the point that you have an irreverent attitude toward God and even brush Him aside. What does your having this kind of attitude toward God lead to? It leads to your always making conclusions about God. Once you have acquired a little bit of knowledge, you then feel very satisfied, as though you have obtained God in His entirety. Afterward, you conclude that this is how God is, and you do not let Him move freely. Furthermore, whenever God does something new, you simply refuse to admit that He is God. One day, when God says, "I do not love humankind anymore; I will extend no more mercy to humans; I do not have any further tolerance or patience for them; I am filled to the brim with extreme loathing and antipathy toward them," such statements will cause conflict deep in people's hearts. Some of them will even say, "You're not my God anymore; You're no longer the God that I want to follow. If this is what You say, then You're no longer qualified to be my God, and I don't need to keep following You. If You won't give me mercy, love, and tolerance anymore, then I will stop following You. If You are tolerant of me indefinitely, always patient with me, and allow me to see that You are love, that You are patience, and that You are tolerance, only then can I follow You, and only then will I have the confidence to follow You to the end. Since I have Your patience and mercy, my rebellion and my transgressions can be forgiven and pardoned indefinitely, and I can sin anytime and anywhere, confess and be pardoned anytime and anywhere, and anger You anytime and anywhere. You shouldn't have any opinions or draw any conclusions about me." Though not a single one of you may think about this sort of issue so subjectively or consciously, whenever you consider God to be a tool to be used to forgive you of your sins or an object to be used for

obtaining a beautiful destination, you have subtly placed the living God in opposition to you, as your enemy. This is what I see. You may keep on saying such things as, “I believe in God,” “I pursue the truth,” “I want to change my disposition,” “I want to break free from the influence of darkness,” “I want to satisfy God,” “I want to submit to God,” “I want to be faithful toward God, and do my duty well,” and so forth. However, no matter how sweet-sounding your words might be, no matter how much theory you might know, and no matter how imposing or dignified that theory might be, the fact of the matter is that there are now many of you who have already learned how to use the regulations, the doctrines, the theories you have mastered to draw conclusions about God, thus naturally placing Him in opposition to yourselves. Though you may have mastered words and doctrines, you have not genuinely entered the reality of the truth, so it is very difficult for you to get close to God, to know Him, and to understand Him. This is so lamentable!

—The Word, Vol. 2. On Knowing God. How to Know God’s Disposition and the Results His Work Shall Achieve

People like to rigidly apply rules, and to use such rules to delimit and define God, just as they like to use formulas to attempt to understand God’s disposition. Therefore, as far as the domain of human thought is concerned, God does not think, nor does He have any essential ideas. But in reality, God’s thoughts are in a state of constant transformation according to changes in things and in environments. While these thoughts are transforming, different aspects of God’s essence are revealed. During this process of transformation, at the precise moment when God has a change of heart, what He shows to mankind is the real existence of His life, and that His righteous disposition is full of dynamic vitality. At the same time, God uses His own true revelations to prove to mankind the truth of the existence

of His wrath, His mercy, His lovingkindness, and His tolerance. His essence will be revealed at any time and any place in accordance with how things develop. He possesses a lion's wrath and a mother's mercy and tolerance. His righteous disposition allows no questioning, violation, change, or distortion by any person. Among all matters and all things, God's righteous disposition—that is, God's wrath and God's mercy—can be revealed at any time and any place. He gives vital expression to these aspects in every corner of all creation, and He implements them with vitality in every passing moment. God's righteous disposition is not limited by time or space; in other words, God's righteous disposition is not mechanically expressed or revealed according to the constraints of time or space, but rather with perfect ease and in all times and places. When you see God have a change of heart and cease to express His wrath and refrain from destroying the city of Nineveh, can you say that God is only merciful and loving? Can you say that God's wrath consists of empty words? When God rages with fierce wrath and retracts His mercy, can you say that He feels no true love toward humanity? This fierce wrath is expressed by God in response to people's evil acts; His wrath is not flawed. God's heart is moved in response to people's repentance, and it is this repentance that brings about His change of heart. When He feels moved, when He has a change of heart, and when He shows His mercy and tolerance toward man, all of these are utterly without flaw; they are clean, pure, unblemished and unadulterated. God's tolerance is exactly that: tolerance, just as His mercy is nothing other than mercy. His disposition reveals wrath or mercy and tolerance in accordance with man's repentance and the variations in man's conduct. No matter what He reveals and expresses, it is all pure and direct; its essence is distinct from that of any created being. When God expresses the principles underlying His actions, they are free from any flaws or

blemishes, and so are His thoughts, His ideas, and every single decision He makes and every single action He takes. Since God has thus decided and since He has thus acted, so does He complete His undertakings. The results of His undertakings are correct and faultless precisely because their source is flawless and unblemished. God's wrath is flawless. Likewise, God's mercy and tolerance—which are possessed by none of the created beings—are holy and flawless, and can withstand thoughtful deliberation and experience.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

Some people come to believe in God when they see that the words expressed by God are indeed the truth. However, when they get to God's house and see that God is an ordinary person, they develop notions in their hearts. Their words and deeds become unrestrained, they become dissolute, and they speak irresponsibly, judging and slandering however they see fit. This is how such evil people are revealed. These creatures without humanity often do evil and disturb the work of the church, and nothing good will come to them! They openly resist, slander, judge and insult God, openly blaspheming Him and setting themselves in opposition to Him. Such people are to be recipients of severe punishment. Some people belong to the ranks of false leaders, and after having been dismissed, they feel constant resentment toward God. They seize the opportunity of gatherings to keep spreading their notions and venting their complaints; they may even blurt out any harsh words or words that vent their hate. Are such people not demons? After being cleared out of God's house, they feel remorse, claiming they had said something wrong in a moment of foolishness. Some people fail to discern them, saying, "They're quite pitiful, and they're remorseful at heart. They say they are indebted to God and don't know Him, so let's forgive them." Can forgiveness be given so lightly? People

have their dignity, let alone God! After these people finished their blasphemy and slander, they seem remorseful to some, who forgive them and say they acted in a moment of foolishness—but was it a moment of foolishness? They always have some intention in their speech, and even dare to judge God. God's house replaced them, and they lost the benefits of status, and in fear of being eliminated, they utter many complaints and cry bitterly and remorsefully afterward. Does this do any good? Once your words have been spoken, they are like water poured on the ground, which cannot be recovered. Would God tolerate people resisting, judging, and blaspheming Him as they will? Would He just ignore it? God would have no dignity, if so. Some people, after their resistance, say, "God, Your precious blood redeemed me. You have us forgive people seventy times seven—You should also forgive me!" How shameless! Some people spread rumors about God, and grow fearful after slandering Him. Afraid of being punished, they quickly kneel down and pray: "God! Do not leave me, do not punish me. I confess, I repent, I am indebted to You, I did wrong." Tell Me, could such people be pardoned? No! Why not? What they have done offends the Holy Spirit, and the sin of blaspheming the Holy Spirit will never be pardoned, in this life or the world to come! God stays true to His words. He has dignity, wrath, and a righteous disposition. Do you think that God is the same as man, that if someone is just a bit nicer to Him, He will look past their previous transgressions? Nothing of the sort! Will things turn out well for you if you resist God? It is understandable if you do something wrong out of momentary foolishness, or occasionally reveal a bit of a corrupt disposition. But if you directly resist, rebel against, and set yourself in opposition to God, and if you slander, blaspheme, and spread rumors about Him, then you are wholly doomed. There is no need for such people to pray any longer; they should just wait to be punished. They are

unforgivable! When that time comes, do not shamelessly say, “God, please forgive me!” No matter how you plead, it will be useless, sorry to say. Having understood some of the truth, if people then knowingly transgress, they cannot be forgiven. Previously, it has been said that God does not remember one’s transgressions. That referred to minor ones that do not involve God’s administrative decrees and do not offend God’s disposition. These do not include blasphemy and slander against God. But if you would blaspheme, judge, or slander God just once, this will be a permanent stain that cannot be erased. People wish to blaspheme and abuse God as they will, and then to exploit Him to gain blessings. Nothing in the world comes as cheaply as that! People always think that God is merciful and kind, that He is benevolent, that He has a vast and immeasurable heart, that He does not remember people’s transgressions and lets bygones be bygones for people’s past transgressions and deeds. Letting bygones be bygones happens with trivial matters. God will never forgive those who openly resist and blaspheme Him.

Although most people in the church truly believe in God, they do not have God-fearing hearts. This shows that most people do not have true knowledge of God’s disposition, so it is difficult for them to fear God and shun evil. If people do not fear God and are not terrified of Him in their belief, and say whatever they like once God’s work touches their own interests, then when they finish speaking, will that be the end of it? They must then pay a price for what they say, and this is not a simple matter. When some people blaspheme God, when they judge God, do they know in their hearts what they are saying? All those who say these things know in their hearts what they say. Apart from those who have been possessed by evil spirits and whose reason is abnormal, regular people know in their hearts what they are saying. If they say they don’t, then they are lying.

When they speak, they think: “I know that You are God. I’m saying that You are not doing right, so what can You do to me? What will You do when I am done talking?” They do this intentionally, to disturb others, to draw others over to their side, to make others say similar things, make others do similar things. They know that what they say is in open defiance of God, that it is going against God, blaspheming God. After they have mulled it over they think that what they did was wrong: “What was I saying? It was an impetuous moment and I really regret it!” Their regret proves that they knew exactly what they were doing at that time; it wasn’t that they didn’t know. If you think that they were momentarily ignorant and confused, that they had not thoroughly understood, then this is not entirely correct. People may not have understood thoroughly, but if you believe in God then you must have a minimum of common sense. To believe in God you should be afraid of God and fear Him. You cannot blaspheme against God, or judge or slander Him however you like. Do you know what is meant by “judging,” “blasphemy” and “slander”? When you say something, do you not know whether or not you are judging God? Some people always talk about the fact that they have played host to God, and often see God, and have listened to God’s face-to-face fellowship. They talk about these things with whoever happens by, at length, all about externalities; they have no true knowledge at all. They may have no ill intentions when they say these things. They may mean well for the brothers and sisters and wish to encourage everyone. But why do they pick these things to speak about? If they proactively bring up this matter, then they do have something of an intent: mainly, to show off and have people look up to them. If they would make people confident and encourage people in their faith in God, they might read them more of His words, which are the truth. Why then do they insist on talking about such external things? What is at the root of their saying these things is that

they are simply without a God-fearing heart. They are not afraid of God. How can they act up and shoot their mouth off before God? God has dignity! If people realized this, would they still do such things? People do not have God-fearing hearts. They arbitrarily say how God is and what God is like for their own motives, to achieve their personal goals and to get others to think highly of them. This is simply judging God and blaspheming God. Such people have no fear at all for God in their hearts. They are all people who resist and blaspheme God. They are all evil spirits and demons.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

If you try to judge the work of God and the things that befall people from the perspective of right and wrong, and correct and incorrect, you will reject them. You will think that they do not seem like the work of God and that they are not in line with your notions and imaginings, and you will reject them. If you reject them, how can you submit to them as the truth? It will be impossible. Why do people reject them? This is caused by human notions, which means that there are limits to what the human brain can recognize, and what people can see of the deeds of God, and that there are limits to the truths that people can understand. How can you break through these limits to truly know God? You must accept things from God, and not lightly define the things you encounter that you cannot understand, and not blindly pass judgments if you cannot solve some problem. This is the reason that people should possess the most. If you say, "That is not what God does, God would never do that!" then you lack reason. What can you really understand? If you dare to pass judgments on behalf of God, then you are truly lacking in reason. God will not necessarily act exactly as you think or in the scope of your imaginings. God is too great, too unfathomable, too profound, too wonderful, and too wise! Why have I added the word "too"? Because humans cannot fathom God. You are a created being, so do not try

to fathom God. Once you no longer have this thought, you will possess a bit of reason. Do not try to set rules for God, and if you are able to refrain from doing so, then you will possess reason. There are many people who always set rules for God and say that God should act in a certain way, that God would absolutely do it this way or God absolutely would not do it that way, that this is absolutely an act of God, and that something else is absolutely not an act of God. And how about this addition of the word "absolutely"? (It lacks reason.) You say that God is too wonderful and too wise but then you say that God would never act in a certain way. Isn't that a contradiction? That is not true knowledge of God. It is utterly lacking in reason to always insist on one's own views and to always set the rules for God.

God is doing this final stage of work, and no one thought that He could appear and work in China. Is the fact that you can't imagine it not due to the notions and imaginings in your heart, and limitations to your thinking? You might think of America, the United Kingdom, or Israel as all being possible, but can absolutely not imagine that God would work in China. It's inconceivable to you. It's far beyond people's notions and imaginings, but God has just begun His work in China, carrying out His final and most important work. This is too far at odds with human notions. So, what have you learned from this? (That God's work doesn't accord with human notions, and is wondrous and unfathomable.) God's work is far beyond human imaginings, wondrous and unfathomable, wise, profound—these are human words used to describe all that God has and is, His disposition and essence, and this is considered reasonable. It's through God doing things which are at odds with human notions that people sum it up with these words—God's work is wondrous and unfathomable, at odds with human notions. What else can people learn from this? That mankind's former

notions and imaginings have all been subverted. So where have these notions come from? From what you see, China is poor and backward, the Communist Party wields power, Christians are persecuted, there's no freedom, no human rights, and Chinese people are poorly educated, with a low standing on the world stage, appearing as the pitiful sick men of East Asia. How could God incarnate in China to do His work? Is this not a notion? Now, see if this notion is right or wrong. (It is completely wrong.) First, let's not talk about why God would work in this way, whether it's because He wants to be humble and hidden, or if working in this way carries a profound significance and value. Let's not discuss this level, but talk about whether God working in this way conflicts a lot with human notions. Very much so! People cannot imagine. It's a mystery of Heaven, and no one knows. Even if astronomers, geographers, historians, and prophets are called, would anyone be able to figure it out? No one would be able to, even if all capable people, living or dead, were convened to analyze and investigate, or observe and study with astronomical telescopes—it would all be to no avail. What does this mean? That mankind is too insignificant, too ignorant, too lacking in insight to fathom God's affairs. If you cannot fathom then don't bother. What would be the end result if you tried? Your notions do not equal the truth, and are actually far removed from what God wants to do. They are not the same thing at all. What little knowledge humans have is useless, unable to figure anything out or solve any problems. Now that you read God's words, and listen to sermons and fellowships, do you understand a little bit more in your hearts? Do you have some knowledge of God? Someone might say: "God doesn't discuss what He does with us, if He would only give us a celestial sign so that we could understand what He intends to do, or even inspire a prophet to give a prediction." You wouldn't be able to see it, even with a celestial sign, and

neither could a prophet. What God does in the spiritual realm has remained secret from ancient times until now, and is so secret that not a single human can know. No matter how talented a prophet or astronomer, or scholar, expert, or scientist in any discipline might be, they could study all they want but they would never understand God's affairs. People can study God's past work, and might be able to glean a few secrets or meaning which may have something to do with why God did it, but no one knows what God will do in the future, or His intentions. People shouldn't, therefore, think to fathom God or ultimately fathom how He works through observation and study, long-term investigation and experience, multifaceted analysis, or much diligence and hard work. This is impossible, and will never work out. So, if people cannot fathom God, what should they do? (They should submit.) It's most reasonable for people to submit, and most aligned with God's intentions; submission is the premise. What is its purpose? It's to be able, based on experiencing God's work, to know Him more, to obtain the truth, and gain life. This is what you ought to gain, and the treasure you should desire. Regarding major external events, such as international affairs, how God does things, and how He leads this human race—if you can come to understand these, that's even better. It's also okay if you say: "I don't really care about those things. I don't have the caliber or the mind for that; I only care about how God provides me with the truth and changes my disposition." As long as you have a submissive and God-fearing heart, you will ultimately be able to gain the truth from God, as well as wisdom. The truth changes people's dispositions; it is the life that people should seek to gain, and the path they should walk. So, what is the wisdom that people get? Without even knowing it, you'll be able to see the way God does many things, why He does them, what His intentions and goals are, and what His principles are in doing certain things. You will unconsciously be able to

realize this through the process of experiencing the truth of God's words. Perhaps these words and matters are too profound, and you won't be able to express it in words, but you will feel it in your heart, and have real understanding without even realizing it.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Know God's Sovereignty

No matter what God does, man must submit; man is a created being, made of clay, and they should submit to God. This is man's duty, obligation, and responsibility. This is the attitude people should have. Once people have this attitude, how should they treat God and the things God does? Never condemn, lest you offend God's disposition. If you have notions, then fix them, but do not condemn God or the things He does. Once you condemn them, you are finished: It is equivalent to standing on the opposite side of God, with no chance of receiving salvation. You may say, "I am not standing opposite God now, but I have a misunderstanding of God," or "I have a little doubt in my heart about God; my faith is small, and I have weaknesses and negativities." All of these are manageable; they can be fixed by seeking the truth—but do not condemn God. If you say, "What God has done is not right. It is not in keeping with the truth, so I have reason to doubt, question, and accuse. I will spread this everywhere and unite people in questioning Him," this will be troublesome. God's attitude toward you will change, and if you condemn God, you will be completely finished; there are too many ways in which God can retaliate against you. Therefore, people should not deliberately oppose God. It is not a big problem if you unintentionally do something to resist Him, because it was not done intentionally or on purpose, and God gives you a chance to repent. If you intentionally condemn it even though you know something is God's doing, and you incite everyone to rebel as one, then this is troublesome.

And what will be the result? You will end up like the two hundred and fifty chiefs who resisted Moses. Knowing that it is God, you still dare to clamor with Him. God does not debate with you: His is the authority; He makes the earth split open and swallow you up directly, and that's all. He will never see you or listen to your reasoning. This is God's disposition. What is God's disposition manifesting at this time? It is wrath! Therefore, by no means should people clamor against God or provoke His wrath; should any offend God, the result will be perdition.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Every person, in the course of living their life of faith in God, has done things that resist and deceive God. Some misdeeds need not be recorded as an offense, but some are unforgivable; for there are many deeds that violate the administrative decrees, which offend the disposition of God. Many who are concerned about their own fates may ask what these deeds are. You should know that you are arrogant and haughty by nature, and unwilling to submit to the facts. For this reason, I shall tell you bit by bit after you have reflected upon yourselves. I exhort you to get a better understanding of the content of the administrative decrees, and to make an effort to know the disposition of God. If not, you will find it difficult to keep your lips sealed, your tongues will wag too freely with high-sounding talk, and you will unwittingly offend the disposition of God and fall into the darkness, losing the presence of the Holy Spirit and the light. Because you are unprincipled in your actions, because you do and say that which you should not, you shall receive a fitting retribution. You should know that though you are unprincipled in word and deed, God is highly principled in both. The reason you receive retribution is because you have offended God, not a person. If, in your life, you commit many offenses against the disposition of God, then you are bound to become a child of hell. To man it may appear that you

have only committed a few deeds that are at odds with the truth, and nothing more. Are you aware, however, that in the eyes of God you are already someone for whom there is no more sin offering? Because you have violated the administrative decrees of God more than once and have, moreover, shown no sign of repentance, there is no other recourse but for you to plunge into hell, where God punishes man. A small number of people, while following God, committed some deeds that violated principles, but after being pruned and given guidance, they gradually discovered their own corruption, thereafter entered on the right track of reality, and they remain well-grounded today. Such people are those who shall remain in the end. Nevertheless, it is the honest that I seek; if you are an honest person and someone who acts according to principle, then you can be a confidant of God. If in your actions you do not offend the disposition of God, and seek the intentions of God, and have a God-fearing heart, then your faith is up to the standard. Whoever does not fear God and does not have a heart that trembles in horror is highly likely to violate the administrative decrees of God. Many serve God on the strength of their passion but have no understanding of the administrative decrees of God, still less any inkling of the implications of His words. And so, with their good intentions, they often wind up doing things that disturb God's management. In serious cases, they are thrown out, deprived of any further chance of following Him, and are cast into hell, all association with God's house at an end.

—The Word, Vol. 1. The Appearance and Work of God. Three Admonitions

Every sentence I have spoken contains within it the disposition of God. You would do well to ponder My words carefully, and you will surely profit greatly from them. The essence of God is very difficult to grasp, but I trust that you all have at least some idea about the disposition of God. I hope,

then, that you will have more to show Me of things you have done that do not offend the disposition of God. Then will I be reassured. For example, keep God in your heart at all times. When you act, do so according to His words. Seek out His intentions in all things, and refrain from doing that which disrespects and dishonors God. Even less should you put God in the back of your mind to fill the future void in your heart. If you do this, you will have offended the disposition of God. Again, supposing you never make blasphemous remarks or complaints against God throughout your life, and again, supposing you are able to discharge properly all that He has entrusted to you and also to submit to all His words throughout your life, then you will have avoided transgressing against the administrative decrees. For example, if you have ever said, "Why do I not think that He is God?" "I think that these words are nothing more than some enlightenment of the Holy Spirit," "In my opinion, not everything God does is necessarily right," "The humanity of God is not superior to mine," "The words of God are simply not believable," or other such judgmental remarks, then I exhort you to confess and repent your sins more often. Otherwise, you will never have a chance at forgiveness, for you offend not a man, but God Himself. You may believe that you are judging a man, but the Spirit of God does not consider it that way. Your disrespect of His flesh is equal to disrespecting Him. This being so, have you not offended God's disposition? You must remember that all that is done by the Spirit of God is done in order to safeguard His work in the flesh and in order that this work be done well. If you neglect this, then I say that you are someone who will never be able to succeed in believing in God. For you have provoked the wrath of God, and so He shall use fitting punishment to teach you a lesson.

—The Word, Vol. 1. The Appearance and Work of God. It Is Very Important to Understand God's Disposition

Though God's essence contains an element of love, and He is merciful toward each and every person, people have overlooked and forgotten the fact that His essence is one of dignity as well. That He has love does not mean that people can offend Him freely, without inciting in Him feelings or a reaction, nor does the fact that He has mercy mean that He has no principles in how He treats people. God is alive; He genuinely exists. He is neither an imagined puppet nor any other object. Given that He does exist, we should carefully listen to the voice of His heart at all times, pay close attention to His attitude, and come to understand His feelings. We should not use human imaginings to define God, nor should we impose human thoughts or wishes on Him, making God treat people in a human manner based on human imaginings. If you do this, then you are angering God, tempting His wrath, and challenging His dignity! Thus, once you have come to understand the severity of this matter, I urge each and every one of you to be cautious and prudent in your actions. Be cautious and prudent in your speech, as well—with regard to how you treat God, the more cautious and prudent you are, the better! When you do not understand what God's attitude is, refrain from speaking carelessly, do not be careless in your actions, and do not apply labels casually. Even more importantly, do not come to any arbitrary conclusions. Instead, you should wait and seek; these actions, too, are an expression of fearing God and shunning evil. Above all else, if you can achieve this, and above all else, if you possess this attitude, then God will not blame you for your stupidity, ignorance, and lack of understanding of the reasons behind things. Rather, owing to your attitude of fear of offending God, respect for His intentions, and willingness to submit to Him, God will remember you, guide and enlighten you, or tolerate your immaturity and ignorance. Conversely, should your attitude toward Him be irreverent—judging Him as you wish or arbitrarily guessing

at and defining His ideas—God will condemn you, discipline you, and even punish you; or, He might offer comment on you. Perhaps this comment will involve your outcome. Therefore, I wish to emphasize once more: Each of you should be cautious and prudent about everything that comes from God. Do not speak carelessly, and do not be careless in your actions. Before you say anything, you should stop and think: Would this action of mine anger God? In doing it, am I fearing God? Even in simple matters, you should try to figure these questions out, and spend more time considering them. If you can truly practice according to these principles in all aspects, in all things, at all times, and adopt such an attitude especially when you do not understand something, then God will always guide you and provide you with a path to follow. No matter what sort of show people put on, God sees them quite clearly and plainly, and He will offer an accurate and appropriate evaluation of these displays of yours. After you have undergone the final trial, God will take all of your behavior and sum it up completely in order to determine your outcome. This result will convince every single person beyond the shadow of a doubt. What I would like to tell you here is this: Your every deed, your every action, and your every thought decide your fate.

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

God is a living God, and just as people behave differently in different situations, His attitude toward these behaviors differs because He is neither a puppet nor is He a bunch of empty air. Getting to know God's attitude is a worthy pursuit for humankind. People should learn how, by knowing God's attitude, they can little by little attain knowledge of God's disposition and come to understand His heart. When you gradually come to understand God's heart, you will not feel that fearing Him and shunning evil is such a

difficult thing to accomplish. Moreover, when you do understand God, you will not be as likely to draw conclusions about Him. Once you have stopped drawing conclusions about God, you will be less likely to offend Him, and without your realizing it, God will lead you to gain knowledge of Him; this will fill your heart with fear of Him. You will then stop defining God by the words and doctrines or the theories you have mastered. Instead, by constantly seeking out God's desires in all things, you will unconsciously become a person who is in accordance with God's intentions.

God's work is unseen and untouchable by humans, but as far as He is concerned, the actions of each and every person—along with their attitude toward Him—are not merely perceptible by God, but visible to Him as well. This is something that everyone should recognize and be very clear about. You might always be asking yourself, "Does God know what I'm doing here? Does He know what I'm thinking about right now? Maybe He does, and maybe He doesn't." If you adopt this sort of viewpoint, following and believing in God yet doubting His work and His existence, then sooner or later there will come a day when you will arouse His anger, for you are already teetering on the edge of a dangerous precipice. I have seen people who have believed in God for many years, yet who still have not gained the truth reality, much less understood God's intentions. These people make no progress in their lives and statures, adhering only to the shallowest of doctrines. This is because such people have never taken God's word to be life itself, and they have never faced up to and accepted His existence. Do you think that upon seeing such people, God is filled with enjoyment? Do they comfort Him? Thus, it is how people believe in God that decides their fate. Concerning how people seek and how people approach God, people's attitudes are of primary importance. Do not neglect God like He is just a bunch of empty air floating around in the back of your head; always think

of the God you believe in as a living God, a real God. He is not sitting around up there in the third heaven with nothing to do. Rather, He is constantly looking into everyone's heart, observing what you are up to, watching your every little word and every little deed, watching how you behave and seeing what your attitude toward Him is. Whether you are willing to give yourself to God or not, all of your behavior and your innermost thoughts and ideas are laid bare before Him and being looked upon by Him. Due to your behavior, due to your deeds, and due to your attitude toward Him, God's opinion of you and His attitude toward you are constantly changing. I would like to offer some advice to some people: Do not place yourselves like infants in the hands of God, as if He should dote on you, as if He could never leave you, and as if His attitude toward you were fixed and could never change, and I advise you to quit dreaming! God is righteous in His treatment of each and every person, and He is earnest in His approach to the work of conquering and saving people. This is His management. He treats every single person seriously, and not like a pet to play with. God's love for humans is not the pampering or spoiling kind, nor are His mercy and tolerance toward humankind indulgent or unmindful. On the contrary, God's love for humans involves cherishing, pitying, and respecting life; His mercy and tolerance convey His expectations of them, and are what humanity needs to survive. God is alive, and God actually exists; His attitude toward humankind is principled, not at all a pack of dogmatic rules, and it can change. His intentions for humanity are gradually changing and transforming with time, depending on circumstances as they arise, and along with the attitude of each and every person. Therefore, you should know in your heart with absolute clarity that the essence of God is immutable, and that His disposition will issue forth at different times and in different contexts. You might not think that this is a serious matter, and you

might use your own personal notions to imagine how God should do things. However, there are times when the polar opposite of your viewpoint is true, and by using your own personal notions to attempt to gauge God, you have already angered Him. This is because God does not operate the way you think He does, nor will He treat this matter like you say He will. Thus, I remind you to be careful and prudent in your approach to everything around you, and learn how to practice according to the principle of "following God's way—fearing God and shunning evil" in all things. You must develop a firm understanding with regard to the matters of God's intentions and God's attitude, you must find enlightened people to communicate these matters to you, and you must seek in earnest. Do not view the God of your belief as a puppet—judging Him at will, arriving at arbitrary conclusions about Him, and not treating Him with the respect He deserves. While God is bringing you salvation and determining your outcome, He may grant you mercy, or tolerance, or judgment and chastisement, but in any case, His attitude toward you is not fixed. It is dependent on your own attitude toward Him, as well as your understanding of Him. Do not allow one passing aspect of your knowledge or understanding of God to define Him in perpetuity. Do not believe in a dead God; believe in the living One. Remember this! Though I have discussed some truths here—truths you needed to hear—in light of your present state and present stature, I will not make any greater demands of you for now, so as not to sap your enthusiasm. Doing so could fill your hearts with too much bleakness and make you feel too much disappointment toward God. Instead, I hope you can use a God-loving heart and employ a respectful attitude toward God when walking the path that lies ahead. Do not muddle through this matter of how to believe in God; treat it as one of the biggest issues there is. Place it in your heart, link it to reality, and connect it with real life; do not just pay it

lip service—for this is a matter of life and death, and one that will determine your destiny. Do not treat it like a joke or child's play!

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

Related Hymns

Is God As Simple As You Say?

13. How to resolve the problem of being afraid of enduring suffering and taking on responsibility in one's duty

Words of Almighty God of the Last Days

Eating and drinking of God's words, practicing prayer, accepting God's burden, and accepting the tasks He entrusts to you—all of this is so that there may be a path before you. The more burden you have for God's commission, the easier it will be for you to be perfected by Him. Some are unwilling to coordinate with others in service to God, even when they have been called upon; these are lazy people who wish only to revel in comfort. The more you are asked to serve in coordination with others, the more experience you will gain. Due to having more burdens and experiences, you will gain more opportunities to be perfected. Therefore, if you can serve God with sincerity, then you will be mindful of God's burden; as such, you will have more opportunities to be perfected by God. It is just such a group of people that is currently being perfected. The more the Holy Spirit touches you, the more time you will devote to being mindful of God's burden, the more you will be perfected by God, and the more you will be gained by Him—until, in the end, you will become a person whom God uses. At present, there are some who carry no burdens for the church. These people are slack and sloppy, and only care about their own flesh. Such people are extremely selfish, and they are also blind. If you cannot see this matter clearly, you will not carry any burden. The more considerate you are of God's intentions, the greater the burden He will entrust to you. The selfish are unwilling to suffer such things; they are unwilling to pay the price, and, as a result, they will miss opportunities to be perfected by God. Are they not doing themselves harm? If you are someone who is

considerate of God's intentions, then you will develop a true burden for the church. In fact, instead of calling this a burden you bear for the church, it would be better to call it a burden you bear for your own life's sake, because the purpose of this burden you develop for the church is to have you use such experiences to be perfected by God. Therefore, whoever carries the greatest burden for the church, whoever carries a burden for life entry—they will be the ones who are perfected by God. Have you seen this clearly? If the church you are with is scattered like sand, but you are neither worried nor anxious, and you even turn a blind eye when your brothers and sisters are not normally eating and drinking of God's words, then you are not carrying any burdens. Such people are not the kind in whom God delights. The kind of people in whom God delights hunger and thirst for righteousness and are considerate of God's intentions. Thus, you should become mindful of God's burden, here and now; you should not wait for God to reveal His righteous disposition to all humanity before growing mindful of God's burden. Would it not be too late by then? Now is a good opportunity to be perfected by God. If you allow this chance to slip through your fingers, you will regret it for the rest of your life, just as Moses was unable to enter the good land of Canaan and regretted it for the rest of his life, dying with remorse. Once God has revealed His righteous disposition to all peoples, you will be filled with regret. Even if God does not chastise you, you will chastise yourself out of your own remorse. Some are not convinced by this, but if you do not believe it, just wait and see. There are some people whose sole purpose is to fulfill these words. Are you willing to sacrifice yourself for the sake of these words?

—The Word, Vol. 1. The Appearance and Work of God. Be Considerate of God's Intentions in Order to Attain Perfection

Some people are afraid of shouldering responsibility while performing their duty. If the church gives them a job to do, they will first consider whether the job requires them to shoulder responsibility, and if it does, they will not accept the job. Their conditions for performing a duty are, first, that it must be a slack job; second, that it is not busy or tiring; and third, that no matter what they do, they do not shoulder any responsibility. This is the only kind of duty they take on. What sort of a person is this? Is this not a slippery, deceitful person? They do not want to shoulder even the smallest amount of responsibility. They even fear that leaves will break their skull when they fall from trees. What duty can a person like this perform? What use could they have in the house of God? The work of the house of God has to do with the work of battling Satan, as well as spreading the kingdom gospel. What duty does not entail responsibilities? Would you say that being a leader carries responsibility? Are their responsibilities not all the greater, and must they not bear responsibility all the more? Regardless of whether you spread the gospel, testify, make videos, and so on—no matter what work you do—so long as it pertains to the truth principles, it carries with it responsibilities. If the performance of your duty is unprincipled, it will affect the work of God's house, and if you are afraid of shouldering responsibility, then you cannot perform any duty. Is someone who fears taking on responsibility in performing their duty cowardly, or is there a problem with their disposition? You must be able to tell the difference. The fact is that this is not an issue of cowardice. If that person were after wealth, or they were doing something in their own interest, how could they be so brave? They would take on any risk. But when they do things for the church, for God's house, they take on no risk at all. Such people are selfish and vile, the most treacherous of all. Anyone who does not take on responsibility in performing a duty is not the least bit sincere to God, to say

nothing of their loyalty. What sort of person dares to take on responsibility? What sort of person has the courage to bear a heavy burden? Someone who takes the lead and goes bravely forth at the most crucial moment in the work of God's house, who is not afraid to bear a heavy responsibility and endure great hardship when they see the work that is most important and crucial. That is someone loyal to God, a good soldier of Christ. Is it the case that everyone who fears taking on responsibility in their duty does so because they do not understand the truth? No; it is a problem in their humanity. They have no sense of justice or responsibility, they are selfish and vile people, not true-hearted believers in God, and they do not accept the truth in the least. For this reason, they cannot be saved. Believers in God must pay a great price in order to gain the truth, and they will encounter many obstacles to practicing it. They must forsake things, abandon their fleshly interests, and endure some suffering. Only then will they be able to put the truth into practice. So, can one who fears taking on responsibility practice the truth? They certainly cannot practice the truth, let alone gain it. They are afraid of practicing the truth, of incurring a loss to their interests; they are afraid of being humiliated, of disparagement, and of judgment, and they do not dare to practice the truth. Consequently, they cannot gain it, and no matter how many years they believe in God, they cannot attain His salvation. Those who can perform a duty in God's house must be people whose burden is the work of the church, who take responsibility, who uphold the truth principles, and who can suffer and pay the price. If one is lacking in these areas, they are unfit to perform a duty, and they do not possess the conditions for the performance of duty. There are many people who are afraid of taking on responsibility in performing a duty. Their fear manifests in three main ways. The first is that they choose duties that do not require taking on responsibility. If a church leader arranges for them to

perform a duty, they first ask whether they must take on responsibility for it: If so, they do not accept it. If it does not require them to take on responsibility and to be responsible for it, they accept it reluctantly, but still must see whether the work is tiring or bothersome, and despite their reluctant acceptance of the duty, they are unmotivated to perform it well, preferring still to be perfunctory. Leisure, no labor, and no bodily hardship —this is their principle. The second is that when a difficulty befalls them or they encounter a problem, their first resort is to report it to a leader and have the leader handle and resolve it, in hope that they may keep their ease. They do not care how the leader handles the issue and pay this no mind—so long as they are not responsible themselves, then all is well to them. Is such performance of duty loyal to God? This is called passing the buck, dereliction of duty, playing tricks. It is all talk; they are not doing anything real. They say to themselves, "If this thing is mine to sort out, what if I end up making a mistake? When they look into who's to blame, won't they handle me? Won't the responsibility for it fall first to me?" This is what they worry about. But do you believe that God scrutinizes all? Everyone makes mistakes. If a person whose intention is correct lacks experience and has not handled some sort of matter before, but they have done their best, that is visible to God. You must believe that God scrutinizes all things and the heart of man. If one does not even believe this, are they not a disbeliever? What significance could there be in such a person performing a duty? It doesn't really matter whether they perform this duty or not, does it? They are afraid of taking responsibility and they shirk responsibility. When something happens, the first thing they do isn't try to think of a way to handle the problem, rather the first thing they do is call and notify the leader. Of course, some people try to handle the problem themselves as they notify the leader, but some people don't do this, and the first thing they do

is call the leader, and after the call, they just wait passively, awaiting instructions. When the leader instructs them to take a step, they take a step; if the leader says to do something, they do it. If the leader doesn't say anything or give instructions, they don't do anything and just procrastinate. Without anyone spurring them on or supervising them they don't do any work at all. Tell Me, is such a person doing a duty? Even if they are laboring, they have no loyalty! There is one more way in which a person's fear of taking on responsibility in performing a duty manifests. When they perform their duty, some people do just a bit of superficial, simple work, work that does not entail taking on responsibility. Work that entails difficulties and taking on responsibility, they dump onto others, and if something should go wrong, they shift the blame onto those people and keep their own noses clean. When church leaders see that they are irresponsible, they patiently offer help, or they prune them, so that they may be able to take responsibility. But still, they do not want to, and they think, "This duty is hard to do. I'll have to take responsibility when things go wrong, and I may even be cleared out and eliminated, and that will be the end for me." What kind of attitude is this? If they have no sense of responsibility in performing their duty, how can they perform their duty well? Those who don't genuinely expend themselves for God can't perform any duty well, and those who fear taking responsibility will only delay things when they perform their duties. Such people are not trustworthy or dependable; they only perform their duty to get food in their mouths. Should "beggars" like this be eliminated? They should. The house of God does not want such people. These are the three manifestations of people who are afraid of taking on responsibility in performing their duty. People who are afraid of shouldering responsibility in their duty cannot even reach the level of a loyal laborer, and are not fit to perform a duty. Some people

are eliminated because of this sort of attitude toward their duty. Even now, they may not know the reason and still complain, saying, “I did my duty with fiery enthusiasm, so why did they throw me out so coldly?” Even now, they do not understand. Those who do not understand the truth spend their whole lives unable to understand why they were eliminated. They make excuses for themselves, and keep defending themselves, thinking, “It’s instinctual for people to protect themselves, and they should do so. Who shouldn’t be looking out for themselves a bit? Who shouldn’t be thinking of themselves a bit? Who doesn’t need to keep an escape route open for themselves?” If you protect yourself whenever something befalls you and leave yourself an escape route, a back door, are you putting the truth into practice? This is not practicing the truth—it is being sneaky. You are performing your duty in the house of God now. What is the first principle of performing a duty? It is that you must first perform that duty with your whole heart, sparing no effort, and protect the interests of God’s house. This is a truth principle, one that you should put into practice. Protecting oneself by leaving oneself an escape route, a back door, is the principle of practice followed by nonbelievers, and their most elevated philosophy. Considering oneself first in all things and placing one’s own interests before all else, not thinking of others, having no connection with the interests of God’s house and the interests of others, thinking of one’s own interests first and then thinking of an escape route—is that not what a nonbeliever is? This is precisely what a nonbeliever is. This sort of person is not fit to perform a duty.

—The Word, Vol. 4. Exposing Antichrists. Item Eight: They Would Have Others Submit Only to Them, Not the Truth or God (Part One)

Two people are paired up to perform a duty. They’re both afraid of taking responsibility for it, so it becomes a battle of wits. One says, “You go

take care of this." The other says, "It'd be better for you to handle it. I'm of worse caliber than you." What they're really thinking is: "There'll be no reward for doing this thing well, and if it's done poorly, I'll be pruned. I'm not going—I'm not that dumb! I know what you're up to. Quit trying to get me to go." What comes in the end of their back-and-forth? Neither of them goes, and the work is delayed as a result. Is that not immoral? (It is.) Isn't delaying the work a serious consequence? It's a bad result. So, what is it that these two are living by? They're both living by satanic philosophies; they're constrained and bound up by satanic philosophies and their own trickery. They've failed to practice the truth, and as such, their performance of their duty isn't up to standard. It's perfunctory, and there's no testimony at all in it. Say two people are paired up to perform a duty. One of them tries to take a dominant position in everything and always wants to have the last word, and the other may think, "They're the tough one; they like taking the lead. Well, they can take the lead in everything, and when something goes wrong, it'll be them who get pruned. 'The bird that sticks its neck out is the one that gets shot'! I won't stick out, then. It just so happens that I'm of poor caliber, and I don't like to be bothered with stuff. They love taking the lead, right? Well, if there's something to do, I'll leave it to them!" A person who'd say such things enjoys being a people pleaser, a follower. What do you make of their way of performing a duty? What is it they're living by? (Philosophies for worldly dealings.) They're thinking something else, too. "Won't they get mad at me if I steal their thunder? Won't there be discord between the two of us going forward? If this were to affect our relationship, we'd have a tough time getting along. I'll be better off if I let them have their way." Is this not a philosophy for worldly dealings? The way they're living saves them trouble. It enables them to avoid taking responsibility. They'll follow along in whatever they're made to do, without

having to take the lead or stick out, and without having to think about any problems. Everything's being covered by someone else, so they won't tire themselves out. Their willingness to be a follower proves that they have no sense of responsibility. They're living by philosophies for worldly dealings. They don't accept the truth or uphold the principles. That's not harmonious cooperation—it's being a follower, a people pleaser. Why is that not cooperation? Because they don't live up to their responsibility in anything. They don't act with all their heart or all their mind, and it may be that they don't act with all their strength, either. That's why I say they're living by philosophies for worldly dealings, rather than by the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What Is It, Exactly, on Which People Rely to Live?

If you feel you can perform a certain duty, but you also fear making a mistake and being eliminated, and so you are timid, stagnant, and can't make progress, then is that a submissive attitude? For example, if your brothers and sisters choose you as their leader, then you may feel obligated to perform this duty because you were chosen, but you don't regard this duty with a proactive attitude. Why are you not proactive? Because you have thoughts about it, and feel that, "Being a leader isn't a good thing at all. It's like walking on a knife's edge or treading on thin ice. If I do a good job then there will be no reward, but if I do a bad job then I will be pruned. And being pruned isn't even the worst of all. What if I get replaced or eliminated? If that were to happen, isn't it all over for me?" At that point, you start to feel conflicted. What is this attitude? This is being guarded and misunderstanding. This is not the attitude that people should have toward their duty. It is a demoralized and negative attitude. So, what should a positive attitude be like? (We should be open-hearted and forthright, and have the courage to take up burdens.) It should be one of submission and

proactive cooperation. What you say is a bit empty. How can you be open-hearted and forthright when you are so afraid like this? And what does it mean to have the courage to take up burdens? What mentality will give you the courage to take up burdens? If you're always afraid that something will go wrong and you won't be able to handle it, and you have many internal hindrances, then you will fundamentally lack the courage to take up burdens. The "being open-hearted and forthright," "having the courage to take up burdens," or "never retreating even in the face of death" you speak of, sounds a bit like the slogans shouted by angry young people. Can these slogans solve practical problems? What is needed now is a correct attitude. To possess a correct attitude, you must understand this aspect of the truth. This is the only way to resolve your internal difficulties, and allow you to smoothly accept this commission, this duty. This is the path of practice, and only this is the truth. If you use terms like "being open-hearted and forthright" and "having the courage to take up burdens" to address the fear that you feel, will this be effective? (No.) This indicates that these things are not the truth, nor are they a path of practice. You may say, "I am open-hearted and forthright, I am of indomitable stature, there are no other thoughts or contaminants in my heart, and I have the courage to take up burdens." Outwardly you take up your duty, but later, after pondering it for a while, you still feel that you cannot take it up. You may still feel afraid. In addition, you may see others being pruned, and become even more afraid, like a whipped dog terrified of the strap. You will increasingly feel like your stature is too small, and that this duty is like a vast, uncrossable abyss, and ultimately you will still be unable to take up this burden. This is why chanting slogans cannot solve practical problems. So how can you actually solve this problem? You should actively seek the truth and adopt a submissive and cooperative attitude. That can completely solve the

problem. Timidity, fear, and worry are useless. Is there any relationship between whether you will be revealed and eliminated and being a leader? If you are not a leader, will your corrupt disposition disappear? Sooner or later, you must resolve the problem of your corrupt disposition. In addition, if you are not a leader, then you will not have more opportunities to practice and will make slow progress in life, with few chances to be perfected. Although there is a bit more suffering in being a leader or worker, it also brings about many gains, and if you can walk the path of pursuing the truth, you can be perfected. What a great blessing that is! So you should submit and actively cooperate. This is your duty and your responsibility. No matter the road ahead, you should have a heart of submission. This is the attitude with which you should perform your duty.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What Is the Adequate Performance of Duty?

As leaders and workers, you're capable of ignoring problems that occur in the performance of duties, and you even look for various pretexts and excuses to avoid responsibility. There are some problems that you are capable of solving, but don't, and the problems you are incapable of solving you do not report to your superiors, as if they have nothing to do with you. Is this not a dereliction of your duty? Is treating the work of the church thus a clever thing to do, or a foolish thing to do? (Foolish.) Are such leaders and workers not slippery? Are they not devoid of any sense of responsibility? When they ignore problems in front of them, does this not show they are heartless and treacherous? Treacherous people are the most foolish people of all. You must be an honest person, you must have a sense of responsibility when you face problems, and you must try every means possible to seek the truth to resolve problems. You absolutely must not be a treacherous person. If you only concern yourself with shirking

responsibility and washing your hands of it when problems arise, you would even be condemned for this behavior among nonbelievers, not to mention in God's house! This is condemned and cursed by God and God's chosen people despise and reject such behavior. God loves honest people, but hates deceitful and slippery people. If you are a treacherous person and attempt to play tricks, will God not loathe you? Will God's house simply let you off the hook? Sooner or later, you will be held accountable. God likes honest people and dislikes treacherous people. Everyone should understand this clearly, and stop being confused and doing foolish things. Momentary ignorance is excusable, but refusing to accept the truth at all is just obstinacy. Honest people can take responsibility. They do not consider their own gains and losses, they just safeguard the work and interests of God's house. They have kind and honest hearts that are like bowls of clear water that one can see the bottom of at a glance. There is also transparency in their actions. A deceitful person always plays tricks, always disguises things, covers up, and wraps themselves up so tightly that no one can see through them. People can't see through to their inner thoughts, but God can scrutinize the deepest things in their heart. If God sees that they are not an honest person, and that they are slippery—never accepting the truth, always engaging in deceit against God, and never handing their heart over to Him—then God will not like them, He will loathe and abandon them. Those who prosper among the nonbelievers, who are silver-tongued and quick-witted, what kind of people are they? Is this clear to you? What is their essence? It can be said that they are all extraordinarily shrewd, they are all extremely deceitful and treacherous, they are the genuine devils and Satans. Could God save someone such as this? God loathes nothing more than devils—people who are deceitful and treacherous. God definitely will not save such people, so you absolutely must not be this kind of person. Those

who are quick-witted and consider all the angles when they speak, who are smooth and slick and look to see which way the wind blows when they deal with matters—I tell you, God loathes these people the most, people like this are beyond saving. When people are deceitful and treacherous, no matter how nice their words may sound, they are still devilish words that deceive people. The nicer their words sound, the more they are devils and Satans. These are exactly the kind of people that God despises most. What do you say: Can people who are deceitful and smooth-tongued, and often lie, receive the work of the Holy Spirit? Can they receive the illumination and enlightenment of the Holy Spirit? Absolutely not. What is God's attitude toward people who are deceitful and treacherous? He spurns them, He sets them aside and pays them no heed, He regards them as of the same class as animals. In God's eyes, such people are merely wearing human skin; in their essence, they are of the same kind as the devils and Satan, they are walking corpses, and God will never save them.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (8)

Right now, a wide range of problems still exist in many of those who perform duties. Some people are always very passive in their duties, always sitting and waiting and relying on others. What sort of attitude is that? It is irresponsibility. God's house has arranged for you to do a duty, yet you ponder on it for days without getting any concrete work done. You are nowhere to be seen at the workplace, and people cannot find you when they have problems that need resolving. You do not bear a burden for this work. If a leader inquires about the work, what will you tell them? You are not doing any kind of work right now. You are well aware that this work is your responsibility, but you do not do it. What on earth are you thinking? Do you not do any work because you are incapable of it? Or are you just greedy for

comfort? What attitude do you have toward your duty? You only talk about words and doctrines, and you only say pleasant-sounding things, but you do not do any actual work. If you do not wish to perform your duty, you should resign. Do not hold your position and not do anything there. Is doing so not inflicting harm on God's chosen people and compromising the work of the church? In the way you talk, you seem to understand all manner of doctrine, but when asked to perform a duty, you are perfunctory, and not conscientious in the least. Is that expending yourself sincerely for God? You are not sincere when it comes to God, yet you feign sincerity. Are you capable of deceiving Him? In the way you usually talk, there seems to be such great faith; you would like to be the pillar of the church and its rock. But when you perform a duty, you are less useful than a matchstick. Is this not deceiving God with your eyes wide open? Do you know what will come of you trying to deceive God? He will spurn and eliminate you! All people are revealed in performing their duties—just set a person to a duty, and it will not take long before it is revealed whether they are an honest person or a deceitful person, and whether or not they are a lover of the truth. Those who love the truth can perform their duties sincerely and uphold the work of God's house; those who do not love the truth do not uphold the work of God's house in the least, and they are irresponsible in performing their duties. This is immediately clear to those who are clear-sighted. No one who performs their duty poorly is a lover of the truth or an honest person; such people will all be revealed and eliminated. To perform their duties well, people must have a sense of responsibility and a sense of burden. This way, the work will definitely be done properly. It is only worrying when someone does not have a sense of burden or responsibility, when they have to be prompted to do everything, when they're always perfunctory, and they try to shift the blame when problems arise, leading to delays in their

resolution. Can the work still be done well then? Can their performance of their duty yield any results? They do not wish to do any of the tasks that are arranged for them, and when they see others who need help with their work, they ignore them. They only do a bit of work when ordered, only when push comes to shove and they have no choice. This is not performing a duty—this is hired labor! A hired laborer works for an employer, doing a day's work for a day's pay, an hour's work for an hour's pay; they're waiting to get paid. They're afraid of doing any work their boss doesn't see, they're afraid of not being rewarded for anything they do, they only ever work for appearances' sake—which means they have no loyalty. Much of the time, you are unable to reply when asked about work issues. Some of you have gotten involved in the work, but you have never asked how the work is going or carefully thought about this. Given your caliber and knowledge, you ought to know something at least, because all of you have taken part in this work. So why do most people say nothing? It is possible that you really don't know what to say—that you don't know whether or not things are going well. There are two reasons for this: One is that you are totally indifferent, and have never cared about these things, and have only ever treated them as a task to be completed. The other is that you are irresponsible and are unwilling to care about these things. If you truly cared, and were really engaged, you would have a view and perspective on everything. Having no perspective or view often comes from being indifferent and apathetic, and not taking any responsibility. You are not diligent toward the duty you perform, you do not take any responsibility, you are not willing to pay a price or get involved. You do not take any pains, nor are you willing to expend any greater energy; you merely wish to be an underling, which is no different from how a nonbeliever works for

their boss. This kind of performance of a duty is disliked by God and it does not please Him. It cannot meet with His approval.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only an Honest Person Can Live Out True Human Likeness

All who do not pursue the truth perform their duties with a mindset lacking in responsibility. "If someone leads, I follow; wherever they lead, I go. I'll do whatever they'd have me do. As for taking on responsibility and concern, or taking more trouble to do something, doing something with all my heart and strength—I'm not up for that." These people are unwilling to pay the price. They are only willing to exert themselves, not to take on responsibility. This is not the attitude with which one truly performs a duty. One must learn to put their heart into their performance of their duty, and a person with a conscience can accomplish this. If one never puts their heart into the performance of their duty, that means they have no conscience, and those without a conscience cannot gain the truth. Why do I say they cannot gain the truth? They do not know how to pray to God and seek the Holy Spirit's enlightenment, nor how to show consideration for God's intentions, nor how to put their heart into contemplating God's words, nor do they know how to seek the truth, how to seek to understand God's requirements and His desires. This is what it is to not be able to seek the truth. Do you experience states where, no matter what happens, or what sort of duty you perform, you are able to frequently quiet yourself before God, and to put your heart into contemplating His words, and into seeking the truth, and into considering how you must perform that duty to accord with God's intentions, and which truths you should possess in order to perform that duty satisfactorily? Are there many times in which you seek the truth in this way? (No.) Putting your heart into your duty and being able to take on responsibility require you to suffer and to pay a price—it is not enough

simply to talk about these things. If you do not put your heart into your duty, always wanting to toil instead, then your duty will certainly not be done well. You will simply go through the motions and nothing more, and you will not know whether you have done your duty well or not. If you put your heart into it, you will gradually come to understand the truth; if you do not, then you will not. When you put your heart into performing your duty and pursuing the truth, you will gradually come to understand God's intentions, to discover your own corruption and deficiencies, and to master all your various states. When your only focus is on exerting effort, and you do not put your heart into reflecting on yourself, you will be unable to discover the true states in your heart and the myriad reactions and the revelations of corruption that you have in different environments. If you do not know what the consequences will be when problems go unresolved, then you're in a lot of trouble. This is why it's no good to believe in God in a confused way. You must live before God at all times, in all places; whatever befalls you, you must always seek the truth, and while you do, you must also reflect on yourself and know what problems there are in your state, seeking the truth at once to resolve them. Only thus can you perform your duty well and avoid delaying the work. Not only will you be able to perform your duty well, what's most important is that you will also have life entry and be able to resolve your corrupt dispositions. Only thus can you enter the truth reality. If what you often ponder in your heart is not matters related to your duty, or matters that have to do with the truth, and instead, you are entangled in external things, with your thoughts on affairs of the flesh, will you be able to understand the truth? Will you be able to perform your duty well and live before God? Certainly not. A person like that cannot be saved.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only an Honest Person Can Live Out True Human Likeness

The most important manifestation of an honest person is seeking and practicing the truth in all matters—this is most crucial. You say that you are honest, but you always push God's words to the back of your mind and just do whatever you want. Is that the manifestation of an honest person? You say, "Although my caliber is poor, I have an honest heart." And yet when a duty falls to you, you are afraid of suffering and bearing responsibility if you do not do it well, so you make excuses to shirk your duty or suggest that someone else do it. Is this the manifestation of an honest person? Clearly, it is not. How, then, should an honest person behave? They should submit to God's arrangements, be loyal to the duty they are supposed to perform, and strive to satisfy God's intentions. This manifests itself in several ways: One is accepting your duty with an honest heart, not considering your fleshly interests, not being half-hearted about it, and not plotting for your own benefit. Those are manifestations of honesty. Another is putting all your heart and strength into performing your duty well, doing things properly, and putting your heart and love into your duty to satisfy God. These are the manifestations an honest person should have while performing their duty. If you do not carry out what you know and understand, and if you only put in 50 or 60 percent of your effort, then you are not putting all your heart and strength into it. Rather, you are sly and slacking off. Are people who perform their duties in this way honest? Absolutely not. God has no use for such slippery and deceitful people; they must be eliminated. God only uses honest people to perform duties. Even loyal laborers must be honest. People who are perennially perfunctory and sly and looking for ways to slack off are all deceitful, and are all demons. None of them truly believe in God, and they shall all be eliminated. Some people think, "Being an honest person is just about telling the truth and not telling lies. It's easy to be an honest person, really." What do you think of

this sentiment? Is being an honest person so limited in scope? Absolutely not. You must reveal your heart and give it to God; this is the attitude an honest person ought to have. That is why an honest heart is very precious. What does this imply? That an honest heart can control your behavior and change your state. It can lead you to make the right choices, and to submit to God and gain His approval. A heart like this is truly precious. If you have an honest heart like this, then that is the state you should live in, that is how you should behave, and that is how you should give of yourself.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

In the house of God, no matter what duty you perform, you must grasp the principles, and be able to practice the truth. Then you will have principles. If you cannot see through something, if you are not sure what the appropriate way to act is, you should seek and fellowship to come to a consensus. Once you have determined what's beneficial to the church's work and to the brothers and sisters, do that. Do not be constrained by any regulations, do not delay, do not wait, and do not be a passive observer. If you are always a passive observer and never have an opinion of your own, if you always wait until someone else has made a decision before doing anything, and if you just drag your heels and wait when no one has made a decision, what will the consequence be? Every item of work will come to a standstill, and nothing will get done. You should learn to seek the truth, or at least be able to act based on your conscience and reason. So long as you can see through to the appropriate way to do something, and the majority of people also think that method is workable, then that is how you should practice. Do not be afraid of taking responsibility, or of offending others, or of bearing consequences. If someone does not do anything real, and they are always calculating, and afraid of taking responsibility, and do not dare to hold to the principles in their actions, then this shows that they are too

slippery and deceitful, and that they harbor too many crafty schemes. How lacking in virtue it is to wish to enjoy God's grace and blessings and yet do nothing real. There is no one God despises more than these kinds of cunning and deceitful people. Regardless of what you are thinking, if you are not practicing according to the truth, have no loyalty, are always tainted by personal adulterations, and always have your own thoughts and ideas, God scrutinizes all these things, and knows about them. Do you think God does not know about them? In that case, you are so foolish! And if you do not immediately repent, you will not have God's work. Why is that? Because God scrutinizes the depths of people's hearts. He sees, with absolute clarity, all the little crafty schemes they have, and He sees that their hearts are walled off from Him, that they are not of one heart with Him. What are the main things that keep people's hearts from God? Their thoughts, their interests and pride, their status, and their own little crafty schemes. When there is a wall of these things in people's hearts that separates them from God, and they are constantly hiding away secrets and always have their own motives, this means trouble. If you are of slightly poor caliber and have slightly shallow experience, but are willing to pursue the truth, and are always of one heart with God, and can give your all to what God entrusts of you, without playing any tricks, then God will see this. If your heart is always walled off from God, and you always harbor petty schemes, and if you always live for your own interests and pride, are always calculating these things in your heart, and are possessed by them, then God will not be satisfied with you, and He will not enlighten or illuminate you, and He will ignore you, and your heart will grow ever darker. This means that when you perform your duty or do anything, you will make a mess of it, and there will be nothing worthwhile about it. That is because you are so selfish and vile, always scheming for your own sake,

without being sincere toward God, and you dare to be deceitful and try to trick God, and you not only do not accept the truth, but are sly in performing your duty—which is not sincerely expending for God. And since you do not perform your duty sincerely, merely toil a little, and use this as an opportunity to get more benefits, and since you also wish to conspire to obtain fame, gain, and status for yourself, and do not accept and obey when you are pruned, it is likely that you will offend God's disposition. God scrutinizes the depths of people's hearts. If you do not repent, you will be in danger, and you will likely be eliminated by God, in which case you will never again have the chance to receive God's approval.

—God's Fellowship

Some people do not believe that God's house can treat people fairly. They do not believe that God reigns in His house, and that the truth reigns there. They believe that no matter what duty a person performs, if a problem arises in it, God's house will handle that person immediately, stripping them of their right to perform that duty, sending them away, or even clearing them out of the church. Is that really how things work? It certainly is not. God's house treats every person according to the truth principles. God is righteous in His treatment of every person. He does not look only at how a person behaves in a single instance; He looks at a person's nature essence, at their intentions, at their attitude, and He looks in particular at whether a person can reflect on themselves when they make a mistake, whether they are remorseful, and whether they can penetrate the essence of the problem based on His words, come to understand the truth, hate themselves, and truly repent. If someone lacks this correct attitude, and they are entirely adulterated by personal intentions, if they are filled with cunning schemes and revelations of corrupt dispositions, and when problems arise, they resort to pretense, sophistry, and self-justification, and

stubbornly refuse to acknowledge their actions, then such a person cannot be saved. They don't accept the truth at all and have been completely revealed. People who aren't right, and who can't accept the truth in the slightest, are disbelievers in essence and can only be eliminated. How can disbelievers who serve as leaders and workers not be revealed and eliminated? A disbeliever, regardless of what duty they perform, is revealed most quickly of all, because the corrupt dispositions that they reveal are too numerous and too obvious. Moreover, they don't accept the truth at all and act recklessly and arbitrarily. In the end, when they have been eliminated, and have lost the opportunity to perform their duty, they start to worry, thinking, "I'm done for. If I'm not allowed to perform my duty, I can't be saved. What should I do?" In reality, Heaven will always leave a way out for man. There is one final path, which is to genuinely repent, and to hurry to spread the gospel and gain people, making up for their faults by doing good deeds. If they don't take this path, then they are truly done for. If they possess some reason and know that they don't have any talent, they should properly equip themselves with the truth and train to spread the gospel—this is also performing a duty. This is entirely feasible. If someone acknowledges they were eliminated because they didn't perform their duty well, yet they still do not accept the truth and don't have the slightest heart of remorse, and instead abandon themselves to despair, isn't that foolish and ignorant? Tell Me, if a person has made a mistake, but they are capable of true understanding and willing to repent, would God's house not give them a chance? As God's six-thousand-year management plan draws to a close, there are so many duties that need to be performed. But if you have no conscience or reason, and don't attend to your proper work, if you have gained the opportunity to perform a duty but do not know to treasure it, do not pursue the truth in the least, letting the best time pass them by, then you

will be revealed. If you are consistently perfunctory in performing your duty, and you do not submit at all when faced with being pruned, will God's house still use you to perform a duty? In God's house, it is the truth that reigns, not Satan. God has the final say over everything. It is He who is doing the work of saving man, it is He who holds sovereignty over everything. There is no need for you to analyze what is right and wrong, you just need to listen and submit. When faced with being pruned, you must accept the truth and be able to correct your mistakes. If you do, God's house will not strip you of your right to perform a duty. If you are always afraid of being eliminated, always giving excuses, always justifying yourself, that is a problem. If you let others see that you do not accept the truth in the least, and that you are impervious to reason, you are in trouble. The church will be obliged to handle you. If you do not accept the truth at all in performing your duty and are always afraid of being revealed and eliminated, then this fear of yours is tainted with human intent and a corrupt satanic disposition, and with suspicion, guardedness, and misapprehension. None of these are attitudes that a person should have. You must begin by resolving your fear, as well as your misunderstandings of God. How do a person's misunderstandings of God arise? When things are going well for a person, they certainly do not misunderstand Him. They believe that God is good, that God is honorable, that God is righteous, that God is merciful and loving, that God is right in everything that He does. However, when they are faced with something that does not conform to their notions, they think, "It seems God is not very righteous, at least not in this matter." Is this not a misunderstanding? How is it that God is not righteous? What was it that gave rise to this misunderstanding? What was it that made you form this opinion and understanding that God is not righteous? Can you say for sure what it was? Which sentence was it? Which matter? Which situation? Say

it, so that everyone can work it out and see if you have a leg to stand on. And when a person misunderstands God or faces something that does not conform to their notions, what attitude should they have? (One of seeking the truth and submission.) They need to submit first and consider: "I do not understand, but I will submit because this is what God has done and not something that man should analyze. Moreover, I cannot doubt God's words or His work because God's word is the truth." Is this not the attitude a person should have? With this attitude, would your misunderstanding still pose a problem? (It would not.) It would not affect or disturb your performance of your duty.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

After people come to believe in God, what is the most painful and most upsetting thing that can happen to them? The biggest thing is nothing more than learning that they have been cleared out and expelled, and that they have been revealed and eliminated by God—this is the most painful and most sorrowful thing, and no one wants this to happen to them after they come to believe in God. So, how can people avoid this happening to them? At the very least, they must act according to their conscience, that is, they must first learn how to fulfill their responsibilities; people absolutely must not be perfunctory, and they must not delay that which God has commissioned them to do. Since you are a person, you should contemplate what a person's responsibilities are. Responsibilities that the nonbelievers hold in the highest esteem, such as being filial, providing for your parents, and making a name for your family need not be mentioned. These are all empty and devoid of any real meaning. What is the very minimum responsibility that a person should fulfill? Most practical is how you do your duty well today. Only ever being satisfied with going through the motions is not fulfilling your responsibilities, and only being able to speak

about words and doctrines is not fulfilling your responsibilities. Only practicing the truth and doing things according to principle is fulfilling your responsibilities. Only when your practicing of the truth has been effective, and of benefit to people, will you have truly fulfilled your responsibility. No matter what duty you are doing, only when you persist in acting according to the truth principles in all things, will you have truly fulfilled your responsibility. Going through the motions according to the human way of doing things is to be perfunctory; only adhering to the truth principles is properly doing your duty and fulfilling your responsibility. And when you fulfill your responsibility, is this not the manifestation of loyalty? This is the manifestation of loyalty toward your duty. Only when you have this sense of responsibility, this will and desire, and this manifestation of loyalty with regard to your duty, shall God favor you, and look upon you with approval. If you don't even have this sense of responsibility, God will treat you as an idler, a blockhead, and will despise you. From a human point of view, it means disrespecting you, not taking you seriously, and looking down on you. It's like how, if you've been in contact with someone for a while, and you see them speaking without restraint, and talking in an extravagant and baseless way, and you notice that they like to brag and talk big, and that they're not reliable—would you respect them? Would you dare entrust them with any task? Perhaps they would delay the task you entrust to them due to some reason or another, and so you wouldn't dare to entrust anything to people like that, you would detest them from the bottom of your heart, and you would regret having ever associated with them. You'd feel fortunate that you hadn't entrusted them with anything, as if you had, then you would regret it for the rest of your life. Say that you interact with someone and, through conversation and contact with them, you see that not only do they possess good humanity, but they also have a sense of responsibility, and

when you entrust them with a task, they imprint in their mind any casual thing you say, and they think of ways they can handle the task well to satisfy you, and if they don't handle the task you've handed to them well, they feel embarrassed to see you afterward—this is someone with a sense of responsibility. Take a person with a sense of responsibility, whenever they are told something or something is instructed to them, regardless of whether it is by a leader, worker, or the Above, they will always think, "Well, since they think this highly of me, I must handle this matter well and not let them down." Wouldn't you dare entrust a matter to such a person with conscience and reason? The person you can entrust to handle a matter is definitely someone whom you think well of and believe to be trustworthy. Particularly if the things they have done for you have all been carried out very conscientiously and have completely reached your requirements, you will think they are a person worthy of trust. Inside you will really admire and think highly of them. People are willing to associate with this type of person, to say nothing of God. Do you think God would entrust church work and a duty man is obligated to do to a person who is not trustworthy? (No, He would not.) What is God's expectation of a person to whom He has allocated a particular task in the church? Firstly, God hopes that they are responsible, that they treat the task with great importance, and do it well. Secondly, God hopes they are a person who is worthy of trust, that no matter how much time passes, and no matter how their environment changes, their sense of responsibility does not waver, and their character stands up to the test. If they are a trustworthy person, God will be reassured. He will no longer monitor or follow up on this matter because inside, God trusts them. When God gives them this task, they are sure to complete it without any slipups. When God entrusts a task to people, is this not His wish? (It is.) Then once you understand God's intention, you should then

know in your heart how to meet God's requirements, how to get God to find favor in you, and how to get God to trust you. If you can see clearly your own performance and behavior, and the attitude with which you approach your duty, if you have self-knowledge, and you know what you are, is it not then unreasonable for you to demand that God find favor in you and show you grace, or give you special treatment? (Yes, it is.) Even you look down on yourself, even you despise yourself, so it does not make sense for you to demand that God find favor in you. As such, if you want God to find favor in you, other people should at least be able to trust you. If you want others to trust you, to favor you, to think well of you, then at the very least you must be dignified, responsible, true to your word, and trustworthy. And then in front of God, you must be responsible and loyal—then you have mostly fulfilled God's requirements of you. Then there is hope of you gaining God's approval, is there not? (Yes, there is.)

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (8)

No matter what God asks of you, you need only work toward it with all your strength, and I hope you will be able to come before God and give Him your utmost devotion in the end. As long as you can see God's gratified smile as He sits upon His throne, even if this moment is the appointed time of your death, you should be able to laugh and smile as you close your eyes. You must, during your time on earth, do your final duty for God. In the past, Peter was crucified upside down for the sake of God; but you should satisfy God in the end, and exhaust all your energy for His sake. What can a created being do on behalf of God? You should therefore give yourself up to God, sooner rather than later, for Him to dispose of you as He wishes. As long as it makes God happy and pleased, then let Him do as He will with you. What right do men have to speak words of complaint?

—The Word, Vol. 1. The Appearance and Work of God. Interpretations of the Mysteries of "God's Words to the Entire Universe," Chapter 41

Today, what you are required to achieve are not additional demands, but the duty of man, and that which should be done by all people. If you are incapable of even doing your duty, or of doing it well, then are you not bringing trouble upon yourselves? Are you not courting death? How could you still expect to have a future and prospects? The work of God is done for the sake of mankind, and the cooperation of man is given for the sake of God's management. After God has done all that He is supposed to do, man is required to be unstinting in his practice, and to cooperate with God. In the work of God, man should spare no effort, should offer up his loyalty, and should not indulge in numerous notions, or sit passively and await death. God can sacrifice Himself for man, so why can man not offer his loyalty to God? God is of one heart and mind toward man, so why can man not offer a little cooperation? God works for mankind, so why can man not perform some of his duty for the sake of God's management? God's work has come this far, yet still you see but do not act, you hear but do not move. Are not such people the objects of perdition? God has already devoted His all to man, so why, today, is man incapable of earnestly performing his duty? For God, His work is His first priority, and the work of His management is of the utmost importance. For man, putting God's words into practice and fulfilling God's requirements are his first priority. This you should all understand.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

After accepting God's commission, Noah began planning how to create the ark that God had entrusted to him. He sought out various materials, and the people and tools necessary for building the ark. Naturally, this involved a lot of things; it wasn't as easy and simple as suggested by

the text. In that pre-industrial age, an age in which everything was done by hand, by means of physical labor, it isn't difficult to imagine how hard it was to build such an ark, such a colossus, to complete the task of building an ark as entrusted by God. Of course, how Noah planned, prepared, designed, and found various things like materials and tools were not simple matters, and Noah may never have seen such a massive boat. After accepting this commission, reading between the lines of God's words, and judging from everything God had said, Noah knew that this was no simple matter, no easy task. This was no simple or easy task—what were the implications of this? For one thing, it meant that, after accepting this commission, Noah would have a heavy burden on his shoulders. What's more, judging by how God personally summoned Noah and personally instructed him how to build the ark, this was no ordinary thing, it was no small matter. Judging by the details of everything God said, this was not something that any ordinary person could bear. The fact that God summoned Noah and commissioned him to build an ark shows the importance that Noah held in God's heart. When it came to this matter, Noah was of course able to understand some of God's intentions—and having done so, Noah realized the kind of life he would face in the years to come, and was aware of some of the difficulties he was going to encounter. Although Noah realized and understood the great difficulty of what God had entrusted to him, and how great the ordeals he faced would be, he had no intention of refusing, but was instead profoundly grateful to Jehovah God. Why was Noah grateful? Because God had unexpectedly entrusted something so significant to him, and had personally told and explained every detail to him. Even more importantly, God had also told Noah the whole story, from beginning to end, of why the ark was to be built. This was a matter of God's own management plan, it was God's own business,

but God had told him about this matter, so Noah sensed its importance. In sum, judging by these various signs, judging by the tone of God's speech, and the various aspects of what God imparted to Noah, Noah could sense the importance of the task of building the ark which God had entrusted to him, he could appreciate this in his heart, and dared not treat it lightly, nor did he dare to overlook any detail. Therefore, once God had finished giving His instructions, Noah formulated his plan, and he got to work making all the arrangements for building the ark, looking for manpower, preparing all kinds of materials, and, in accordance with God's words, gradually gathering the various kinds of living creatures to the ark.

The entire process of building the ark was filled with difficulty. For the moment, let's put aside how Noah got through the whipping winds, scorching sun, and lashing rain, the searing heat and bitter cold, and the four turning seasons, year after year. Let us first speak of what a colossal undertaking building the ark was, and of his preparation of the various materials, and the myriad difficulties he faced in the course of building the ark. What did these difficulties include? Contrary to people's perceptions, some physical tasks didn't always go right the first time, and Noah had to go through many failures. After finishing something, if it looked wrong, he'd take it apart, and after he'd finished taking it apart, he'd have to prepare materials, and do it all over again. It wasn't like the modern era, where everyone does everything by electronic equipment, and once it has been set up the work is carried out according to a set program. When such work is carried out today, it is mechanized, and once you turn a machine on, it can get the work done. But Noah was living in an age of primitive society, and all work was done by hand and you had to do all work with your own two hands, using your eyes and minds, and your own diligence and strength. Of course, most of all, people needed to rely on God; they needed

to seek God everywhere and at all times. In the process of encountering all manner of difficulties, and in the days and nights spent building the ark, Noah had to face not only the various situations that occurred while completing this colossal undertaking, but also the various environments around him, as well as the ridicule, slander, and verbal abuse of others. Though we did not personally experience those scenes when they took place, isn't it possible to imagine some of the various difficulties that Noah was confronted with and experienced, and the various challenges he faced? In the course of building the ark, the first thing Noah had to face was his family's lack of understanding, their nagging, complaints, and even vilification. Second was his being slandered, ridiculed, and judged by those around him—his relatives, his friends, and every kind of other person. But Noah only had one attitude, which was to obey God's words, implement them to the very end, and never waver from this. What had Noah determined? "As long as I am alive, as long as I can still move, I will not abandon God's commission." This was his motivation as he carried out the great enterprise of building the ark, as well as his attitude when presented with God's commands, and after hearing God's words. Faced with all manner of troubles, difficult situations, and challenges, Noah did not shrink back. When some of his more difficult engineering tasks frequently failed and underwent damage, even though Noah felt upset and anxious in his heart, when he thought of God's words, when he remembered every word that God commanded of him, and God's elevation of him, then he often felt extremely motivated: "I cannot give up, I cannot discard what God commanded and entrusted me to do; this is God's commission, and since I accepted it, since I heard the words spoken by God and the voice of God, and since I accepted this from God, then I should submit absolutely, which is what ought to be attained by a human being." So, no matter what kind of

difficulties he faced, no matter what kind of mockery or slander he encountered, no matter how exhausted his body became, how tired, he did not forsake what had been entrusted to him by God, and constantly kept in mind every single word of what God had said and commanded. No matter how his environments changed, no matter how great the difficulty he faced, he trusted that none of this would go on forever, that God's words alone would never pass away, and only that which God commanded to be done would surely be accomplished. Noah had in him true faith in God, and the submission that he ought to have, and he continued to build the ark that God had asked him to build. Day by day, year by year, Noah grew older, but his faith did not diminish, and there was no change in his attitude and determination to complete God's commission. Though there were times when his body felt tired and exhausted, and he fell ill, and in his heart he was weak, his determination and perseverance toward completing God's commission and submitting to God's words did not lessen. During the years that Noah built the ark, Noah was practicing listening to and submitting to the words God had said, and he was also practicing an important truth of a created being and ordinary person needing to complete God's commission. To all appearances, the entire process was actually only one thing: building the ark, carrying out what God had told him to do well and to completion. But what was required to do this thing well, and to complete it successfully? It did not require people's zeal, or their slogans, much less some oaths made on a passing whim, nor people's so-called admiration for the Creator. It did not require these things. In the face of Noah's construction of the ark, people's so-called admiration, their oaths, their zeal, and their belief in God in their spiritual world, these are all of no use whatsoever; in the face of Noah's true faith and true submission to God, people seem so poor, pitiful, and the few doctrines they understand seem so

hollow, pale, feeble and weak—not to mention shameful, despicable and sordid.

—The Word, Vol. 4. Exposing Antichrists. Excursus Three: How Noah and Abraham Obeyed God's Words and Submitted to Him (Part Two)

Man's performance of his duty is, in actuality, the accomplishment of all that is inherent within man, which is to say, that which is possible for man. It is then that his duty is fulfilled. The defects of man during his service are gradually reduced through progressive experience and the process of his undergoing judgment; they do not hinder or affect man's duty. Those who cease to serve or yield and fall back for fear that there may be drawbacks to their service are the most cowardly of all. If people cannot express what they ought to express during service or achieve what is inherently possible for them, and instead go through the motions, they have lost the function that a created being should have. Such people are what are known as "mediocrities"; they are useless refuse. How can such people properly be called created beings? Are they not corrupt beings that shine on the outside but are rotten within? … There is no correlation between the duty of man and whether he is blessed or cursed. Duty is what man ought to fulfill; it is his heaven-sent vocation, and should not depend on recompense, conditions, or reasons. Only then is he doing his duty. To be blessed is when someone is made perfect and enjoys God's blessings after experiencing judgment. To be cursed is when someone's disposition does not change after they have experienced chastisement and judgment, it is when they do not experience being made perfect but are punished. But regardless of whether they are blessed or cursed, created beings should fulfill their duty, doing what they ought to do, and doing what they are able to do; this is the least that a person, a person who pursues God, should do. You should not do your duty only to be blessed, and you should not refuse to act for fear of

being cursed. Let Me tell you this one thing: Man's performance of his duty is what he ought to do, and if he is incapable of performing his duty, then this is his rebelliousness. It is through the process of doing his duty that man is gradually changed, and it is through this process that he demonstrates his loyalty. As such, the more you are able to do your duty, the more truth you shall receive, and the more real your expression shall become. Those who merely go through the motions in doing their duty and do not seek the truth shall be eliminated in the end, for such people do not do their duty in the practice of truth, and do not practice truth in the performance of their duty. They are those who remain unchanged and will be cursed. Not only are their expressions impure, but everything they express is evil.

—The Word, Vol. 1. The Appearance and Work of God. The Difference Between the Ministry of God Incarnate and the Duty of Man

Related Experiential Testimonies

Consequences of Shunning Responsibility

The Hidden Reasons for Fearing Responsibility

Related Hymns

Bear More Burden to Be More Easily Perfected by God

14. How to resolve the problem of being perfunctory

Words of Almighty God of the Last Days

What gives rise to being perfunctory? Is it not your satanic, corrupt disposition? Being perfunctory is a manifestation of a corrupt disposition; it arises when people are compelled by their corrupt dispositions. It directly affects the results they get in their duties, even causing them to make a mess of their work, and affecting the work of the church. This consequence is very severe. If you are consistently perfunctory in your duty, what kind of problem is this? This is a problem that involves your humanity. Only people without a conscience or humanity are consistently perfunctory. Do you think that people who are always perfunctory are reliable? (No.) They are so unreliable! Someone who does their duty perfunctorily is an irresponsible person, and someone who is irresponsible in their actions is not an honest person—they are an untrustworthy person. No matter what duty they do, an untrustworthy person is perfunctory, because their character is not up to an acceptable standard, they do not love the truth, and they are certainly not an honest person. Can God entrust anything to untrustworthy people? Absolutely not. Because God scrutinizes the depths of people's hearts, He absolutely does not make use of deceitful people to do duties; God only blesses the honest, and He only does work on those who are honest and love the truth. Whenever a deceitful person performs a duty, it is an arrangement made by man, and it is man's mistake. People who like to be perfunctory do not have conscience or reason, their humanity is poor, they are untrustworthy, and they are so unreliable. Will the Holy Spirit do work on such people? Absolutely not. So, those who like to be perfunctory in their duties will never be perfected by God, and they will

never be used by Him. Those who like to be perfunctory are all deceitful, full of evil motives, and totally lacking in conscience and reason. They act without principles or lower limits; they act based only on their own preferences, and are capable of doing all kinds of bad things. All their actions are based on their moods: If they are in a good mood, and they are pleased, then they will do slightly better. If they are in a bad mood, and they are displeased, then they will be perfunctory. If they are angry, then they might be arbitrary and reckless, and delay important matters. They do not have God in their hearts at all. They just let the days pass by, sitting around and waiting for death. So, no matter how people who do their duties perfunctorily are exhorted, it is of no use, and it is useless to fellowship with them about the truth. They refuse to mend their ways despite repeated admonishments, they are heartless; they can only be cleared out, that is the most appropriate course of action.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Man Is the Greatest Beneficiary of God's Management Plan

Simply going through the motions when performing your duty is a major taboo. If you are always going through the motions while performing your duty, then you have no way of performing your duty to an acceptable standard. If you want to perform your duty with loyalty, you must first fix your problem of going through the motions. You should take steps to rectify the situation as soon as you notice it. If you are muddleheaded, are never able to notice problems, always just go through the motions, and do things in a perfunctory fashion, then you will have no way of doing your duty well. Therefore, you must always put your heart into your duty. This opportunity was very difficult for people to come by! When God gives them a chance, yet they do not grasp it, then that opportunity is lost—and even if, later on, they wish to find such an opportunity, it might not come up again.

God's work waits for no one, and neither do chances to perform one's duty. Some people say, "I didn't perform my duty well before, but now I still want to perform it. I should just get back on the horse." It is wonderful to have resolve like this, but you must be clear about how to perform your duty well, and you must strive toward the truth. Only those who understand the truth can perform their duty well. Those who do not understand the truth are unqualified even to labor. The more clear you are on the truth, the more effective you will become in your duty. If you can see this matter for what it is, then you will strive toward the truth, and you have a hope of performing your duty well. There are not many opportunities currently to perform a duty, so you must take hold of them when you can. It is precisely when faced with a duty that you must exert yourself; that is when you must offer yourself up, expend yourself for God, and when you are required to pay the price. Do not hold anything back, harbor any schemes, leave any leeway, or give yourself a way out. If you leave any leeway, are calculating, or are wily and treacherous, then you are bound to do a poor job. Suppose you say, "No one saw me acting in a slick way. How cool!" What kind of thinking is this? Do you think you have pulled the wool over people's eyes, and over God's, too? In actual fact, though, does God know what you have done or not? He knows. In fact, anyone who interacts with you for a while will learn of your corruption and vileness, and though they may not say so outright, they will have their assessments of you in their hearts. There have been many people who were revealed and eliminated because so many others came to understand them. Once everyone saw through to their essence, they exposed those people for who they were and kicked them out. So, whether they pursue the truth or not, people should do their duty well to the best of their ability; they should employ their conscience in doing practical things. You may have defects, but if you can be effective in performing your duty,

you will not be eliminated. If you are always thinking that you are fine, that you are sure not to be eliminated, if you still do not reflect or try to know yourself, and you ignore your proper tasks, if you are always perfunctory, then when God's chosen people really do lose their tolerance with you, they will expose you for who you are, and in all likelihood, you will be eliminated. That's because everyone has seen through you and you have lost your dignity and integrity. If no one trusts you, could God trust you? God scrutinizes man's innermost heart: He absolutely could not trust such a person.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Life Entry Begins With the Performance of Duty

Some people don't take any responsibility when they perform their duty, they are always perfunctory. Although they can see the problem, they are unwilling to seek a resolution and are scared of offending people, and so they just rush through things, with the result that the work has to be redone. Since you are performing this duty, you should take responsibility for it. Why do you not take it seriously? Why are you perfunctory? And are you remiss in your responsibilities when you perform your duty in this way? No matter who takes primary responsibility, everyone else is responsible for keeping an eye on things, everyone must have this burden and this sense of responsibility—but none of you pay any attention, you really are perfunctory, you have no loyalty, you are remiss in your duties! It's not that you can't see the problem, but that you are not willing to take responsibility—nor, when you do see the problem, do you wish to pay any heed to this matter, you settle for "good enough." Is being perfunctory in this way not an attempt to deceive God? If, when I worked and fellowshipped about the truth to you, I felt that "good enough" was acceptable, then as befits each of your calibers and pursuits, what could you gain from that? If I had the same

attitude as you, you could gain nothing. Why do I say this? Part of it is that you do nothing earnestly, and part is that you are of quite poor caliber, quite numb. It is because I see all of you numb and without love for the truth, and not pursuing the truth, along with your poor calibers, that I must speak in detail. I must spell everything out, and break things down and fragment them in My speech, and speak of things from every angle, in every which way. Only then do you understand a bit. If I were perfunctory with you, and spoke a bit on whatever topic, whenever I felt like it, neither putting thought into it nor taking pains, without My heart in it, not speaking when I did not feel like it, what could you gain? With calibers like yours, you would not understand the truth. You would gain nothing, much less attain salvation. But I cannot do that, instead I must speak in detail. I must go into detail and give examples regarding the states of each sort of person, the attitudes people have toward the truth, and each sort of corrupt disposition; only then will you comprehend what I'm saying, and understand what you hear. No matter what aspect of the truth is fellowshipped, I speak through various means, with styles of fellowship for adults and for children, and also in the form of rationales and stories, using theory and practice, and talking of experiences, in order that people may understand the truth and enter the reality. In this way, those who have caliber and possess hearts will have a chance to understand and accept the truth and be saved. But your attitude toward your duty has always been one of perfunctoriness, of dragging your feet, and you are unconcerned with how long a delay you cause. You do not reflect on how to seek the truth in order to solve problems, you give no thought to how to perform your duty properly in order to be able to testify to God. This is neglecting your duty. So your life grows very slowly, but you are not upset by how much time you have wasted. In fact, if you performed your duty conscientiously and responsibly, it wouldn't even take

five or six years before you were able to talk of your experiences and bear testimony to God, and the various work would be carried out to great effect—but you are not willing to be considerate of God's intentions, nor do you strive toward the truth. There are some things you do not know how to do, so I give you exact instructions. You do not have to think, you just have to listen and get on with it. That is the only bit of responsibility you must take on—but even that is beyond you. Where is your loyalty? It is nowhere to be seen! All you do is say pleasant-sounding things. In your hearts, you know what you should do, but you simply do not practice the truth. This is rebellion against God, and at root, it is a lack of love for the truth. You know full well in your hearts how to act in accordance with the truth—you just don't put it into practice. This is a serious problem; you are staring at the truth without putting it into practice. You are not someone who submits to God at all. To perform a duty in God's house, the least you must do is seek and practice the truth and act according to the principles. If you cannot practice the truth in your performance of your duty, then where can you practice it? And if you do not practice any of the truth, then you are a disbeliever. What is your purpose, really, if you do not accept the truth—much less practice the truth—and simply muddle along in the house of God? Do you wish to make God's house your retirement home, or an almshouse? If so, you are mistaken—God's house does not take care of freeloaders, of wastrels. Anyone of poor humanity, who does not perform their duty gladly, who is unfit to perform a duty, must all be cleared out; all disbelievers who do not accept the truth at all must be eliminated. Some people understand the truth but cannot put it into practice in performing their duties. When they see a problem, they do not solve it, and even though they know it is their responsibility, they do not give it their all. If you do not even carry out responsibilities that you are capable of, then what value or

effect could performing your duty possibly have? Is it meaningful to believe in God in this way? Someone who understands the truth but cannot practice it, who cannot bear the hardships they ought to—such a person is unfit to perform a duty. Some people who perform a duty really do so just to be fed. They are beggars. They think that if they do a few tasks in God's house, their room and board will be taken care of, that they will be provided for without needing to get a job. Is there such a thing as a bargain like that? God's house does not provide for loafers. If anyone who does not practice the truth in the least, and who is consistently perfunctory in performing their duty, says they believe in God, will God acknowledge them? All such people are disbelievers and, as God sees them, evildoers.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. To Perform One's Duty Well, One Must at Least Be Possessed of a Conscience and Reason

If you do not put your heart into your duty, nor seek the truth principles, if you are muddled or confused, just doing things in the easiest way you can, then what sort of mentality is this? It is one of doing things in a perfunctory manner. If you are not loyal to your duty, if you have no sense of responsibility toward it, or any sense of mission, will you be able to perform your duty properly? Will you be able to perform your duty to an acceptable standard? And if you are unable to perform your duty to an acceptable standard, will you be able to enter the truth reality? Absolutely not. If, every time you perform your duty, you aren't diligent, you don't want to make any effort, and just muddle your way through, as thoughtless as if you were playing some game, is this not trouble? What can you gain from performing your duty in this way? Ultimately, people will see that when you perform your duty, you have no sense of responsibility, are perfunctory, and are merely going through the motions—in which case, you are in danger of being eliminated. God is scrutinizing throughout the entire

process as you perform your duty, and what will God say? (This person is not worthy of His commission or His trust.) God will say that you are not trustworthy, and that you should be eliminated. And so, no matter what duty you perform, whether it is an important or an ordinary one, if you do not put your heart into the work you have been entrusted with or live up to your responsibility, and if you do not see it as God's commission, or take it on as your own duty and obligation, always doing things in a perfunctory manner, then this is going to be a problem. "Not trustworthy"—these two words will define how you go about your duty. What they mean is that your performance of your duty is not up to standard, and you have been eliminated, and God says that your character is not up to par. If a matter is entrusted to you, yet this is the attitude you take toward it and this is how you handle it, then will you be commissioned with any further duties in the future? Can you be entrusted with anything important? Absolutely not, unless you demonstrate true repentance. Deep down, however, God will always harbor some distrust and dissatisfaction toward you. This will be a problem, will it not? You might lose any opportunity to perform your duty, and you may not be saved.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only in the Frequent Reading of God's Words and Contemplation of the Truth Is There a Way Ahead

Many people are frequently perfunctory while performing their duties. When faced with being pruned, they still refuse to accept the truth, stubbornly argue their point, and even complain that God's house is unfair to them, lacking mercy and tolerance. Is this not unreasonable? To put it more objectively, this is an arrogant disposition, and they lack the slightest conscience and reason. Those who truly believe in God must at least be able to accept the truth and do things without violating conscience and reason. People who are unable to accept or submit to being pruned, are too

arrogant, self-righteous, and simply unreasonable. To call them beasts is not an exaggeration because they are utterly indifferent to everything they do. They do things exactly as they please and without any regard for the consequences; if problems arise, they do not care. People like this are not qualified to labor. Because they treat their duties in this way, others can't stand to watch them and lack confidence in them. Is God then able to have confidence in them? By not even meeting this minimum standard, they are unqualified to labor and can only be eliminated. … Those who do not love the truth perform their duties in a perfunctory way—they do not have the correct attitude, they never seek the truth principles, and they don't think about the requirements of God's house and what results they ought to achieve. How can they perform their duties adequately? If you are someone who sincerely believes in God, when you are perfunctory, you must pray to Him and reflect on and know yourself; you must rebel against your corrupt dispositions, work hard on the truth principles, and strive to meet His required standards. By performing your duty in this way, you will gradually satisfy the requirements of God's house. The truth is, it is not very hard to perform your duty well. It is just a matter of having conscience and reason, of being upright and diligent. There are many nonbelievers who work earnestly and become successful as a result. They do not know anything about the truth principles, so how do they do so well? It is because they're deliberate and diligent, so they can work earnestly and be meticulous, and in this way, they get things done easily. None of the duties of God's house are very difficult. As long as you put your whole heart into it and try your best, you can do a good job. If you are not upright, and are not diligent in anything you do, if you are always trying to save yourself trouble, if you are always perfunctory and muddle through everything, if you don't perform your duty well, make a mess of things and bring harm to God's house as a

result, that means that you are doing evil, and it will become a transgression that is detested by God. During the key moments of spreading the gospel, if you don't achieve good results in your duty and don't play a positive role, or if you cause disruptions and disturbances, naturally you will be detested and eliminated by God and lose your chance at salvation. This will be an eternal regret of yours! God exalting you to do your duty is your only chance at salvation. If you are irresponsible, treat it lightly and are perfunctory, that is the attitude with which you are treating the truth and God. If you are not the least bit sincere or submissive, how can you obtain God's salvation? Time is so precious right now; every day and every second are crucial. If you do not seek the truth, if you do not focus on life entry, and if you are perfunctory and deceive God in your duty, that is truly unreasonable and dangerous! As soon as you are detested and eliminated by God, the Holy Spirit will no longer work in you, and there is no coming back from that.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

If you merely go through the motions in performing your duty and do not seek to achieve results at all, you are a hypocrite, a wolf in sheep's clothing. You may trick people, but you cannot fool God. If there is no real price and no loyalty when you perform your duty, then it is not up to standard. If you do not really make an effort in your faith in God and performance of your duty; if you always want to go through the motions and are perfunctory in your actions, like a nonbeliever working for their boss; if you just make a token effort, you don't use your mind, you muddle through each day as it comes, not reporting problems when you see them, seeing a spill and not cleaning it up, and indiscriminately dismissing everything that is not to your own benefit—then is this not trouble? How could someone like this be a member of God's house? Such people are

nonbelievers; they are not of the house of God. Not one of them is acknowledged by God. Whether you are being true and whether you made an effort when you perform your duty, God keeps account, and you also know full well. So, have you ever really made an effort in performing your duty? Have you ever taken it seriously? Have you treated it as your responsibility, your obligation? Have you taken ownership of it? You must properly reflect on and know these matters, which will make it easy to address the problems that exist in performing your duty, and will be beneficial to your life entry. If you are always irresponsible when performing your duty, and do not report problems to the leaders and workers when you discover them, nor seek the truth to solve them on your own, always thinking "the less trouble the better," always living by philosophies for worldly dealings, always being perfunctory when you perform your duty, never having any loyalty, and not accepting the truth at all when pruned—if you perform your duty in this way, you are in danger; you are one of the laborers. Laborers are not members of God's house, but employees, hired workers. When the work ends, they shall be eliminated, and shall naturally be plunged into catastrophe. The people of God's house are different; when they perform their duty, it is not for money, or to exert effort or gain blessings. They think, "I am a member of God's house. Matters which concern God's house concern me. The affairs of God's house are my affairs. I should put my heart into God's house." Because of this, they put their heart into every matter that concerns God's house, and take responsibility for it. They take responsibility for everything they can think of and see. They keep an eye out for things that need handling, and they take matters to heart. These are the people of God's house. Are you the same way? (No.) If you just lust after the comforts of the flesh, pay no heed when you see there are things that need handling in the house of God, do

not pick up a bottle of oil which has fallen over, and your heart knows there is a problem but you do not want to resolve it, then you are not treating the house of God as your own. Is this how you are? If it is, then you have fallen so far that there is no difference between you and the nonbelievers. If you do not repent, then you must be counted as being outside of the house of God; you must be shelved and eliminated. The fact is that God wishes in His heart to treat you as members of His family, yet you do not accept the truth, and are always perfunctory and irresponsible in performing your duties. You do not repent, no matter how the truth is fellowshipped about to you. It is you who have placed yourselves outside of God's house. God wishes to save you and turn you into members of His family, yet you do not accept it. You, then, are outside of His house; you are nonbelievers. Whoever does not accept the least bit of the truth can only be handled as a nonbeliever would. It is you who have established your own outcome and position. You have established it outside God's house. Who beside you is to blame for that? … Therefore, only by performing your duty well can you stand firm in the house of God, and be spared from calamity. Performing your duty well is crucial. At the very least, the people of God's house are honest people. They are people who are trustworthy in their duty, who can accept God's commission, and perform their duty loyally. If people do not have true faith, consciences, and reason, and if they do not have a heart of fear of and submission to God, then they are not suitable to perform duties. Even though they perform their duty, they are sloppy while doing so. They are laborers—people who have not truly repented. Laborers such as this will be eliminated sooner or later. Only loyal laborers will be spared. Although loyal laborers do not have the truth realities, they possess consciences and reason, they are able to perform their duties with sincerity, and God permits them to be spared. Those who possess the truth realities,

and who can make resounding testimony of God are His people, and will also be spared and brought into His kingdom.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. To Perform One's Duty Well, One Must at Least Be Possessed of a Conscience and Reason

Right now, in the performance of their duties, the majority of people are able to hold to their duties, without doing evil, but are they loyal? Are they able to do their duties to an acceptable standard? They still fall short by a wide margin. Whether or not people can do their duties well touches on the issue of humanity. So how can they do their duties well? What must they possess in order to do their duties well? Regardless of what duty they perform or what they do, people must be meticulous and earnest, and fulfill their responsibilities; only then will their hearts feel steady and at peace. What does it mean to fulfill one's responsibilities? It means to be diligent, to give your whole heart to your responsibilities, and to do all the things you ought to do. For example, say that a church leader assigned you to do a duty, and fellowshipped the simple principles of it to you, but did not go into much detail—how should you act in order to do this duty well? (Rely on our conscience.) At the very least, you must rely on your conscience to do it. "Rely on your conscience"—how can you implement these words? How do you apply these words? (By thinking about the interests of God's house, and not doing anything that would bring shame upon God.) This is one aspect. Additionally, when you do something, you must deliberate on it repeatedly, measuring it according to the truth principles. If your heart does not feel at peace after finishing it, and you feel as though there is still a problem with it, and after it is examined, a problem is indeed discovered, what should you do at this point? You must quickly fix it and resolve the problem. What sort of attitude is this? (It is meticulousness and an attention to detail.) This is meticulousness and an attention to detail, which is an

earnest, rigorous attitude. Doing your duty must be based in an earnest, responsible attitude, saying: “This work has been given to me, so I must do whatever I can to do it well within the scope of what I am able to know and achieve. I cannot make any mistakes.” You cannot have a mindset of “close enough is good enough.” If you always have a perfunctory way of thinking, can you do your duty well? (No.)

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Man Is the Greatest Beneficiary of God’s Management Plan

Since people have corrupt dispositions, they are often perfunctory when they perform their duties. This is one of the most serious problems of all. If people are to perform their duties properly, they must first address this problem of perfunctoriness. As long as they have such a perfunctory attitude, they will not be able to perform their duties properly, which means that solving the problem of perfunctoriness is extremely important. So how should they practice? Firstly, they must solve the problem of their state of mind; they must approach their duties correctly, and do things with seriousness and a sense of responsibility. They should not intend to be deceitful or perfunctory. One’s duty is performed for God, not any one person; if people are able to accept God’s scrutiny, they will have the correct state of mind. What’s more, after doing something, people must examine it, and reflect on it, and if they feel a bit uneasy in their hearts, and after detailed inspection, they discover there really is a problem, then they must make changes; once these changes have been made, they will feel at ease in their hearts. When people feel uneasy, this proves there is a problem, and they must diligently examine what they have done, especially at key stages. This is a responsible attitude toward performing one’s duty. When one can be serious, take responsibility, and give all their heart and strength, the work will be done properly. Sometimes you are in the wrong state of

mind, and cannot find or discover a mistake that is clear as day. If you were in the right state of mind, then, with the enlightenment and guidance of the Holy Spirit, you would be able to identify the issue. If the Holy Spirit guided you and gave you an awareness, allowing you to feel clarity at heart and to know where the error lies, you would then be able to correct the deviation and strive for the truth principles. If you were in the wrong state of mind, and were absent-minded and careless, would you be able to notice the mistake? You would not. What is seen from this? This shows that to perform their duties well, it is very important that people cooperate; their frames of mind are very important, and where they direct their thoughts and ideas is very important. God scrutinizes and can see what state of mind people are in, and how much energy they exert as they perform their duties. It is crucial that people put all their hearts and strength into what they do. Their cooperation is a crucial component. Only if people strive to have no regrets about the duties they have completed and the things they have done, and not to be in debt to God, will they be acting with all their hearts and strength. If you consistently fail to put all your heart and strength into performing your duty, if you are perennially perfunctory, and cause tremendous harm to the work, and fall far short of the effects required by God, then only one thing can happen to you: You will be eliminated. And will there still be time for regrets, then? There will not. These actions will become an eternal regret, a stain! To be perennially perfunctory is a stain, it is a serious transgression—yes or no? (Yes.) You must strive to carry out your obligations, and everything you ought to do, with all your heart and strength, you must not be perfunctory, or leave any regrets. If you can do that, the duty you perform shall be commemorated by God. Those things commemorated by God are good deeds. What, then, are the things that are not commemorated by God? (They are transgressions and evil deeds.) You

might not accept that they are evil deeds if they were described thus presently, but, if a day comes when there are serious consequences to these things, and they give rise to a negative influence, then you will sense that these things are not mere behavioral transgressions, but evil deeds. When you realize this, you will be regretful, and think to yourself: "I should have chosen an ounce of prevention! With a little more thought and effort at the start, this consequence could have been avoided." Nothing will wipe this eternal stain from your heart, and if it should leave you in permanent debt, then you'll be in trouble. So today you must strive to put all your heart and strength into the commission given to you by God, to perform every duty with a clear conscience, without any regrets, and in a fashion that is commemorated by God. Whatever you do, do not be perfunctory. If you make a mistake on an impulse and it is a serious transgression, this will become an eternal stain. Once you have regrets, you will not be able to make up for them, and they will be permanent regrets. Both of these paths should be seen clearly. Which is the one you should choose, in order to meet with God's approval? Performing your duty with all your heart and strength, and preparing and accumulating good deeds, without any regrets. Whatever you do, do not do evil that will disturb others' performance of their duties, do not do anything that goes against the truth and is in resistance against God, and do not incur lifelong regrets. What happens when a person has committed too many transgressions? They are accruing God's anger at them in His presence! If you transgress ever more, and God's wrath toward you grows ever greater, then, ultimately, you shall be punished.

On the surface, some people do not seem to have any serious problems throughout the time they perform their duties. They do nothing overtly evil; they do not cause disruptions or disturbances, or walk the path of

antichrists. In performing their duties, they do not have any major mistakes or problems of principle come up, yet, without realizing it, in a few short years they are revealed as not accepting the truth at all, as being one of the disbelievers. Why is this so? Others cannot see an issue, but God scrutinizes these people's innermost hearts, and He sees the problem. They have always been perfunctory and unrepentant in the performance of their duties. As time goes on, they are naturally revealed. What does it mean to remain unrepentant? It means that though they have performed their duties throughout, they have always had the wrong attitude toward them, an attitude of perfunctoriness, a casual attitude, and they are never conscientious, much less are they giving all their hearts to their duties. They may put in a little effort, but they are just going through the motions. They are not giving their all to their duties, and their transgressions are without end. In God's eyes, they have never repented; they have always been perfunctory, and there has never been any change in them—that is, they do not relinquish the evil in their hands and repent to Him. God does not see in them an attitude of repentance, and He does not see a reversal in their attitude. They are persistent in regarding their duties and God's commissions with such an attitude and such a method. Throughout, there is no change in this stubborn, intransigent disposition, and, what is more, they have never felt indebted to God, have never felt that their perfunctoriness is a transgression, an evildoing. In their hearts, there is no indebtedness, no guilt, no self-reproach, and much less is there self-accusation. And, as much time passes, God sees that this kind of person is beyond remedy. No matter what God says, and no matter how many sermons they hear or how much of the truth they understand, their heart is not moved and their attitude is not altered or turned around. God sees this and says: "There is no hope for this person. Nothing I say touches their heart, and nothing I say turns them

around. There is no means of changing them. This person is unfit to perform their duty, and they are unfit to labor in My house." Why does God say this? It is because when they perform their duty and do work they are consistently perfunctory. No matter how much they are pruned, and no matter how much forbearance and patience are extended to them, it has no effect and cannot make them truly repent or change. It cannot make them do their duty well, it cannot allow them to embark on the path of pursuing the truth. So this person is beyond remedy. When God determines that a person is beyond remedy, will He still keep a tight hold on this person? He will not. God will let them go. Some people always beg, "God, go easy on me, don't make me suffer, don't discipline me. Give me some freedom! Let me do things a little perfunctorily! Let me be a bit dissolute! Let me be my own master!" They do not want to be restrained. God says, "Since you do not wish to walk the right path, then I shall let you go. I shall give you free rein. Go and do what you want. I shall not save you, for you are beyond remedy." Do those who are beyond remedy have any sense of conscience? Do they have any sense of indebtedness? Do they have any sense of accusation? Are they able to sense God's reproach, discipline, smiting, and judgment? They cannot feel it. They are unaware of any of these things; these things are faint in their hearts, or even absent. When a person has come to this stage, with God no longer in their heart, can they still achieve salvation? It is hard to say. When one's faith has come to such a point, they are in danger. Do you know how you should pursue, how you should practice, and what path you should choose to avoid this consequence and assure that such a state will not arise? What is most important is first to choose the correct path, and then to focus on performing well the duty you should perform at present. This is the minimum standard, the most basic standard. It is upon this basis, that you should seek the truth and strive for

the standards to perform your duty adequately. This is because the thing that most perceptibly reflects the bond that links you to God is how you treat the matters God entrusts to you and the duty He assigns you, and the attitude you have. What is most observable and most practical is this issue. God is waiting; He wants to see your attitude. At this crucial juncture, you should hurry and make your position known to God, accept His commission, and perform your duty well. When you have grasped this crucial point and fulfilled the commission God has given to you, your relationship with God will be normal. If, when God entrusts a task to you, or tells you to perform a certain duty, your attitude is cursory and apathetic, and you do not take it seriously, is this not precisely the opposite of giving all your heart and strength? Can you perform your duty well in this way? Certainly not. You will not perform your duty adequately. So, your attitude when performing your duty is of crucial importance, as are the method and path you choose. No matter how many years they have believed in God, those who fail to perform their duties well will be eliminated.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

When people perform their duty, they are, in fact, doing what they ought to do. If you do it before God, if you perform your duty and submit to God with an attitude of honesty and with heart, will this attitude not be far more correct? So how should you apply this attitude to your everyday life? You must make "worshiping God with heart and honesty" your reality. Whenever you want to be slack and just go through the motions, whenever you want to act in a slippery way and be lazy, and whenever you get distracted or would rather be enjoying yourself, you should consider: "In behaving like this, am I being untrustworthy? Is this putting my heart into doing my duty? Am I being disloyal by doing this? In doing this, am I failing to live up to the commission God has entrusted to me?" This is how

you should self-reflect. If you come to find out that you are always perfunctory in your duty, that you are disloyal, and that you have hurt God, what should you do? You should say, “In the moment I sensed that there was something wrong here, but I didn’t treat it as a problem; I just glossed over it carelessly. I didn’t realize until now that I really had been perfunctory, that I had not lived up to my responsibility. I truly am lacking in conscience and reason!” You have found the problem and come to know a bit about yourself—so now, you must turn yourself around! Your attitude toward performing your duty was wrong. You were careless with it, as with an extra job, and you did not put your heart into it. If you are perfunctory like this again, you must pray to God and let Him discipline and chasten you. You must have such a will in performing your duty. Only then can you truly repent. You may turn yourself around only when your conscience is clear and your attitude toward performing your duty is transformed. And as you repent, you must also reflect often on whether or not you really have put all your heart, all your mind, and all your strength into performing your duty; then, using God’s words as the measure and applying them to yourself, you will learn what problems still lie in the performance of your duty. By constantly resolving problems in this way, according to God’s word, are you not bringing the performance of your duty with all your heart, mind, and strength into reality? To perform your duty in such a way: have you not already done so with all your heart, mind, and strength? If there is no longer any recrimination of your conscience, if you are able to meet the qualifications and demonstrate loyalty in the performance of your duty, only then will there truly be peace and joy in your heart. Performing your duty will feel like a responsibility that is perfectly natural and justified, rather than an added burden, and not at all like a job done for someone else. Performing a duty in this way, you feel fulfilled, and you feel that you are

living in the presence of God. Conducting yourself like this brings peace of mind. Would it not make you a bit more human and less like a zombie? Is it easy, conducting yourself like this? It is, actually, but not for those who do not accept the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only in the Frequent Reading of God's Words and Contemplation of the Truth Is There a Way Ahead

You want to be perfunctory when you perform your duty. You try to slack off, and try to avoid God's scrutiny. At such times, hurry before God to pray, and reflect on whether this was the right way to act. Then think about it: "Why do I believe in God? Such perfunctoriness might get past people, but will it get past God? What's more, my belief in God is not to slack off—it is in order to be saved. My acting thus is not the expression of normal humanity, nor is it beloved by God. No, I could slack off and do as I pleased in the outside world, but now I am in the house of God, I am under the sovereignty of God, under the scrutiny of God's eyes. I am a person, I must act according to my conscience, I cannot do as I please. I must act according to God's words, I must not be perfunctory, I cannot slack off. So how should I act to not slack off, to not be perfunctory? I must put in some effort. Just now I felt it was too much trouble to do it like this, I wanted to avoid hardship, but now I understand: It may be a lot of trouble to do it like that, but it is effective, and so that is how it should be done." When you are working and still feel afraid of hardship, at such times you must pray to God: "Oh God! I am a lazy and sly person, I beg You to discipline me, to reproach me, so that my conscience feels something, and I have a sense of shame. I don't want to be perfunctory. I beg You to guide and enlighten me, to show me my rebelliousness and my ugliness." When you pray thus, reflect and try to know yourself, this will give rise to a feeling of regret, and you will be able to hate your ugliness, and your wrong state will begin to

change, and you will be capable of contemplating this and saying to yourself, “Why am I perfunctory? Why am I always trying to slack off? Acting like this is devoid of any conscience or reason—am I still someone who believes in God? Why don’t I take things seriously? Don’t I just need to put in a little more time and effort? It’s no great burden. This is what I ought to be doing; if I can’t even do this, am I fit to be called a human being?” As a result, you will make a resolution and swear an oath: “Oh God! I have let You down, I truly am too deeply corrupted, I am without conscience or reason, I have no humanity, I wish to repent. I beg You to forgive me, I will surely change. If I do not repent, I would that You punish me.” Afterward, your mentality will turn around, and you will begin to change. You will act and perform your duties with conscientiousness, with less perfunctoriness, and you will be able to suffer and pay a price. You will feel that doing your duty in this way is wonderful, and you will have peace and joy in your heart. When people can accept God’s scrutiny, when they can pray to Him and rely on Him, their states will soon be changed. When the negative state of your heart has been reversed, and you have rebelled against your own intentions and the selfish desires of the flesh, when you are able to let go of the comfort and enjoyment of the flesh, and act according to God’s requirements, and you are no longer arbitrary or reckless, you will have peace in your heart and your conscience will not reproach you. Is it easy to rebel against the flesh and act according to God’s requirements in this way? As long as people have a tremendous aspiration for God, they can rebel against the flesh and practice the truth. And so long as you are able to practice in this way, then before you know it, you will be entering into the truth reality. It will not be difficult at all.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Treasuring God’s Words Is the Foundation of Belief in God

Whatever duty you perform, whatever you can do, consider it your responsibility and your duty, accept it and do it well. How do you do it well? By doing it exactly as God demands—with all your heart, with all your mind, and with all your strength. You should contemplate these words and consider how you can perform your duty with all your heart. For example, if you see someone performing their duty without principles, doing it carelessly and according to their own will, and you think to yourself, "I don't care, it's not my responsibility," is this doing your duty with all your heart? No, it is being irresponsible. If you are a responsible person, when such a situation befalls you, you will say, "This won't do. It may not be under the scope of my supervision, but I can report this issue to the leader and have them handle it in accordance with the principles." After doing so, everyone will see that it was appropriate, your heart will be at ease, and you will have fulfilled your responsibility. Then you will have done your duty with all your heart. If, no matter which duty you are performing, you are always inattentive, and you say, "If I do this work in a simple and cursory way, I can get by with just muddling through it. After all, no one will check it. I've done the best I can with the limited abilities and professional skills that I have. It's good enough just to get by. Besides, no one will ask about it or get serious with me—it's not that important." Is having this intent and this mindset performing your duty with all your heart? No, this is being perfunctory, and it is a revelation of your satanic, corrupt disposition. Can you perform your duty with all your heart by relying on your satanic disposition? No, that would not be possible. So, what does it mean to do your duty with all your heart? You will say: "Even though the Above has not inquired about this task, and it doesn't seem very important among all of the work of God's house, I will still do it well—it is my duty. Whether a task is important or not is one thing; whether I can do it

well or not is another." What is important? Whether or not you can perform your duty well and with all your heart, and whether you can adhere to the principles and practice in accordance with the truth. This is what is important. If you can practice the truth and do things in accordance with the principles, then you are truly performing your duty with all your heart. If you have performed one kind of duty well, but you are still not satisfied and wish to perform an even more important type of duty, and you are capable of performing it well, then this is doing your duty with all your heart to an even greater degree. So, if you are able to do your duty with all your heart, what does this imply? In one respect, it means that you are doing your duty in accordance with the principles of God's words. In another respect, it means that you have accepted God's scrutiny and have God in your heart; it means that you are not doing your duty for show, or however you please, or according to your own preferences—instead you are regarding it as a commission entrusted to you by God and you are doing it with that responsibility and heart, not according to your own will but entirely according to God's requirements. You are putting your whole heart into your duty—this is performing your duty with all your heart.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

What must you do in order to be able to do it with all your heart and mind? You must accept the truth and put it into practice; that is, you must accept and submit to whatever God demands; you must handle your duty as you would handle your own personal affairs, requiring no one else to watch you, supervise you, check to make sure you are doing it right, keep on you, oversee what you are doing, or even prune you. You must think to yourself, "Performing this duty is my responsibility. It's my part, and since it's been given to me to do, and I've been told the principles and grasped them, I'll keep doing it single-mindedly. I'll do all I can to see it done well." You

must persevere in doing this duty, and not be constrained by any person, event, or thing. This is what it means to uphold your duty with all your heart and mind, and this is the likeness people should have. So, what must people be equipped with in order to uphold their duty with all their heart and mind? They must first have the conscience that created beings ought to have. That is the minimum. Beyond that, they must also be loyal. As a human, to accept God's commission, one must be loyal. One must be completely loyal to God alone, and cannot be half-hearted, or fail to take responsibility; to act based on one's own interests or moods is wrong—it is not being loyal. What does being loyal mean? It means that you perform your duties, and are not influenced or constrained by your mood, environment, or other people, events, and things. You must think to yourself, "I have accepted this commission from God; He has given it to me. This is what I'm supposed to do, so I will do it the same way I would my own affairs, in whichever way yields good results, with importance laid on satisfying God." When you are in this state, not only is your conscience in control, but loyalty is also present within you. If you are satisfied with just getting the task done, do not aspire to be efficient or achieve results, and feel it is enough to simply put all your effort into it, then this is merely fulfilling the standard of people's conscience, and cannot be counted as loyalty. Being loyal to God is a higher requirement and standard than the standard of conscience. It is not just a matter of putting all your effort into it; you also must put your entire heart into it. In your heart, you must always regard your duty as your job to do, take burdens for this task, suffer reproach if you make the slightest mistake or are in a state where you are slipshod, and you must feel you cannot comport yourself this way because it makes you owe God so much. People who genuinely have a conscience and reason perform their duty as though it is their own job to do, regardless

of whether anyone is watching or supervising them. Whether God is happy with them and no matter how God treats them, they always strictly demand themselves to perform their duties well and complete the commission God entrusted to them. This is called loyalty. Is this not a higher standard than the standard of conscience? When acting by the standard of conscience, people are often influenced by external things, or think it is enough to just put all their effort into their duty; the level of purity is not that high. However, when speaking of loyalty and being able to loyally uphold one's duty, the level of purity is higher. It is not about just exerting effort; it requires you to throw your entire heart, mind and body into your duty. To perform your duty well, you must sometimes endure a little physical hardship. You must pay a price, and devote all your thoughts to performing your duty. No matter what circumstances you face, they do not affect your duty or delay you from performing your duty, and you are able to satisfy God. To do this, you must be able to pay a price. You must abandon your family of the flesh, personal matters, and self-interest. Your vanity, pride, feelings, physical pleasures, and even things like the best years of your youth, your marriage, your future, and your destiny must all be let go of and abandoned, and you must willingly perform your duty well. Then, you will have achieved loyalty, and will have human likeness by living like this. Not only do people like this have a conscience, but they use the standard of conscience as a foundation from which to demand of themselves the loyalty God demands of man, and to use this loyalty as a means by which to evaluate themselves. They diligently strive toward this goal. People like this are rare on earth. In every thousand or ten thousand of God's chosen, there is only one. Do people like this live lives of value? Are they people whom God treasures? Of course they live lives of value and are people God treasures.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Today, what you are required to achieve are not additional demands, but the duty of man, and that which should be done by all people. If you are incapable of even doing your duty, or of doing it well, then are you not bringing trouble upon yourselves? Are you not courting death? How could you still expect to have a future and prospects? The work of God is done for the sake of mankind, and the cooperation of man is given for the sake of God's management. After God has done all that He is supposed to do, man is required to be unstinting in his practice, and to cooperate with God. In the work of God, man should spare no effort, should offer up his loyalty, and should not indulge in numerous notions, or sit passively and await death. God can sacrifice Himself for man, so why can man not offer his loyalty to God? God is of one heart and mind toward man, so why can man not offer a little cooperation? God works for mankind, so why can man not perform some of his duty for the sake of God's management? God's work has come this far, yet still you see but do not act, you hear but do not move. Are not such people the objects of perdition? God has already devoted His all to man, so why, today, is man incapable of earnestly performing his duty? For God, His work is His first priority, and the work of His management is of the utmost importance. For man, putting God's words into practice and fulfilling God's requirements are his first priority. This you should all understand.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

Man's performance of his duty is, in actuality, the accomplishment of all that is inherent within man, which is to say, that which is possible for man. It is then that his duty is fulfilled. The defects of man during his service are gradually reduced through progressive experience and the process of his undergoing judgment; they do not hinder or affect man's

duty. Those who cease to serve or yield and fall back for fear that there may be drawbacks to their service are the most cowardly of all. If people cannot express what they ought to express during service or achieve what is inherently possible for them, and instead go through the motions, they have lost the function that a created being should have. Such people are what are known as “mediocrities”; they are useless refuse. How can such people properly be called created beings? Are they not corrupt beings that shine on the outside but are rotten within? … If man loses what is inherently attainable by him, he can no longer be considered man, and he is not worthy to stand as a created being or come before God and serve Him. Moreover, he is not worthy to receive the grace of God or to be watched over, protected, and made perfect by God. Many who have lost the trust of God go on to lose the grace of God. Not only do they not hate their evil deeds, but they brazenly propagate the idea that the way of God is incorrect, and the rebellious ones even deny the existence of God. How can such people, who are possessed of such rebelliousness, be entitled to enjoy the grace of God? Those who do not fulfill their duty are very rebellious against God, and owe much to Him, yet they turn around and lambaste that God is wrong. How could such kind of man be worthy of being made perfect? Is this not the precursor to being eliminated and punished? People who do not do their duty before God are already guilty of the most heinous of crimes, for which even death is an insufficient punishment, yet they have the gall to argue with God and match themselves against Him. What is the worth of perfecting such people? When people fail to fulfill their duty, they should feel guilt and indebtedness; they ought to hate their weakness and uselessness, their rebelliousness and corruption, and moreover, ought to give their life to God. Only then are they created beings who truly love God, and only such people are worthy of enjoying the blessings and

promise of God, and of being made perfect by Him. And what of the majority of you? How do you treat the God who lives among you? How have you performed your duty before Him? Have you done all you were called upon to do, even at the expense of your own life? What have you sacrificed? Have you not received much from Me? Can you discern? How loyal are you to Me? How have you served Me? And what of all that I have bestowed upon you and have done for you? Have you taken measure of it all? Have you all judged and compared this with what little conscience you have within you? Who could your words and actions be worthy of? Could it be that such minuscule sacrifice of yours is worthy of all I have bestowed upon you? I have no other choice and have been wholeheartedly devoted to you, yet you harbor wicked intentions and are half-hearted toward Me. That is the extent of your duty, your only function. Is this not so? Do you not know that you have utterly failed to perform the duty of a created being? How can you be considered a created being? Is it not clear to you what it is you are expressing and living out? You have failed to fulfill your duty, but you seek to gain the tolerance and bountiful grace of God. Such grace has not been prepared for ones as worthless and base as you, but for those who ask for nothing and gladly sacrifice. People such as you, such mediocrities, are utterly unworthy of enjoying the grace of heaven. Only hardship and interminable punishment shall accompany your days! If you cannot be faithful to Me, your fate shall be one of suffering. If you cannot be accountable to My words and My work, your outcome will be one of punishment. All grace, blessings, and the wonderful life of the kingdom shall have nothing to do with you. This is the end you deserve to meet and a consequence of your own making!

—The Word, Vol. 1. The Appearance and Work of God. The Difference Between the Ministry of God Incarnate and the Duty of Man

Related Experiential Testimonies

The Truth Behind Carelessness

The Damage Done by Being Perfunctory

Related Hymns

Only the Honest Can Perform Their Duty Satisfactorily

Practicing the Truth in Your Duty Is Key

15. How to resolve the problem of selfishness and despicableness

Words of Almighty God of the Last Days

Until people have experienced God's work and understood the truth, it is Satan's nature that takes charge and dominates them from within. What, specifically, does that nature entail? For example, why are you selfish? Why do you protect your own position? Why do you have such strong feelings? Why do you enjoy those unrighteous things? Why do you like those evils? What is the basis for your fondness for such things? Where do these things come from? Why are you so happy to accept them? By now, you have all come to understand that the main reason behind all these things is that Satan's poison is within man. So what is Satan's poison? How can it be expressed? For example, if you ask, "How should people live? What should people live for?" people will answer, "Every man for himself and the devil take the hindmost." This single phrase expresses the very root of the problem. Satan's philosophy and logic have become people's lives. No matter what people pursue, they do so for themselves—and so they live only for themselves. "Every man for himself and the devil take the hindmost"—this is the life philosophy of man, and it also represents human nature. These words have already become the nature of corrupt mankind and they are the true portrait of corrupt mankind's satanic nature. This satanic nature has already become the basis for corrupt mankind's existence. For several thousand years, corrupt mankind has lived by this venom of Satan, right up to the present day. Everything that Satan does is for the sake of its own desires, ambitions, and aims. It wishes to surpass God, to break free of God, and to seize control of all things created by God. Today, such is the extent that people have been corrupted by Satan: They all

have satanic natures, they all try to deny and oppose God, and they want to control their own fates and try to oppose the orchestrations and arrangements of God. Their ambitions and desires are exactly the same as Satan's. Therefore, man's nature is Satan's nature.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Walk the Path of Peter

Selfishness can be said to be an element of a person's nature. Everyone has this element within them. Some people are horribly selfish, selfish to the extreme, and in all things, they only consider themselves, seek nothing but personal gain, and they have not even the slightest consideration for others. That selfishness represents their nature. Everyone is somewhat selfish, but there is a difference. When associating with others, some people can watch out and care for others, they can be concerned about others, and consider others in everything they do. However, some other people are not like this. These people are especially selfish and always petty when hosting brothers and sisters. They give their own family the best food with the largest servings and they only give the brothers and sisters the smaller servings of the less appetizing food. When their own relatives come, they arrange for them to be very comfortable. However, when brothers and sisters come over, they are made to sleep on the floor. They think it is good enough that they allow brothers and sisters to stay over on visits. When brothers and sisters fall ill or have some other difficulty, such a person doesn't even give them any thought, behaving as though they do not notice. Such people do not care about or feel concern for others in the least. They only care for themselves and their relatives. This selfish nature of theirs is what determines their unwillingness to care for others. They feel that caring for others involves suffering losses and is a lot of trouble. Some people might say, "A selfish person does not know how to be considerate of others." That is incorrect. If they don't know how to be considerate, why,

then, are selfish people so good to their own relatives and show full consideration for their needs? Why do they know what they themselves lack and what is appropriate to wear or eat at a certain time? Why are they unable to be like that for others? In reality, they understand everything, but they are selfish and despicable. This is determined by their nature.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Know Man's Nature

Regardless of what happens to them, or what they're dealing with, people always protect their own interests and worry about their own flesh, and they always look for reasons or excuses that serve them. They don't seek or accept the truth in the slightest, and everything they do is in order to defend their own flesh and plotting for the sake of their own prospects. They all solicit grace from God, wanting to gain whatever advantages they can. Why do people make so many demands of God? This proves that people are greedy by nature, and that before God, they are not possessed of any reason at all. In everything people do—whether they are praying or fellowshipping or preaching—their pursuits, thoughts, and aspirations, these things are all demands of God and attempts to solicit things from Him, they are all done by people in the hope of gaining something from God. Some people say that "this is human nature," which is correct! In addition, people making too many demands of God and having too many extravagant desires proves that people are truly lacking in conscience and reason. They are all demanding and soliciting things for their own sakes, or trying to argue and find excuses for themselves—they do all of this for themselves. In many things, it can be seen that what people do is totally devoid of reason, which is full proof that the satanic logic of "Every man for himself and the devil take the hindmost" has already become man's nature.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. People Make Too Many Demands of God

Some people really love to take unfair advantage of things, and these people seek to fulfill their own interests in all matters. Whatever they do must benefit them, or else they will not do it. They do not bother with anything unless it gives them some advantage, and there are always ulterior motives behind their actions. They speak well of anyone who benefits them, and they promote anyone who flatters them. Even when their favorite people have problems, they will say those people are correct and try hard to defend them and cover for them. What nature do such people have? You can completely see their nature clearly from these behaviors. They strive to take unfair advantage of things through their actions, constantly engaging in transactional behavior in every situation, and you can be certain that their nature is one of wholeheartedly coveting profit. They are out for themselves in everything they do. They will not rise early unless it benefits them to do so. They are the most selfish of people, and they are utterly insatiable. Their nature is demonstrated through their love of profit and lack of any love for the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Know Man's Nature

Some are unwilling to coordinate with others in service to God, even when they have been called upon; these are lazy people who wish only to revel in comfort. The more you are asked to serve in coordination with others, the more experience you will gain. Due to having more burdens and experiences, you will gain more opportunities to be perfected. Therefore, if you can serve God with sincerity, then you will be mindful of God's burden; as such, you will have more opportunities to be perfected by God. It is just such a group of people that is currently being perfected. The more the Holy Spirit touches you, the more time you will devote to being mindful of God's burden, the more you will be perfected by God, and the more you will be gained by Him—until, in the end, you will become a person whom

God uses. At present, there are some who carry no burdens for the church. These people are slack and sloppy, and only care about their own flesh. Such people are extremely selfish, and they are also blind. If you cannot see this matter clearly, you will not carry any burden. The more considerate you are of God's intentions, the greater the burden He will entrust to you. The selfish are unwilling to suffer such things; they are unwilling to pay the price, and, as a result, they will miss opportunities to be perfected by God. Are they not doing themselves harm? If you are someone who is considerate of God's intentions, then you will develop a true burden for the church. In fact, instead of calling this a burden you bear for the church, it would be better to call it a burden you bear for your own life's sake, because the purpose of this burden you develop for the church is to have you use such experiences to be perfected by God. Therefore, whoever carries the greatest burden for the church, whoever carries a burden for life entry—they will be the ones who are perfected by God. Have you seen this clearly? If the church you are with is scattered like sand, but you are neither worried nor anxious, and you even turn a blind eye when your brothers and sisters are not normally eating and drinking of God's words, then you are not carrying any burdens. Such people are not the kind in whom God delights. The kind of people in whom God delights hunger and thirst for righteousness and are considerate of God's intentions. Thus, you should become mindful of God's burden, here and now; you should not wait for God to reveal His righteous disposition to all humanity before growing mindful of God's burden. Would it not be too late by then? Now is a good opportunity to be perfected by God. If you allow this chance to slip through your fingers, you will regret it for the rest of your life, just as Moses was unable to enter the good land of Canaan and regretted it for the rest of his life, dying with remorse. Once God has revealed His righteous disposition

to all peoples, you will be filled with regret. Even if God does not chastise you, you will chastise yourself out of your own remorse. Some are not convinced by this, but if you do not believe it, just wait and see. There are some people whose sole purpose is to fulfill these words. Are you willing to sacrifice yourself for the sake of these words?

—The Word, Vol. 1. The Appearance and Work of God. Be Considerate of God's Intentions in Order to Attain Perfection

Selfish and base people are perfunctory in their actions and stand aloof from anything that does not concern them personally. They do not consider the interests of God's house, nor do they show consideration for God's intentions. They take on no burden of performing their duties or testifying for God, and they have no sense of responsibility. What is it that they think about whenever they do something? Their first consideration is, "Will God know if I do this? Is it visible to other people? If other people don't see that I expend all this effort and work industriously, and if God doesn't see it either, then there is no use for my expending such effort or suffering for this." Is this not extremely selfish? It is also a base sort of intent. When they think and act in this way, is their conscience playing any role? Is their conscience accused in this? No, their conscience is not playing any role, and it is not accused. There are some people who do not take any responsibility regardless of the duty they are performing. They don't promptly report problems they discover to their superiors, either. When they see people being disruptive and disturbing, they turn a blind eye. When they see evil people committing evil, they don't try to stop them. They don't protect the interests of the house of God, or consider what their duty and responsibility is. When they perform their duty, people like this don't do any real work; they are people pleasers and are greedy for comfort; they speak and act only for their own vanity, face, status, and interests, and are

only willing to devote their time and effort to things that benefit them. The actions and intents of someone like that are clear to everyone: They pop out whenever there is an opportunity to show their face or to enjoy some blessing. But, when there is not an opportunity to show their face, or as soon as there is a time of suffering, they vanish from sight like a tortoise retracting its head. Does this kind of person have conscience and reason? (No.) Does a person without conscience and reason who behaves in this way feel self-reproach? Such people have no sense of self-reproach; the conscience of this kind of person serves no purpose. They have never felt reproach from their conscience, so can they feel the reproach or discipline of the Holy Spirit? No, they cannot.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. In Giving One's Heart to God, One Can Obtain the Truth

Most people wish to pursue and practice the truth, but much of the time they merely have a resolution and the desire to do so; the truth has not become their life. As a result, when they come across evil forces or encounter evil people and bad people committing evil deeds, or false leaders and antichrists doing things in a way that violates principles—thus disturbing the work of the church and harming God's chosen ones—they lose the courage to stand up and speak out. What does it mean when you have no courage? Does it mean that you are timid or inarticulate? Or is it that you do not understand thoroughly, and therefore do not have the confidence to speak up? Neither; this is primarily the consequence of being constrained by corrupt dispositions. One of the corrupt dispositions you reveal is a deceitful disposition; when something happens to you, the first thing you think of is your own interests, the first thing you consider is the consequences, whether this will be beneficial to you. This is a deceitful disposition, is it not? Another is a selfish and base disposition. You think,

“What does a loss to the interests of God’s house have to do with me? I’m not a leader, so why should I care? It’s got nothing to do with me. It’s not my responsibility.” Such thoughts and words are not something that you consciously think, but are produced by your subconscious—which is the corrupt disposition revealed when people encounter an issue. Corrupt dispositions such as this govern the way you think, they bind your hands and feet, and control what you say. In your heart, you want to stand up and speak, but you have misgivings, and even when you do speak out, you beat around the bush, and leave yourself wiggle room, or else you prevaricate and don’t tell the truth. People who are clear-eyed can see this; in truth, you know in your heart that you have not said all you should, that what you have said has had no effect, that you were merely going through the motions, and that the problem has not been solved. You have not fulfilled your responsibility, yet you say overtly that you have fulfilled your responsibility, or that what was happening was unclear to you. Is this true? And is it what you really think? Are you not then completely under the control of your satanic disposition? Even though some of what you say is in line with the facts, in key places and on crucial issues, you lie and deceive people, which proves that you are someone who lies, and who lives by their satanic disposition. Everything you say and think has been processed by your brain, leading to your every utterance being fake, empty, a lie; actually, everything you say is contrary to the facts, for the sake of justifying yourself, for your own benefit, and you feel you have achieved your aims when you have misled people and made them believe. Such is the way you speak; it also represents your disposition. You are wholly controlled by your own satanic disposition.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Nonbelievers have a certain kind of corrupt disposition. When they teach other people a piece of professional knowledge or a skill, they think, "Once a student knows everything the master knows, the master will lose his livelihood. If I teach everything I know to others, then no one will look up to me or admire me anymore and I will have lost all my status as a teacher. This will not do. I can't teach them everything I know, I must hold something back. I'll teach them only eighty percent of what I know and keep the rest up my sleeve; this is the only way to show that my skills are superior to those of others." What sort of disposition is this? It is deceitfulness. When teaching others, assisting them, or sharing with them something you studied, what attitude should you take? (I should spare no effort and hold nothing back.) How does one hold nothing back? If you say, "I don't hold anything back when it comes to the things that I've learned, and I have no problem telling all of you about them. I am of a higher caliber than you anyway, and I can still comprehend more elevated things"—that is still holding back and it is quite calculating. Or if you say, "I'll teach you all the basic things I've learned, it's no big deal. I still have higher knowledge, and even if you learn all of this, you still won't be as advanced as me"—that's still holding something back. If a person is too selfish, they will be without God's blessing. People should learn to be considerate of God's intentions. You must contribute the most important and essential things that you have grasped to God's house, so that God's chosen ones can learn them and master them—that is the only way to attain God's blessing, and He will bestow upon you even more things. As it is said, "It is more blessed to give than to receive." Devote all of your talents and gifts to God, displaying them in the performance of your duty so that everyone can benefit, and achieve results in their duties. If you contribute your gifts and talents in their entirety, they will be beneficial to all those who do that duty, and to the

work of the church. Do not just tell everyone some simple things and then think that you've done quite well or that you have not held anything back—this will not do. You only teach a few theories or things that people can understand literally, but the essence and important points are beyond the grasp of a novice. You only give an overview, without elaborating or going into detail, all the while still thinking to yourself, "Well, anyway, I've told you, and I haven't intentionally held anything back. If you don't understand, it's because your caliber is too poor, so don't blame me. We'll just have to see how God leads you now." Such deliberation contains deceit, does it not? Is it not selfish and despicable? Why can't you teach people everything in your heart and everything you understand? Why do you withhold knowledge instead? This is a problem with your intentions and your disposition. When most people are first introduced to some specific aspect of professional knowledge, they can only comprehend its literal meaning; it takes a period of practice before the main points and essence can be grasped. If you have already mastered these finer points, you should tell them to others directly; do not make them take such a roundabout path and spend so much time groping around. This is your responsibility; it is what you should do. You will only not be withholding anything, and not be selfish, if you tell them what you believe to be the main points and essence. When you teach skills to others, communicate with them about your profession, or fellowship about life entry, if you cannot resolve the selfish and despicable aspects of your corrupt dispositions, you won't be able to perform your duties well, in which case, you are not someone who possesses humanity, or conscience and reason, or who practices the truth. You must seek the truth to resolve your corrupt dispositions, and reach the point where you are devoid of selfish motives, and only consider God's intentions. In this way, you will have the truth reality. It is too tiring if

people do not pursue the truth and live by satanic dispositions like the nonbelievers. Competition is rife among nonbelievers. Mastering the essence of a skill or a profession is no simple matter, and once someone else finds out about it, and masters it themselves, your livelihood will be at risk. In order to protect that livelihood, people are driven to act in this way—they must be cautious at all times. What they've mastered is their most valuable currency, it's their livelihood, their capital, their lifeblood, and they mustn't let anyone else in on it. But you believe in God—if you think this way and act this way in God's house, there is nothing to distinguish you from a nonbeliever. If you do not accept the truth at all, and continue to live according to satanic philosophies, then you are not someone who truly believes in God. If you always have selfish motives and are petty-minded while performing your duty, you will not receive God's blessing.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Some people always fear that others are better than they are or above them, that other people will be recognized while they get overlooked, and this leads them to attack and exclude others. Is this not a case of being envious of people with talent? Is that not selfish and despicable? What kind of disposition is this? It is maliciousness! Those who only think about their own interests, who only satisfy their own selfish desires, without thinking about others or considering the interests of God's house, have a bad disposition, and God has no love for them. If you are truly capable of showing consideration for God's intentions, you will be able to treat other people fairly. If you recommend a good person and allow them to undergo training and perform a duty, thereby adding a person of talent to God's house, will that not make your work easier? Will you not then be showing loyalty in your duty? That is a good deed before God; it is the minimum conscience and reason that those who serve as leaders should possess.

Those who are capable of putting the truth into practice can accept God's scrutiny in the things they do. When you accept God's scrutiny, your heart will be set straight. If you only ever do things for others to see, and always want to gain others' praise and admiration, and you do not accept God's scrutiny, then is God still in your heart? Such people have no God-fearing hearts. Do not always do things for your own sake and do not constantly consider your own interests; do not consider the interests of man, and give no thought to your own pride, reputation, and status. You must first consider the interests of God's house, and make them your priority. You should be considerate of God's intentions and begin by contemplating whether or not there have been impurities in the performance of your duty, whether you have been loyal, fulfilled your responsibilities, and given it your all, as well as whether or not you have been wholeheartedly thinking about your duty and the work of the church. You must consider these things. If you think about them frequently and figure them out, it will be easier for you to perform your duty well. If you are of poor caliber, if your experience is shallow, or if you are not proficient in your professional work, then there may be some mistakes or deficiencies in your work, and you may not get good results—but you will have done your best. You do not satisfy your own selfish desires or preferences. Instead, you give constant consideration to the work of the church and the interests of the house of God. Though you may not achieve good results in your duty, your heart will have been set straight; if, on top of this, you can seek the truth to solve the problems in your duty, you will be up to standard in the performance of your duty, and, at the same time, you will be able to enter into the truth reality. This is what it means to possess testimony.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Freedom and Liberation Can Be Gained Only by Casting Off One's Corrupt Disposition

Antichrists have no conscience, reason, or humanity. Not only are they heedless of shame, but they have another hallmark, too: They are uncommonly selfish and vile. The literal sense of their "selfishness and vileness" is not hard to grasp: They are blind to anything but their own interests. Anything concerning their own interests gets their full attention, and they will suffer for it, pay a price, engross themselves in it, and devote themselves to it. Anything not related to their own interests they will turn a blind eye to and take no notice of; others can do as they please—antichrists don't care if anyone is being disruptive or disturbing, and to them, this has nothing to do with them. Put tactfully, they mind their own business. But it is more accurate to say that this kind of person is vile, base, and sordid; we define them as "selfish and vile." How does the selfishness and vileness of the antichrists manifest itself? In anything that benefits their status or reputation, they make efforts to do or say whatever is necessary, and they willingly endure any suffering. But where work arranged by God's house is concerned, or where work that benefits the life growth of God's chosen people is concerned, they utterly ignore it. Even when evil people disrupt, disturb, and commit all kinds of evil, thereby seriously affecting the work of the church, they remain impassive and unconcerned, as if this has nothing to do with them. And if someone discovers and reports the evil deeds of an evil person, they say they saw nothing and feign ignorance. But if someone reports them and exposes that they don't do real work and only pursue fame, gain, and status, they see red. Meetings are hurriedly convened to discuss how to respond, investigations are held to find out who went behind their back, who the ringleader was, and who was involved. They will not eat or sleep until they have gotten to the bottom of it and the matter has been completely put to rest; sometimes they are only happy once they've taken down everyone involved in reporting them. This is the manifestation

of selfishness and vileness, is it not? Are they doing church work? They are acting for the sake of their own power and status, pure and simple. They are running their own operation. Regardless of what work they undertake, antichrists never give any thought to the interests of the house of God. They only consider whether their own interests will be affected, only think about the little bit of work in front of them that benefits them. For them, the primary work of the church is just something they do in their spare time. They don't take it seriously at all. They only move when they're prodded into action, only do what they like to do, and only do work that is for the sake of maintaining their own status and power. In their eyes, any work arranged by God's house, the work of spreading the gospel, and the life entry of God's chosen people are not important. No matter what difficulties other people have in their work, what issues they have identified and reported to them, how sincere their words are, the antichrists pay no heed, they do not get involved, it's as if this has nothing to do with them. No matter how major the problems emerging in the church's work are, they are utterly indifferent. Even when a problem is right in front of them, they only address it perfunctorily. Only when they are directly pruned by the Above and ordered to sort out a problem will they grudgingly do a little real work and give the Above something to see; soon after, they will continue with their own business. When it comes to the work of the church, to the important things of the wider context, they are disinterested in and disregard these things. They even ignore the problems they discover, and they give perfunctory answers or hem and haw when asked about problems, only addressing them with great reluctance. This is the manifestation of selfishness and vileness, is it not? What's more, no matter what duty antichrists are doing, all they think about is whether it will allow them to step into the limelight; as long as it will boost their reputation, they rack

their brains to come up with a way to learn how to do it, to carry it out; all they care about is whether it will set them apart. No matter what they do or think, they are only concerned with their own fame, gain, and status. No matter what duty they are doing, they only compete over who is higher or lower, who wins and who loses, who has the bigger reputation. They only care about how many people worship and look up to them, how many people obey them, and how many followers they have. They never fellowship the truth or solve real problems. They never consider how to do things according to principle when doing their duty, nor do they reflect on whether they have been loyal, have fulfilled their responsibilities, whether there have been deviations or oversights in their work, or if any problems exist, much less do they give thought to what God asks, and what God's intentions are. They pay not the slightest attention to all these things. They only put their head down and do things for the sake of fame, gain, and status, to satisfy their own ambitions and desires. This is the manifestation of selfishness and vileness, is it not? This fully exposes how their hearts brim with their own ambitions, desires, and senseless demands; everything they do is governed by their ambitions and desires. No matter what they do, the motivation and source is their own ambitions, desires, and senseless demands. This is the archetypal manifestation of selfishness and vileness.

—The Word, Vol. 4. Exposing Antichrists. Excursus Four: Summarizing the Character of Antichrists and Their Disposition Essence (Part One)

The essence of the antichrists' selfishness and vileness is obvious; their manifestations of this kind are particularly prominent. The church entrusts them with a piece of work, and if it brings renown and benefits, and lets them show their face, they are very interested, and willing to accept it. If it is work that is thankless or involves offending people, or won't allow them to show their face or it is of no benefit to their fame, gain, or status,

they have no interest, and will not accept it, as if this work has nothing to do with them, and is not the work they ought to be doing. When they encounter difficulties, there is no chance that they will seek the truth to solve them, much less try to see the bigger picture and give any consideration to the work of the church. For example, within the scope of the work of God's house, based on overall work needs, there may be some personnel transfers. If a few people are transferred from a church, what would be the sensible way for that church's leaders to treat the issue? What is the problem if they are concerned only with their own church's interests, rather than the overall interests, and if they are absolutely unwilling to transfer those people? Why, as a church leader, are they unable to submit to the centralized arrangements of God's house? Is such a person considerate of God's intentions? Are they attentive to the work's big picture? If they do not think of the work of God's house as a whole, but only of their own church's interests, are they not very selfish and vile? Church leaders should unconditionally submit to the sovereignty and arrangements of God, and to the centralized arrangements and coordination of God's house. This is what accords with the truth principles. When required by the work of God's house, no matter who they are, everyone should submit to the coordination and arrangements of God's house, and absolutely should not be controlled by any individual leader or worker as if they belong to them or are subject to their decisions. The obedience of God's chosen people to the centralized arrangements of the house of God is perfectly natural and justified, and these arrangements may not be defied by anyone, unless an individual leader or worker makes an arbitrary transfer that is not in accordance with principle, in which case this arrangement may be disobeyed. If a normal transfer is made in accordance with the principles, then all of God's chosen people should obey, and no leader or worker has the right or any reason to

try to control anyone. Would you say there is any work that is not the work of the house of God? Is there any work that does not involve the expansion of God's kingdom gospel? It is all the work of God's house, each work is equal, and there is no "yours" and "mine." If the transfer is in line with principle and based on the requirements of church work, then these people should go where they are needed most. And yet, what is the antichrists' response when faced with this kind of situation? They find various pretexts and excuses to keep these suitable people by their side, and they only offer two ordinary people, and then find some pretext to turn the screws on you, either saying how work is so busy, or that they're short-handed, people are hard to find, and if these two are transferred, work will take a hit. And they ask you what they are supposed to do, and make you feel that having people transferred would mean you owe them. Is this not the way devils operate? This is how the nonbelievers do things. People who always try and protect their own interests in the church—are they good people? Are they people who act according to principle? Absolutely not. They are nonbelievers and disbelievers. And is this not selfish and vile? If someone of good caliber is transferred from under an antichrist to do another duty, in their heart the antichrist doggedly resists and rejects it—they want to call it quits, and have no enthusiasm for being a leader or group head. What problem is this? Why do they have no obedience toward the arrangements of the church? They think the transfer of their "right-hand man" will impact the results and progress of their work, and that their status and reputation will be consequently affected, which will force them to work harder and suffer more to guarantee results—which is the last thing they want to do. They have grown used to comfort, and don't want to work harder or suffer more, so they don't want to let the person go. If the house of God insists on the transfer, they complain a lot and even want to throw up their own work. Is

this not selfish and vile? God's chosen people should be centrally allocated by the house of God. This has nothing to do with any leader, group head, or individual. Everyone must act according to principle; this is the rule of God's house. Antichrists do not act according to the principles of God's house, they constantly scheme for the sake of their own status and interests, and make brothers and sisters of good caliber serve them in order to consolidate their power and status. Is this not selfish and vile? Outwardly, keeping people of good caliber by their side and not allowing them to be transferred by the house of God appears as if they are thinking of church work, but in fact they are only thinking of their own power and status, and not about the work of the church at all. They are afraid that they will do the church work poorly, be replaced, and lose their status. Antichrists give no thought to the wider work of God's house, think only of their own status, protect their own status with no compunction for the cost to the interests of the house of God, and defend their own status and interests to the detriment of the church's work. This is selfish and vile. When faced with such a situation, at the very least one must think with their conscience: "These people are all of the house of God, they are not my personal property. I, too, am a member of the house of God. What right do I have to stop the house of God from transferring people? I should consider the overall interests of the house of God, instead of just concentrating on the work within the scope of my own responsibilities." Such are the thoughts that should be found in people who are possessed of conscience and reason, and the reason that should be possessed by those who believe in God. God's house engages in the work of the whole and the churches are engaged in the work of parts. Therefore, when God's house has a special need from the church, what's most important for leaders and workers is to obey the arrangements of God's house. False leaders and antichrists are not possessed of such

conscience and reason. They are all quite selfish, they only think of themselves, and they do not think of the work of the church. They only consider the benefits before their very eyes, they do not consider the wider work of God's house, and so they are absolutely incapable of obeying the arrangements of God's house. They are extremely selfish and vile! In the house of God, they are even bold enough to be obstructive, and even dare to dig their heels in; these are the people most lacking in humanity, they are evil people. That is the kind of people the antichrists are. They always treat the church's work, and the brothers and sisters, and even all the assets of God's house that fall within their scope of responsibility, as their own private property. They believe that it is up to them how these things are distributed, transferred, and used, and that the house of God is not allowed to intervene. Once they are in their hands, it is as if they are in the possession of Satan, no one is allowed to touch them. They're the big shots, the head honchos, and whoever goes to their territory has to obey their orders and arrangements in a well-behaved and pliant manner, and take cues from their expressions. This is the manifestation of the selfishness and vileness within antichrists' character. They give no consideration to the work of the house of God, they do not follow principle in the slightest, and only think of their own interests and status—which are all hallmarks of the selfishness and vileness of antichrists.

—The Word, Vol. 4. Exposing Antichrists. Excursus Four: Summarizing the Character of Antichrists and Their Disposition Essence (Part One)

Whether what is revealed in you is arrogance and self-righteousness or twistedness and deceitfulness, whether selfishness and despicableness or perfunctoriness and lying to God, you must reflect on these corrupt dispositions until you see them clearly. This way, you will know what problems exist as you do your duty, and how far away you are from

achieving salvation. Only when you can clearly see your own corrupt disposition will you be able to know where the difficulties and obstacles in doing your duty lie. Only then will you be able to resolve problems at their source. For example, say you do not take responsibility for doing your duty, instead always acting perfunctorily, causing losses in your work, but you care about your face, so you are unwilling to openly fellowship about your state and difficulties, or to practice self-dissection and self-knowledge, instead always looking for excuses to deal with things perfunctorily. How should you solve this problem? You must pray to God and self-reflect, saying: "Oh God, if I speak like that, it is only to protect my own face. It's my corrupt disposition talking. I should not speak like that. I must open myself up, lay myself bare, and speak the true thoughts of my heart out loud. I would rather suffer shame and loss of face than satisfy my own vanity. I only want to satisfy God." This way, by rebelling against yourself and speaking the true thoughts of your heart out loud, you are practicing being an honest person, and moreover, you are not acting according to your own will or protecting your own face. You are able to put God's words into practice, to practice the truth according to the intentions of God, to earnestly fulfill your duty, and to completely fulfill your responsibilities. Thus, not only are you practicing the truth and doing your duty well, you are also upholding the interests of the house of God, and God's heart is satisfied. This is a just and honorable way to live, worthy to be brought before both God and men. This is so wonderful! Practicing this way is a bit difficult, but if your efforts and practice are aimed in this direction, then even if you fail a time or two, you will certainly be successful. And what does success mean to you? It means that when you practice the truth, you are able to take this step that frees you from the bonds of Satan, a step that allows you to rebel against yourself. It means that you are able to put aside

vanity and prestige, to stop seeking your own profit, and to stop doing selfish and despicable things. When you put this into practice, you show people that you are someone who loves the truth, who yearns for the truth, someone who yearns for justice and light. This is the result you achieve by practicing the truth. At the same time, you also bring shame upon Satan. Satan corrupted you, it made you look out for yourself, it made you selfish, it made you think of your own prestige. But now, these satanic things can no longer bind you, you have broken free of them, you are no longer controlled by vanity, prestige, or your own personal interests, and you practice the truth, so Satan is utterly humiliated, and there is nothing it can do. Then are you not victorious? When you are victorious, do you not stand firm in your testimony to God? Do you not fight the good fight? When you have fought the good fight, you have peace and joy, and a sense of ease in your heart. If you often have a sense of accusation in your life, if your heart can find no rest, if you are without peace or joy, and are often beset by worry and anxiety about all kinds of things, what does this demonstrate? Merely that you do not practice the truth, do not stand firm in your testimony to God. When you live amid the disposition of Satan, you are liable to often fail to practice the truth, to betray the truth, to be selfish and vile; you only uphold your image, your name and status, and your interests. Always living for yourself brings you great pain. You have so many selfish desires, entanglements, fetters, misgivings, and vexations that you do not have the least peace or joy. To live for the sake of corrupted flesh is to suffer excessively. Those who pursue the truth are different. The more they understand the truth, the more free and liberated they become; the more they practice the truth, the more they have peace and joy. When they obtain the truth, they will live completely in the light, enjoy God’s blessings, and have no pain at all.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Life Entry Begins With the Performance of Duty

When things happen to you, you must seek the truth, and practice the truth. If, at those times when you need to practice the truth, you always have a selfish heart and cannot let go of your own self-interest, you will be unable to put the truth into practice. If you never seek or practice the truth in any circumstance, you are not a person who loves the truth. No matter how many years you have believed in God, you will not obtain the truth. Some people are always pursuing fame, gain, and self-interest. Whatever work the church arranges for them, they always deliberate, thinking, "Will this benefit me? If it will, I'll do it; if it won't, then I won't." A person like this does not practice the truth—so can they perform their duty well? They most certainly cannot. Even if you have not done evil, you are still not a person who practices the truth. If you do not pursue the truth, do not love positive things, and whatever befalls you, you only care about your own reputation and status, your own self-interest, and what is good for you, then you are a person who is only driven by self-interest, and who is selfish and base. A person like this believes in God in order to gain something good or of benefit to them, not to obtain the truth or God's salvation. Therefore, people of this sort are disbelievers. People who truly believe in God are those who can seek and practice the truth, as they recognize in their hearts that Christ is the truth, and that they should listen to God's words and believe in God as He demands. If you wish to practice the truth when something happens to you, but consider your own reputation and status, and consider your own face, then doing so will be difficult. In a situation such as this, through prayer, seeking, and reflecting on themselves and becoming self-aware, those who love the truth will be able to let go of what is in their own self-interest or good for them, practice the truth, and submit to God.

Such people are those who truly believe in God and love the truth. And what is the consequence when people always think of their own self-interest, when they are always trying to protect their own pride and vanity, when they reveal a corrupt disposition yet do not seek the truth to fix it? It is that they have no life entry, it is that they lack true experiential testimony. And this is dangerous, is it not? If you never practice the truth, if you have no experiential testimony, then in due course you will be revealed and eliminated. What use do people without experiential testimony have in the house of God? They are bound to do any duty poorly, and be unable to do anything properly. Are they not just garbage? If people never practice the truth after years of believing in God, they are disbelievers; they are evil people. If you never practice the truth, and if your transgressions grow ever more numerous, then your outcome is set. It is clear to see that all your transgressions, the mistaken path you walk, and your refusal to repent all add up to a multitude of evil deeds; and so your outcome is that you will go to hell—you will be punished.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

For all who perform a duty, no matter how profound or shallow their understanding of the truth is, the simplest way to practice entering into the truth reality is to think of the interests of God's house in everything, and to let go of one's selfish desires, personal intents, motives, pride, and status. Put the interests of God's house first—this is the least one should do. If a person who performs a duty cannot even do this much, then how can they be said to be performing their duty? That is not performing one's duty. You should first think of the interests of God's house, be considerate of God's intentions, and consider the work of the church. Put these things first and foremost; only after that can you think about the stability of your status or how others regard you. Do you not feel that this becomes a little easier

when you divide it into two steps and make some compromises? If you practice like this for a while, you will come to feel that satisfying God is not such a difficult thing. Furthermore, you should be able to fulfill your responsibilities, perform your obligations and duty, and set aside your selfish desires, intents, and motives; you should show consideration for God's intentions, and put the interests of God's house, the work of the church, and the duty that you are supposed to perform first. After experiencing this for a while, you will feel that this is a good way to comport yourself. It is living straightforwardly and honestly, and not being a base, vile person; it is living justly and honorably rather than being despicable, base, and a good-for-nothing. You will feel that this is how a person should act and the image that they should live out. Gradually, your desire to satisfy your own interests will lessen.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Freedom and Liberation Can Be Gained Only by Casting Off One's Corrupt Disposition

Whether or not people's corrupt dispositions of selfishness, despicableness, deceitfulness, and lies can be resolved depends on whether or not they are able to accept the truth. Those who are able to accept the truth all hate their corrupt dispositions, they hate selfishness and despicableness, and their deceitfulness and lies. They are unwilling to let these things contaminate or constrain them. As long as those who love the truth come to know their own corrupt dispositions, then it is easy for them to cast aside this negative garbage and rubbish. Those who do not love the truth treat these negative things as treasures. They love their own profit too much, they are unwilling to rebel against the flesh, and they are too intransigent. As a result, they are never able to understand what God's intentions are, nor are they able to submit to Him. It is because people do not love or accept the truth that they believe in God for so many years in

such a muddleheaded way. When the time comes for them to bear testimony, their tongues are tied, and they are not able to say anything. People have listened to sermons about the truth for many years, and God's disposition is always made known to them, so those who pursue the truth should already understand it, but those who do not love the truth are not willing to open themselves up before God. Their hearts are unwilling to give up on the preferences of the flesh, so they dare not practice simply opening themselves up to God. They just want to freely enjoy the grace God gives men, but they do not want to practice the truth to satisfy God. God says: "If you want to obtain My grace, if you want to obtain these truths, there is only one condition—you must give up your own profit, and give Me your true heart." People are unable to meet even this one condition, and yet they still want to demand God's grace, to demand peace and joy, and they want to obtain the truth; but they do not want to give their true hearts to God, so what kind of people are they? Are they not of Satan's kind? Can they do both at the same time? In truth, they cannot. Whether or not you understand God's intentions, His disposition is always openly made known to people. If a person never accepts the truth, or if they understand the truth without putting it into practice, then it is because they are too intransigent and they have not given their heart to God. Thus, they are never able to obtain the truth, nor are they able to come to know God's disposition. This is not because God treats people unfairly. People often quote God as saying: "God treats who He will with grace," but they do not understand the meaning of this phrase. On the contrary, they misunderstand God. They think that grace comes from God, that He gives it to who He will, and that He is good to who He will. Is this the case? Is this not human notions and imaginings? God treats people based on their essence. When people are able to be considerate of God's intentions and accept the truth,

then they are blessed by God. If people do not accept the truth and resist God, then the result is different.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. In Giving One's Heart to God, One Can Obtain the Truth

What does God see when He looks at people? He sees their hearts. Everything that people say and do is controlled by their hearts. If your heart is honest, then you will have good humanity. You will be able to gradually understand the truth, you will be able to satisfy God's requirements to a certain degree, and you will be able to show consideration for God's intentions. If your heart is too deceitful, closed off, and intransigent, if you are selfish, do not have good humanity, and are always stuck in notions, imagining how God should act, if when you encounter something that does not fit your notions, you misunderstand God and never comprehend His intentions, then will you be able to obtain the truth? No, you will not. In the end, when you cannot obtain the truth, will you blame yourself, blame others, or complain about God, saying that God is not fair? (We will blame ourselves.) That's right, you will blame yourself. So what should someone like this do in order to obtain the truth? They must seek the truth and put it into practice, and they must behave and practice in specific ways. If they understand without practicing, they still cannot obtain the truth. When selfishness and schemes for your own profit appear in you, and you realize it, you should pray to God and seek the truth in order to address this. The first thing you should be aware of is that in essence, acting in this way is a violation of the truth principles, it is harmful to the work of the church, it is selfish and despicable behavior, it is not what people of conscience and reason ought to be doing. You should put aside your own interests and selfishness, and should think of the work of the church—this is in line with God's intentions. After praying and reflecting on yourself, if you truly

realize that acting thus is selfish and despicable, putting aside your own selfishness will be easy. When you put aside your selfishness and schemes for profit, you will feel grounded, you will be at peace, joyous, and will feel that a person of conscience and reason should think of the church's work, that they should not fixate on their personal interests, which would be so selfish, despicable, and devoid of conscience or reason. Acting selflessly, thinking of the work of the church, and doing things exclusively to satisfy God is just and honorable, and will bring value to your existence. Living this way on earth, you are being open and honest, you are living out normal humanity, and the true image of man, and not only do you have a clear conscience, but are also worthy of all the things bestowed upon you by God. The more you live like this, the more grounded you will feel, the more peaceful and joyous you will be, and the brighter you will feel. As such, will you not have set foot upon the right track of faith in God?

—The Word, Vol. 3. The Discourses of Christ of the Last Days. In Giving One's Heart to God, One Can Obtain the Truth

Related Videos

Taking off the mask

Related Experiential Testimonies

Lessons Learned From the Allocation of Churches

A Disgrace From My Past

16. How to resolve the problem of telling lies and engaging in deception

God's Words From the Bible

"You are of your father the devil, and the lusts of your father you will do. He was a murderer from the beginning, and stayed not in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own: for he is a liar, and the father of it" (John 8:44).

"Let your communication be, Yes, yes; No, no: for whatever is more than these comes of evil" (Matthew 5:37).

"Truly I say to you, Except you be converted, and become as little children, you shall not enter into the kingdom of heaven" (Matthew 18:3).

"These are they which follow the Lamb wherever He goes. These were redeemed from among men, being the first fruits to God and to the Lamb. And in their mouth was found no lie; they are without blemish" (Revelation 14:4–5).

Words of Almighty God of the Last Days

That God asks for people to be honest proves that He truly loathes and dislikes deceitful people. God's dislike of deceitful people is a dislike of their way of doing things, their dispositions, their intents and their methods of trickery; God dislikes all of these things. If deceitful people are able to accept the truth, admit to their deceitful dispositions, and are willing to accept God's salvation, then they too have a hope of being saved—for God treats all people equally, as does the truth. And so, if we wish to become people who please God, the first thing we must do is change our principles of comportment. No longer can we live according to satanic philosophies,

no longer can we get by on lies and trickery. We must cast off all our lies and become honest people. Then God's view of us will change. Previously, people always relied on lies, pretense, and trickery while living among others, and used satanic philosophies as the basis of their existence, their lives, and the foundation for their comportment. This was something that God loathed. Among nonbelievers, if you speak frankly, tell the truth, and are an honest person, then you will be slandered, judged, and forsaken. So you follow worldly trends and live by satanic philosophies; you become more and more skilled at lying, and more and more deceitful. You also learn to use insidious means to achieve your goals and protect yourself. You become more and more prosperous in Satan's world, and as a result, you fall deeper and deeper into sin until you cannot extricate yourself. In God's house, things are precisely the opposite. The more you lie and play deceitful games, the more God's chosen people will become sick of you and forsake you. If you refuse to repent and still cling to satanic philosophies and logic, if you use ploys and elaborate schemes to disguise and package yourself, then you are very likely to be revealed and eliminated. This is because God loathes deceitful people. Only honest people can prosper in God's house, and deceitful people will eventually be forsaken and eliminated. All of this is preordained by God. Only honest people can have a share in the kingdom of heaven. If you do not try to be an honest person, and if you don't experience and practice in the direction of pursuing the truth, if you don't expose your own ugliness, and if you don't lay yourself bare, then you will never be able to receive the Holy Spirit's work and gain God's approval.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Most Fundamental Practice of Being an Honest Person

If people wish to be saved, then they must start by being honest. In the end, those who are gained by God are marked with a sign. Do you know

what it is? It is written in Revelation, in the Bible: “And in their mouth was found no lie; they are without blemish” (Revelation 14:5). Who are “they”? They are those who are saved, perfected and gained by God. How does God describe these people? What are the characteristics and expressions of their conduct? They are without blemish. They speak no lies. You can probably all understand and grasp what speaking no lies means: It means being honest. What does “without blemish” refer to? It means doing no evil. And what foundation is doing no evil built on? Without any doubt, it is built upon the foundation of fearing God. To be unblemished, therefore, means to fear God and shun evil. How does God define someone without blemish? In God’s eyes, only those who fear God and shun evil are perfect; thus, people who are unblemished are those who fear God and shun evil, and only those who are perfect are unblemished. This is totally correct. If someone lies every day, is that not a blemish? If they speak and act according to their own will, is that not a blemish? If they always ask for recognition when they act, always asking God for a reward, is that not a blemish? If they have never exalted God, always bearing witness to themselves, is that not a blemish? If they do their duty perfunctorily, act opportunistically, harbor evil intentions, and slack off, is that not a blemish? All these revelations of corrupt dispositions are blemishes. It’s just that before people understand the truth, they do not know it. Right now, you all know that these revelations of corruption are blemishes and filth; only once you understand a little bit of the truth can you have this kind of discernment. All that pertains to revelations of corruption is related to lies; the Bible’s words, “found no lie,” are the key element to reflecting on whether or not you have blemishes. So, in judging whether or not a person has experienced growth in their life, there is one more indicator, which is: whether or not you have entered into being an honest person, how many lies can be found in the

things you say, and whether your lies are gradually decreasing or if they are the same as before. If your lies, including your disguising and deceiving words, are gradually decreasing, that proves that you have started to enter into reality, and your life is growing. Is this not a practical way to look at things? (Yes.) If you feel like you have already experienced growth, but your lies have not decreased at all, and you are basically the same as a nonbeliever, then is this a normal manifestation of entering into the truth reality? (No.) When someone has entered into the truth reality, they will at the very least speak much fewer lies; they will basically be an honest person. If you lie too much and your words are too adulterated, this proves that you have not changed at all, and you are not yet an honest person. If you are not an honest person, then you do not have life entry, and so what growth can you experience? Your corrupt disposition is still intact, and you are a nonbeliever and a devil. Being an honest person is an indicator by which to judge whether or not a person has experienced growth in their life; people must know how to compare these things against themselves and know how to take their own measure.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Six Indicators of Life Growth

In their everyday lives, people often talk nonsense, tell lies, and say things that are ignorant, foolish, and defensive. Most of these things are said for the sake of vanity and pride, to satisfy their own egos. Speaking such falsehoods reveals their corrupt dispositions. If you were to resolve these corrupt elements, your heart would be purified, and you would gradually become purer and more honest. In reality, people all know why they lie. For the sake of personal gain and pride, or for vanity and status, they try to compete with others and pass themselves off as something that they're not. However, their lies are eventually revealed and exposed by others, and they end up losing face, as well as their dignity and character. This is all caused

by an excessive amount of lies. Your lies have become too numerous. Every word you say is adulterated and insincere, and not a single one can be considered true or honest. Even though you don't feel that you've lost face when you tell lies, deep down, you feel disgraced. Your conscience blames you, and you hold a low opinion of yourself, thinking, "Why am I living such a pitiful life? Is it so difficult to speak the truth? Must I resort to lies for the sake of my pride? Why is my life so exhausting?" You don't have to live an exhausting life. If you can practice being an honest person, you will be able to live a relaxed, free, and liberated life. However, you have chosen to uphold your pride and vanity by telling lies. Consequently, you live a tiresome and miserable existence, which is self-inflicted. One may gain a sense of pride by telling lies, but what is that sense of pride? It is just an empty thing, and it is completely worthless. Telling lies means selling out one's character and dignity. It strips away one's dignity and one's character; it displeases God, and He detests it. Is this worthwhile? It is not. Is this the correct path? No, it is not. … If you are someone who loves the truth, you will endure various hardships in order to practice the truth. Even if it means sacrificing your reputation, status, and enduring ridicule and humiliation from others, you won't mind—as long as you are able to practice the truth and satisfy God, it is enough. Those who love the truth choose to practice it and be honest. This is the correct path and it is blessed by God. If a person does not love the truth, what do they choose? They choose to use lies to uphold their reputation, status, dignity, and character. They would rather be deceitful, and be detested and rejected by God. Such people reject the truth and reject God. They choose their own reputation and status; they want to be deceitful. They do not care about whether God is pleased or if He will save them. Can such people still be saved by God? Certainly not, because they have chosen the wrong path. They can only live by lying and cheating;

they can only live painful lives of telling lies and covering them up and racking their brains to defend themselves every day. If you think that lies can uphold the reputation, status, vanity, and pride you desire, you are completely mistaken. In reality, by telling lies, not only do you fail to maintain your vanity and pride, and your dignity and character, more grievously, you miss the opportunity to practice the truth and be an honest person. Even if you manage to protect your reputation, status, vanity, and pride at that moment, you have sacrificed the truth and betrayed God. This means you have completely lost your chance for Him to save and perfect you, which is the greatest loss and a lifelong regret. Those who are deceitful will never understand this.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only an Honest Person Can Live Out True Human Likeness

Some people never tell anyone the truth. They deliberate on and polish everything in their minds before they speak to people. You can't tell which of the things they say are true, and which are false. They say one thing today and another tomorrow, they say one thing to one person, and something else to another. Everything they say contradicts itself. How can such people be believed? It's very difficult to get an accurate grasp of the facts, and you can't get a straight word out of them. What disposition is this? It is deceitfulness. Is a deceitful disposition easy to change? It's the most difficult to change. Anything that involves dispositions relates to a person's nature, and nothing is harder to change than things to do with one's nature. The saying, "A leopard can't change its spots," is absolutely true! No matter what they're talking about or doing, deceitful people always harbor their own aims and intents. If they do not have any, they will say nothing. If you try to understand what their aims and intents are, they will clam up. If they do accidentally let something true slip, they'll go to any

length to think of a way to twist it around, to confound you and stop you from knowing the truth. No matter what deceitful people are doing, they will not let anyone know the whole truth about it. No matter how much time people spend with them, no one knows what's really going on in their minds. Such is the nature of deceitful people. No matter how much a deceitful person speaks, other people will never know what their intents are, what they're really thinking, or exactly what they are trying to achieve. Even their parents have a hard time knowing this. Trying to understand deceitful people is extremely difficult, nobody can figure out what is on their minds. This is how deceitful people speak and act: They never speak their minds or convey what is really going on. This is a type of disposition, is it not? When you have a deceitful disposition, it does not matter what you say or do—this disposition is always within you, controlling you, making you play games and engage in trickery, toy with people, cover up the truth, and put up a front. This is deceitfulness. What other specific behaviors do deceitful people engage in? I will give an example. Two people are talking, and one of them is speaking about their self-knowledge; this person keeps talking about how they have improved, and tries to make the other person believe this, but they do not tell them the real facts of the matter. In this, something is being concealed, and this indicates a certain disposition—that of deceitfulness. Let us see if you can discern it. This person says, "I've experienced some things recently, and I feel that over these years my belief in God has been in vain. I haven't gained anything. I am so poor and pathetic! My behavior hasn't been too good recently, but I'm ready to repent." Yet a while after they say this, an expression of repentance is nowhere to be seen in them. What is the problem here? It is that they lie and trick others. When other people hear them say those things, they think, "This person did not pursue the truth before, but the fact that they can say

such things now shows that they have truly repented. There's no doubt about it. We mustn't look at them as we used to, but in a new, better light." That is how people ponder and think after hearing those words. But is that person's current state the same as they say it is? The reality is that it is not. They have not truly repented, but their words give the illusion that they have done so, and that they have changed for the better, and that they are different from before. This is what they want to achieve with their words. By speaking in this way to trick people, what disposition are they revealing? It is deceitfulness—and it is very insidious! The fact is that they are not at all aware that they have failed in their belief in God, that they are poor and pitiful. They are borrowing spiritual words and language to trick people, to achieve their aim of making others think well of them and hold a good opinion of them. Is this not deceitfulness? It is, and when someone is too deceitful, it is not easy for them to change.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Knowledge of the Six Kinds of Corrupt Dispositions Is True Self-Knowledge

Be an honest person, or to go into a bit more detail: Be a simple and open person, who does not cover anything up, who does not lie, who does not mince words, and be a direct person who has a sense of justice, who can speak truthfully. People must achieve this first. Say that there is an evil person who does something that disturbs the work of the church, and a leader comes to you to better understand the situation. You know who did it, but because you have a good relationship with that person, and you do not want to offend them, you lie and say that you do not know. The leader asks for more details, and you beat around the bush, making up an excuse to cover for the evil person. Is that not deceitful? You did not tell the leader the truth about the situation, and hid it instead. Why would you do this? Because you did not want to offend anyone. You put protecting

interpersonal relationships and not offending anyone first, and you put speaking truthfully and practicing the truth last. What are you being controlled by? You are being controlled by your satanic disposition, it has sealed your mouth and prevented you from speaking truthfully—you are only able to live by your satanic disposition. What is a corrupt disposition? A corrupt disposition is a satanic disposition, and a person who lives by their corrupt disposition is a living Satan. Their speech always carries tests within it, it is always roundabout, and never direct; even if they were being beaten to death, they would not speak truthfully. This is what happens when a person's corrupt disposition becomes too severe; they completely lose their humanity and become a devil. Many of you would prefer to offend and cheat God in order to protect your relationships with others, and the status and reputation that you hold among other people. Does a person who acts in this way love the truth? Are they someone who pursues the truth? They are someone who cheats God with their eyes wide open, who has not even the slightest bit of a God-fearing heart. They dare to cheat God; their ambition and rebelliousness must be truly great! Such people usually still think that they love and fear God, and often say: "Every time I think of God, I think of how immense, how great, and how unfathomable He is! God loves mankind, His love is so real!" You may speak nice-sounding words, but you would not expose an evil person if you saw them disturbing the work of the church. You are people pleasers, you only protect your own fame, gain, and status, instead of protecting the interests of God's house. When you know the true state of affairs, you do not speak truthfully, you beat around the bush, protecting evil people. If you were asked to speak truthfully, it would be very difficult for you. You speak so much nonsense, just to avoid telling the truth! When you speak, you go in so many circles, you expend so much thought, and live in such a tiring way, all to protect your own reputation and

pride! Is God pleased by people who act this way? God detests deceitful people above all. If you want to be free of Satan's influence and achieve salvation, then you must accept the truth. You must first start by becoming an honest person. Be frank, tell the truth, do not be constrained by your feelings, cast off your pretense and trickery, and speak and handle matters with principles—this is an easy and happy way to live, and you will be able to live before God. If you always live according to satanic philosophies, and always rely on lies and trickery to get through your days, then you will be living under the power of Satan, and you will be living in darkness. If you live in Satan's world, you will only become more and more deceitful. You have believed in God for so many years, you have listened to so many sermons, but your corrupt disposition has not yet been cleansed, and now you are still living by your satanic disposition—do you not feel disgusted by this? Do you not feel ashamed? No matter how long you have believed in God, if you are still like a nonbeliever, then what is the point of you believing in God? Can you really attain salvation by believing in God like this? Your life goals have not changed, nor have your principles and methods; the only thing you have that a nonbeliever does not is the title of "believer." Although you follow God outwardly, your life disposition has not changed at all, and in the end you will not achieve salvation. Are you not getting your hopes up for nothing? Can this kind of belief in God help you to obtain the truth and life? Absolutely not.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Practicing the Truth Can One Cast Off the Shackles of a Corrupt Disposition

Those that always tell lies and prevaricate are the lowliest of people; they are worthless. No one wants to pay them any attention, no one wants to associate with them, much less lay their heart bare to them or be friends with them. Do such people have any character or dignity? (No.) Everyone

who meets people like this will abhor them; they are totally untrustworthy in their words, actions, character, and integrity—such individuals have no substance at all. Would people like and respect them if they were gifted and talented? (No.) And so, what do people need in order to get along with each other? They need character, integrity, dignity, and to be someone that others can lay their hearts bare to. People with dignity all have a bit of personality, they sometimes don't get along with others, but they are honest, and there is no falseness or trickery to them. Others ultimately hold them in high esteem, because they are able to practice the truth, they are honest, they have dignity, integrity, and character, they never take advantage of others, they help people when they're in trouble, they treat people with conscience and reason, and never make snap judgments about them. When assessing or discussing other people, everything these individuals say is accurate, they say what they know and don't run their mouths about what they don't, they don't embellish, and their words can serve as evidence or reference. When they speak and act, people who possess integrity are relatively practical and trustworthy. No one regards people who lack integrity as valuable, no one pays any attention to what they say and do, or treats their words and actions as important, and no one trusts them. This is because they tell too many lies and speak too few honest words, it is because they lack sincerity when they interact with people or do anything for them, they try to trick and fool everyone, and no one likes them. Have you found anyone who, in your eyes, is trustworthy? Do you think yourselves worthy of other people's trust? Can other people trust you? If someone asks you about another person's situation, you should not appraise and judge that person according to your own will, your words must be objective, accurate, and in line with the facts. You should speak about whatever you do understand, and not talk about things that you lack insight into. You must be just and fair toward that

person. That is the responsible way to act. If you have only observed a surface-level phenomenon, and what you want to say is just your own judgment about that person, then you must not blindly pass a verdict on that person, and you certainly must not judge them. You must preface what you say with, “This is just my own judgment,” or “This is just how I feel.” That way, your words will be relatively objective, and after hearing what you said, the other person will be able to sense the honesty of your words and your fair attitude, and they will be able to trust you. Are you sure that you can accomplish this? (No.) This proves that you are not honest enough toward others, and that you lack sincerity and an honest attitude in the way you conduct yourselves and handle affairs. Say that someone asks you, “I trust you: What do you think about that person?” And you reply, “They’re okay.” They ask, “Can you go into more detail?” And you say, “They’re well-behaved, they are willing to pay a price when they perform their duty, and they get on with people.” Is there practical evidence for any of these three statements? Are they enough to serve as proof of that person’s character? No. Are you trustworthy? (No.) None of these three statements include any details, they are just sweeping, empty, perfunctory words. If you had just met that person and were saying that they were okay based on appearances, then that would be normal. But you’d been in contact with them for some time, and you should have been able to discover some substantial problems with them. People want to hear what your estimation and view of that person is in the depths of your heart, but you say nothing real, or critical, or key, so people won’t trust you, and they will no longer want to interact with you.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only an Honest Person Can Live Out True Human Likeness

The humanity of antichrists is dishonest, which means they are not truthful in the least. Everything they say and do is adulterated and contains their own intentions and goals, and hidden in it all are their unmentionable and unspeakable tricks and schemes. So the words and actions of antichrists are too contaminated and too full of falsity. No matter how much they speak, it's impossible to know which of their words are true, which are false, which are right, and which are wrong. This is because they are dishonest, and their minds are extremely complicated, full of treacherous schemes and rife with tricks. None of what they say is straightforward. They do not say one is one, two is two, yes is yes, and no is no. Instead, in all matters, they beat around the bush and think things through several times in their minds, working out the consequences, weighing the merits and drawbacks from every angle. Then, they alter what they want to say using language so that everything they say sounds quite unwieldy. Honest people never understand what they say and are easily deceived and tricked by them, and whoever speaks and communicates with such people finds the experience tiring and laborious. They never say one is one and two is two, they never say what they are thinking, and they never describe things as they are. Everything they say is unfathomable, and the goals and intentions of their actions are very complicated. If the truth gets out—if other people see through them, and catch on to them—they quickly concoct another lie to get around it. This kind of person often lies, and after lying, they have to tell more lies to sustain the lie. They deceive others to hide their intentions, and fabricate all kinds of pretexts and excuses in aid of their lies, so that it is very difficult for people to tell what's true and what's not, and people don't know when they are being truthful, much less when they're telling a lie. When they lie, they do not blush or flinch, just as if they were telling the truth. Does this not mean they are habitually lying? For example,

sometimes antichrists seem on the surface to be good to others, to be considerate of them, and to speak in a warm-hearted way that sounds kind and moving. Yet even when they speak like this, no one can tell whether they are being sincere, and it always requires waiting until things happen a few days later to reveal whether they were being sincere. Antichrists always speak with certain intentions and goals, and no one can work out what it is, exactly, that they are after. Such people habitually lie and give no thought to the consequences of any of their lies. As long as their lie benefits them and is capable of hoodwinking others, as long as it can achieve their goals, they don't care what the consequences are. As soon as they are exposed, they will continue to conceal, to lie, to trick. The principle and method by which these people comport themselves and deal with the world is tricking people with lies. They are two-faced and speak to suit their audience; they perform whatever role the situation demands. They are smooth and slick, their mouths are filled with lies, and they are untrustworthy. Whoever is in contact with them for a while is misled or disturbed and cannot receive provision, help, or edification. No matter if the words from such people's mouths are nasty or nice, or reasonable or absurd, or in accord or disaccord with humanity, or coarse or civilized, they are essentially all falsehoods, adulterated words, and lies.

—The Word, Vol. 4. Exposing Antichrists. Excursus Four: Summarizing the Character of Antichrists and Their Disposition Essence (Part One)

Let Me give two examples of lying. There are two types of people who are capable of lying. You need to distinguish which people are intransigent and irredeemable. You also need to distinguish which can be saved. Although those that can be saved often reveal corruption, as long as they can accept the truth and reflect on and know themselves, there is still hope. In the first example, there is a person who frequently told lies. However,

after understanding the truth, their reaction was different the next time they told a lie. They felt deep pain and torment, and they pondered, “I lied again. Why can’t I change? This time, no matter what, I must expose this matter, casting myself wide open to reveal and dissect my true self. I need to be clear about the fact that I was lying for the sake of saving face.” After opening up and fellowshipping, they felt at ease and realized, “It turns out lying is so painful, while being an honest person is so relaxing and wonderful! God requires people be honest; this is the likeness people should have.” After experiencing this bit of well-being, from then on, they were mindful about lying less, not telling lies as much as possible, speaking when they had something to say, speaking honestly, doing honest deeds, and being an honest person. However, when faced with a situation that involved their own pride, they naturally lied and later regretted it. Then, when they found themselves in a situation where they could make themselves look good, they lied again. They hated themselves inside, thinking, “Why can’t I control my mouth? Could this be a problem with my nature? Am I too deceitful?” They realized that this problem must be resolved; otherwise, God would spurn and eliminate them. They prayed to God, asking to be disciplined if they lied again, and were willing to accept punishment. They gathered the courage to dissect themselves in gatherings, and said, “When I told lies in these situations, it was because I had selfish motives and was controlled by my intent. As I reflected on myself, I realized that every time I lie, it is for the sake of vanity or for my own personal gain. I see it clearly now: I live for my pride and personal interests, which is what led me to lie all the time about everything.” While dissecting their own lies, they also exposed their intent and discovered the problem of their corrupt disposition. It’s a win-win situation; they can practice being an honest person and at the same time obtain enlightenment and recognize their corrupt disposition.

Afterward, they contemplated, “I need to change! I just discovered I have this problem. It’s true enlightenment from God. People who practice the truth are blessed by God!” They also experienced a bit of the sweet taste of practicing the truth. However, one day the person unwittingly told a lie again. They once again prayed to God, seeking His discipline. Moreover, they reflected on why they always have hidden intent when speaking, and why they always consider their own vanity and pride instead of God’s intentions. After reflecting, they gained some understanding of their corrupt disposition and began to detest themselves. They continued in this way to seek and strive toward the truth. After three to five years, their lies indeed became fewer and fewer, and the number of times they said what they thought and conducted themselves honestly increased. Their heart gradually became purer and contained increasingly more peace and joy. They spent more and more time living in the presence of God and their state became more and more normal. This is the real state of a person who often lied when they experience being an honest person. So, does this person still lie now? Are they still capable of lying? Are they truly an honest person? It cannot be said that they are an honest person. It can only be said that they can practice the truth of being an honest person, and are in the process of practicing being an honest person, but they have not yet completely transformed into an honest person. In other words, this is a person who is willing to practice the truth. Can a person who is willing to practice the truth be said to be a person who loves the truth? They have practiced the truth and the facts have been revealed, so isn’t it natural to define them as a person who loves the truth? Of course, while they were practicing being an honest person, they were not immediately able to practice pure and open fellowship, or expose everything hidden within themselves without reservation. They still kept some things back and cautiously tried to move

forward. However, through their attempts and experiences, they realized that the more they live honestly, the better they feel, the more peace of mind they have, the easier it becomes to practice the truth, without any major difficulties. It is only then that they tasted the sweetness of being an honest person, and their faith in God increased. By experiencing what it is to be an honest person, they not only become able to practice the truth, but also experience peace and joy in their heart. At the same time, they gain a clearer understanding of the path of practicing honesty. They feel that being an honest person is not too difficult. They see that God's requirements for people are reasonable and attainable, and they gain some understanding of God's work. All of this is not an extra benefit, but rather, it is what a person should gain in their journey of life entry, and they are capable of gaining it.

The second example is about a person who loves to lie—it's in their nature. It's alright when they don't speak, but as soon as they open their mouth their speech is filled with many adulterations. Whether they do this intentionally or not, in short, the majority of what they say cannot be trusted. One day, after telling a lie, they pondered, "It's wrong to tell a lie and it displeases God. If people were to find out that I lied I would be disgraced! But it seems as though someone has noticed that I lied. Well, I can easily manage that. I'll find another subject, and use different wording to lower their guard, mislead them, and make them unable to see through my lies. Now isn't that even more clever?" They then told an even bigger lie to cover up their previous lie and patch up the holes, which successfully misled people. They felt smug and self-satisfied, thinking, "Look at how smart I am! I told a lie without any holes, and even if there are some holes, I can just lie again to cover them up. Most people can't see through me. Telling lies takes skill!" Some people say, "It's hard work telling lies. After telling one lie you have to tell many more to cover it up. It takes a lot of

thought and effort." However, this master liar didn't feel that way. In this instance, their lies weren't exposed. They successfully told a lie to deceive others, then when they were afraid of being exposed, they lied again to cover up the previous lie. They felt proud, and there was no guilt or self-reproach in their heart. Their conscience was completely unaffected. How is this possible? They are unaware of how harmful lying is for them. They believe that using lies to cover up previous lies allowed them to improve their image and gain benefits. Despite the hardship and fatigue, they think it's worth it. They believe it's more valuable than understanding the truth, and practicing the truth. Why do they often lie without feeling guilty? Because they don't have love for the truth in their heart. They value their vanity, reputation, and status. They never open up their heart in fellowship to others; instead, they use false appearances and guises to conceal their lies. That's how they interact and engage with people. No matter how many lies they tell, how many lies they cover up, or how many selfish and base intentions they hide, they feel no guilt or discomfort in their heart. Generally speaking, people with some conscience and some humanity would feel uneasy after telling a lie, and would have a hard time reconciling themselves with it. They would have a sense of shame; but this person doesn't think this way. After telling a lie they feel self-satisfied, saying, "I told another lie today and fooled that idiot. I was sweating bullets, but they somehow didn't even notice!" Aren't they tired of this life of constantly lying and covering lies up? What kind of nature is this? It is the nature of a devil. Devils lie every day. They live a life of lies without any feeling of discomfort or pain. If they did feel discomfort or pain they would change, but they cannot feel pain because lying is their life—it's in their nature. When they express themselves naturally, they show no restraint and do not engage in any self-reflection. No matter how many lies they tell or

deceptions they commit they feel no guilt in their heart, and no nagging in their conscience. They are unaware that God scrutinizes the depths of people's hearts; they fail to realize the responsibility they bear and the retribution they will receive after telling lies and acting deceitfully. Their greatest fear is that someone will expose their deceitful schemes, so they resort to telling even more lies to cover their schemes up, and at the same time exhaust themselves trying to find some way, some means to conceal their lies and the truth about who they are. Has such a person repented at all during the entire process? Do they feel any blame or sadness? Do they have any desire to turn themselves around? No. They think it's not a sin to tell lies or cover lies up, that most people live like this, and they have no intention to change. As for being an honest person, in their heart they think, "Why should I be an honest person, speak from the heart, and tell the truth? I don't do that. That's for fools and I'm not that foolish. If I lie and am afraid of being exposed, I'll just find other reasons and excuses to cover it up. I'm not the sort of person who can speak honestly. If I did I'd be a complete idiot!" They do not accept or acknowledge the truth. People who do not acknowledge the truth cannot love the truth. What is the state of such a person from the beginning to the end? (They are unwilling to turn themselves around.) Their unwillingness to turn things around is evident from an objective standpoint, but what is their true state? They fundamentally deny that being an honest person is the right path in life. They also deny the existence of truth, God's judgment of mankind in the last days, and that God determines the final outcome of man and the individual retribution for one's deeds. This is undiscerning, foolish and stubborn. Such thinking gives rise to their intransigent state, actions and behaviors. These things arise from one's nature essence. That is the kind of person they are—a genuinely deceitful person—and they cannot change.

Some people may find it inconceivable when they see such people refuse to accept the truth, and cannot understand it. In reality, people like this lack normal humanity and their conscience is not functioning. Moreover, they lack the reason of normal humanity. Upon hearing the truth and the words of judgment, a person with normal humanity and reason would at least reflect upon themselves and genuinely repent, but this person shows no response after hearing the true way. They still insist on living according to the philosophy of Satan, without the slightest change in their faith in God over the years. Such a person lacks the reason of normal humanity, and it is difficult for such a person to be saved.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. In Believing in God, What Is Most Important Is to Practice and Experience His Words

Many practical problems arise as people experience being honest. Sometimes they speak without thinking, they slip up momentarily and tell a lie because they are governed by a wrong motive or aim, or vanity and pride, and as a result, they have to keep telling more and more lies to cover it up. In the end, they do not feel at ease in their hearts, but they can't take those lies back, they lack the courage to correct their mistakes, to admit that they told lies, and in this way, their mistakes go on and on. After this, it is always like there is a rock pressing on their hearts; they always want to find an opportunity to come clean, to admit their mistake and repent, but they never put this into practice. Ultimately, they think it over and say to themselves, "I'll make up for it when I perform my duty in the future." They always say they'll make up for it, but they never do. It is not as simple as just apologizing after telling a lie—can you make up for the harm and consequences of telling lies and engaging in deception? If, amidst great self-hatred, you are able to practice repentance, and never do that kind of thing again, then you might receive God's tolerance and mercy. If you

speak honeyed words and say that you'll make up for your lies in the future, but do not truly repent, and later continue to lie and deceive, then you are extremely stubborn in your refusal to repent, and you are sure to be eliminated. This should be recognized by people who are possessed of conscience and reason. After telling lies and engaging in deception, it is not enough to only think about making amends; what matters most is that you must truly repent. If you wish to be honest, then you must resolve the problem of lying and deception. You must tell the truth and do practical things. Sometimes telling the truth will result in you losing face and being pruned, but you will have practiced the truth, and submitting to and satisfying God in that one instance will be worth it, and it will be something that brings you comfort. In any case, you will have finally been able to practice being honest, you will have finally been able to say what's in your heart, without trying to defend or vindicate yourself, and this is true growth. Regardless of whether you are pruned or replaced, you will feel steadfast in your heart, for you did not lie; you will feel that since you didn't do your duty properly, it was right for you to be pruned, and for you to take responsibility for it. This is a positive mental state. And yet, what will the consequences be if you engage in deception? After you engage in deception, how will you feel in your heart? Uneasy; you will always feel that there is guilt and corruption in your heart, you will always feel accused: "How could I tell lies? How could I have engaged in deception yet again? Why am I like this?" You will feel like you cannot lift your head high, like you are too ashamed to face God. In particular, when people are blessed by God, when they receive God's grace, mercy, and tolerance, they feel even more that it is shameful to deceive God, and in their hearts, they have a stronger sense of reproach, and less peace and joy. What problem does this demonstrate? That deceiving people is a revelation of a corrupt disposition,

it is to rebel against and resist God, and so it will bring you pain. When you lie and deceive, you may feel that you have spoken very cleverly and tactfully, and that you haven't given any small clues of your deception away—but later, you will feel a sense of reproach and accusation, which may follow you around your whole life. If you intentionally and deliberately lie and deceive, and a day comes when you realize the gravity of this, it will pierce you through your heart like a knife, and you will always be looking for a chance to make amends. And that is what you ought to do, unless you have no conscience, and have never lived by your conscience, and have no humanity, and no character or dignity. If you have a little character and dignity, and some awareness of conscience, when you realize that you are lying and engaging in deception, you will feel this behavior of yours to be shameful, to be disgraceful and low; you will despise and detest yourself, and you will abandon the path of lies and deception.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only an Honest Person Can Live Out True Human Likeness

The key to being an honest person is to resolve your motives, your intents, and your corrupt dispositions. This is the only way to resolve the problem of telling lies at its source. To achieve one's personal goals, that is, to personally benefit, to take advantage of a situation, to make oneself look good, or to gain the approval of others—these are people's intents and aims when they tell lies. This sort of lying reveals a corrupt disposition, and this is the discernment you need with regard to telling lies. So, how should this corrupt disposition be resolved? That all hinges on whether or not you love the truth. If you can accept the truth and speak without advocating for yourself; if you can stop considering your own interests and instead consider the church's work, the intentions of God, and the interests of God's chosen people, then you will stop telling lies. You will be able to speak

truthfully, and straightforwardly. Without this stature, you won't be able to speak truthfully, proving that your stature is lacking and that you are unable to practice the truth. And so, being an honest person requires a process of understanding the truth, a process of growing in stature. When we look at it this way, it is impossible to be an honest person without eight to ten years of experience. This period is the process of growing in one's life, the process of understanding and gaining the truth. Some people might ask: "Can resolving the issue of lying and becoming an honest person really be that hard?" That depends on who you are talking about. If it's someone who loves the truth, then they will be able to give up lying when it comes to certain matters. But if it's someone who doesn't love the truth, then giving up lying will be all the more difficult.

Training oneself to be an honest person is mainly a matter of resolving the problem of telling lies, as well as resolving one's corrupt disposition. Doing this involves a key practice: When you realize that you have lied to someone and tricked them, you should open up to them, lay yourself bare, and make an apology. This practice is of great benefit to the resolution of lying. For instance, if you have tricked someone or if there was some adulteration or personal intent to the words you spoke to them, you should then approach them and dissect yourself. You should tell them: "What I said to you was a lie, designed to protect my own pride. I felt uncomfortable after I said it, so I'm apologizing to you now. Please, forgive me." That person will feel that this is quite refreshing. They'll wonder how there could be a person who, having told a lie, will then apologize for it. Courage like that is something they really admire. What benefits does one gain from having engaged in such practice? Its purpose is not to gain the admiration of others, but to more effectively restrain and inhibit oneself from lying. So, after lying, you must practice apologizing for having done so. The more

you train yourself to practice dissecting, laying yourself bare, and apologizing to people in this way, the better the results will be—and the number of lies you tell will grow smaller and smaller. Practicing dissecting and laying yourself bare in order to be an honest person and restrain yourself from lying requires courage, and apologizing to someone after lying to them requires even more courage. If you practice this for a year or two—or perhaps for three to five years—you are guaranteed to see clear results, and it will not be difficult to rid yourselves of lies.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Most Fundamental Practice of Being an Honest Person

Right now, do you have a path to being honest? You must examine your every utterance and action in life so that you can detect more lies and deceit, and recognize your own deceitful disposition. Then you must look at how honest people practice and experience, and learn some lessons. You must also practice accepting God's scrutiny in all things, and come before God often to pray and fellowship with God. Say you've just told a lie: You immediately realize that, "A couple of the things I just said weren't accurate—I must quickly admit to this and put it right, letting everyone know that I just told a lie." You correct yourself there and then. If you always correct yourself like this, and if practicing in this way becomes a habit, then when you ever tell a lie and don't correct it, you will feel uneasy, and God will help keep watch over you. Practicing and experiencing thus for a while, you will begin to lie less, there will be fewer and fewer impurities in your words, and your actions will become less and less tainted, and increasingly pure—and in this you will have been cleansed. Such is the path to being honest. You must change gradually, little by little. The more you change, the better you will become; the more you change, the more honest your words will become, and you will cease to lie—which is the right state.

Corrupt people all share the same problem: They are all born capable of lying, and find it exceedingly difficult to share their innermost thoughts or to speak truthfully. Even if they want to tell the truth, they just cannot bring themselves to do so. People all believe that being honest is stupid and foolish—they think that only idiots speak frankly, and that a person is most likely to suffer losses if they are completely transparent with other people and always speak their mind, and that others will not want to interact with them, and will disdain them instead. Would you disdain this kind of person? Do you harbor this view? (Before I came to believe in God, I would disdain them, but now I admire such people and think it is better to live a simple and honest life. Living in this way, one puts less of a burden on one's heart. Otherwise, after I lie to someone, I have to cover it up, and I end up digging myself a bigger and bigger hole, and eventually the lie will be exposed.) Lying and engaging in deceit are both foolish behaviors and it is much wiser to just tell the truth and to speak from the heart. People all have an understanding of this issue now—if anyone still thinks that lying and engaging in deceit is a sign of having caliber and being shrewd, then they are incredibly foolish, stubbornly ignorant, and they lack even the slightest bit of the truth. Any person that is already getting on in years who still believes that deceitful people are the smartest, and that honest people are all fools, is an absurd type who cannot see through to anything. Everyone lives their own lives—some people who practice being honest every day are happy and unstressed, and feel free and liberated in their hearts. They lack for nothing and live more comfortable lives. Everybody enjoys interacting with people like this, and they should really be the subject of everybody's envy—such people have come to understand life's meaning. There are some foolish people who think: "That person always tells the truth and he got pruned, didn't he? Well, that's what he deserved! Look at me—I keep my

intentions close to my chest, and I don't talk about them or reveal them, so I haven't been pruned, or suffered any losses, or embarrassed myself in front of everyone. It's wonderful! People who conceal their intentions, do not speak honestly with anyone, and prevent others from knowing what they're thinking are the superior and highly intelligent ones." Yet everyone can see that these people are the most deceitful and shrewd; other people are always on their guard around them and keep their distance from them. No one wants to be friends with deceitful people. Are these not the facts? If a person is guileless, and often tells the truth, if they are able to lay their heart bare to others, and they harbor no harmful intentions toward other people, though they may occasionally seem ignorant and act foolishly, they will generally be acknowledged as being a good person and everyone will be quite willing to interact with them. It is a commonly acknowledged fact that people enjoy benefits and a sense of security when interacting with honest, good people. Believers in God who are honest and pursue the truth are not only loved by others in the church, but also by God Himself. As soon as they gain the truth, they possess real testimony and are able to receive God's approval—does this not make them the most blessed of all people? Those that understand a bit of the truth will see this matter clearly. In your comportment, you should try to be a good and honest person who possesses the truth; in this way, not only will you be loved by others, you will also attain God's blessings.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only an Honest Person Can Live Out True Human Likeness

To practice being an honest person, you first need to learn to open your heart to God and say heartfelt words to Him in prayer every day. For example, if you told a lie today that went unnoticed by other people, but you lacked the courage to open up to everyone, at the very least, you should

bring the mistakes that you have examined and discovered and the lies you have told before God for reflection, and say: “Oh God, I have lied again to protect my own interests, and I was wrong. Please discipline me if I lie again.” God is pleased with such an attitude and He will remember it. It may require strenuous effort for you to resolve this corrupt disposition of telling lies, but don’t worry, God is by your side. He will guide you and help you to overcome this recurring difficulty, giving you the courage to go from never acknowledging your lies to acknowledging your lies and being able to openly reveal yourself. Not only will you acknowledge your lies, but you will also be able to openly reveal why you lie, and the intent and motives behind your lies. When you have the courage to break through this barrier, break through Satan’s cage and control, and progressively reach a point where you no longer lie, you will gradually come to live in the light, under God’s guidance and blessing. When you break through the barrier of fleshly constraints, and are able to submit to the truth, openly reveal yourself, publicly declare your stance, and have no reservations, you will be liberated and free. When you live this way, not only will people like you, but God will also be pleased. Although you may sometimes still make mistakes and tell lies, and you may sometimes still have personal intentions, ulterior motives, or selfish and despicable behaviors and thoughts, you will be able to accept God’s scrutiny, revealing your intentions, actual state, and corrupt dispositions before Him and seeking the truth from Him. When you have understood the truth, you will then have a path of practice. When your path of practice is correct, and you move in the right direction, your future will be beautiful and bright. In this way, you will live with your heart at peace, your spirit will be nourished, and you will feel fulfilled and gratified. If you cannot break free from the constraints of the flesh, if you are constantly constrained by feelings, personal interests, and satanic

philosophies, speak and act in a secretive manner, and always hide in the shadows, then you are living under Satan's power. However, if you understand the truth, break free from the constraints of the flesh, and practice the truth, you will gradually come to possess human likeness. You will be frank and straightforward in your words and deeds, and you will be able to reveal your opinions, ideas, and the mistakes you have made, allowing everyone to see them clearly. In the end, people will recognize you as a transparent person. What is a transparent person? It is someone who speaks with exceptional honesty, whose words everyone believes to be true. Even if they unintentionally lie or say something wrong, people are able to forgive them, knowing that it was unintentional. If they realize they have lied or said something wrong, they apologize and correct themselves. This is a transparent person. Such a person is liked and trusted by everyone. You need to reach this level to gain God's trust and the trust of others. This is not a simple task—it is the highest level of dignity that a person can possess. A person like this has self-respect. If you are unable to gain the trust of other people, how can you expect to earn the trust of God? There are individuals who lead dishonorable lives, constantly fabricating lies and approaching tasks in a perfunctory way. They don't have the slightest sense of responsibility, they reject being pruned, they always resort to specious arguments and are disliked by everyone who encounters them. They live without any sense of shame. Can they truly be regarded as human beings? People who are perceived as vexing and unreliable by others have completely lost their humanity. If others cannot place their trust in them, can God trust them? If others harbor dislike toward them, can God like them? God dislikes such people, He abhors them, and they will inevitably be eliminated. As a human being, one must be honest and honor one's commitments. Whether performing deeds for others or for God, one must

keep their word. When one has earned people's trust and can satisfy and assure God, they are then a relatively honest person. If you are trustworthy in your actions, not only will others like you, but God will also surely like you. By being an honest individual, you can please God and live with dignity. Therefore, honesty should be the starting point of one's conduct.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only an Honest Person Can Live Out True Human Likeness

There are often intents behind people's lies, but some lies don't have any intent behind them, nor are they deliberately planned. Instead, they just come out naturally. Such lies are easy to resolve; it is lies with intents behind them that are difficult to resolve. This is because these intents come from one's nature and represent Satan's trickery, and they are intents that people intentionally choose. If someone does not love the truth, they will be unable to rebel against the flesh—so they should pray to God and rely on Him, and seek the truth to resolve the issue. But lying cannot completely be resolved all at once. There will be the occasional relapse, even multiple relapses. This is a normal situation, and as long as you resolve each and every lie you tell, and keep up with this, then the day will come when you will have resolved them all. The resolution of lying is a protracted war: When one lie pours out, reflect on yourself, and then pray to God. When another one comes out, reflect on yourself and pray to God again. The more you pray to God, the more you will hate your corrupt disposition, and the more you will long to practice the truth and live it out. Thus, you will have the strength to abandon lies. After a time of such experience and practice, you will be able to see that your lies have grown much fewer, that you are living with much greater ease, and that you need not lie or cover up your lies anymore. Though you may not speak much day to day, every sentence will come from the heart and be true, with very few lies. How will it feel to

live like that? Will it not be freeing and liberating? Your corrupt disposition will not constrain you and you will not be bound by it, and you will at least begin to see the results of being an honest person. Of course, when you come across special circumstances, you may sometimes let a small lie slip. There may be times when you encounter danger or trouble of some sort, or want to maintain your safety, at which times lying cannot be helped. Still, you must reflect on it, understand it and resolve the problem. You should pray to God and say: "There are still lies and trickery in me. May God save me from my corrupt disposition once and for all." When one is intentionally exercising wisdom, it does not count as a revelation of corruption. This is what one must experience to be an honest person. In this way, your lies will become ever fewer. Today you tell ten lies, tomorrow you might tell nine, the day after that you'll say eight. Later, you'll only say two or three. You'll tell the truth more and more, and your practice of being an honest person will come ever closer to God's intentions, His requirements, and His standards—and how good that will be! To practice being honest, you must have a path, and you must have an aim. First, resolve the problem of telling lies. You must know the essence behind your telling of these lies. You must also dissect what intents and motives drive you to speak these lies, why you are possessed of such intents, and what their essence is. When you have clarified all these issues, you will have thoroughly seen through the problem of lying, and when something befalls you, you will have principles of practice. If you carry on with such practice and experience, then you will surely see results. One day you'll say: "It's easy being honest. Being deceitful is so tiring! I don't want to be a deceitful person anymore, always having to think about what lies to tell and how to cover up my lies. It's like being a person with a mental illness, speaking in contradictions—someone who doesn't deserve to be called 'human'! That sort of life is so tiring, and I

don't want to live like that anymore!" At this time, you'll have a hope of being truly honest, and it will prove that you have begun to make progress toward being an honest person. This is a breakthrough. Of course, there may be some of you who, when you begin to practice, will be mortified after speaking honest words and laying yourselves bare. Your face will go red, you will feel ashamed, and you will fear the laughter of others. What should you do, then? Still, you must pray to God and ask that He give you strength. You say: "Oh God, I want to be an honest person, but I'm afraid that people will laugh at me when I speak the truth. I ask that You save me from the bondage of my satanic disposition; let me live by Your words, and be freed and liberated." When you pray like this, there will be ever more brightness within your heart, and you will say to yourself: "It's good to put this into practice. Today, I have practiced the truth. Finally, I've been an honest person for once." As you pray like this, God will enlighten you. He will work in your heart, and He will move you, allowing you to appreciate how it feels to be an honest person. This is how the truth must be put into practice. At the very start you will have no path, but through seeking the truth you will find a path. When people begin seeking the truth, they don't necessarily have faith. Not having a path is hard for people, but once they understand the truth and have a path of practice, their hearts find enjoyment in it. If they are able to practice the truth and act according to principles, their hearts will find comfort, and they will gain freedom and liberation.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Most Fundamental Practice of Being an Honest Person

Ultimately, the simplest way to practice being an honest person is to simply tell things like they are, speak honest words, and speak according to the facts. As the Lord Jesus said, "Let your communication be, Yes, yes; No, no" (Matthew 5:37). Being an honest person requires practicing according

to this principle—after training at this for a few years, you will certainly see results. How do you practice being an honest person now? (I do not adulterate what I say, and I do not trick others.) What does "not adulterate" mean? It means that the words you speak do not contain lies or any personal intents or motives. If you harbor trickery or personal intents and motives within your heart, then lies will naturally pour forth from you. If you have no trickery, or personal intents, or motives within your heart, then what you say will be unadulterated and will not contain lies—in this way, your communication will be: "Yes, yes; No, no." The most crucial thing is to first purify one's heart. Once one's heart is purified, one's arrogance and deceitfulness will be resolved. To be an honest person, one must resolve these adulterations. After having done so, it will be easy to be an honest person. Is being an honest person complicated? No, it is not. No matter what your internal state is or what corrupt dispositions you may have, you should practice the truth of being an honest person. You must first resolve the problem of telling lies—this is most important. Firstly, in speaking, you should practice speaking what is on your mind, speaking true words, telling it like it is, and refrain from lying completely; you should not even speak words that are adulterated, and you should ensure that everything you say throughout the day is truthful and honest. In doing so, you are practicing the truth and practicing being an honest person. If you find that lies or adulterated words pour forth from you, promptly reflect on yourself, and dissect and gain awareness of the reasons why you lie and what is commanding you to lie. Then, based on God's words, dissect this underlying and essential problem. Once you gain clarity on the root cause of your lies, you will be able to rebel against this satanic disposition in your speech and actions. You will no longer resort to lies when faced with similar situations, and you will be able to speak according to the facts and

no longer engage in deceptive speech. In this way, your spirit will be freed and liberated and you will be able to live before God. If you are able to live according to God's words, you are living in the light. However, if you constantly engage in deceit, plotting and scheming, always hiding like a thief in dark corners, and conducting your affairs secretly, then you will not dare to live before God. Because you have secret motives, always want to trick others to achieve your own goals, and harbor too many shameful and unspeakable things in your heart, you constantly try to hide and conceal them, to package them up and disguise them, but you cannot conceal these things forever. Sooner or later, they will come to light. A person who has secret motives is unable to live in the light. If they do not practice self-reflection, dissecting themselves and laying themselves bare, they will be unable to break free from the constraint and bondage of their corrupt dispositions. They will remain trapped in a life of sin, unable to extricate themselves. Ultimately, in any situation, you must not lie. If you know that lying is wrong and does not accord with the truth, yet you insist on lying and tricking others, even making things up to conceal the facts and the reality of the situation in order to misguide people, then you are intentionally engaging in wrongdoing. Such a person cannot attain salvation from God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Path of Resolving a Corrupt Disposition

Related Movie Extracts

How to Resolve a Problem With Lying and Cheating?

Related Experiential Testimonies

How I Remedied My Lying

The Pain of Telling Lies

The Word Conquers All Lies

17. How to resolve the problem of faking and pretending

Words of Almighty God of the Last Days

Corrupt human beings are good at disguising themselves. No matter what they do or what corruption they reveal, they always have to disguise themselves. If something goes wrong or they do something wrong, they want to put the blame on others. They want credit for good things to go to themselves, and blame for bad things to go to others. Is there not a lot of disguising like this in real life? There is too much. Making mistakes or disguising oneself: which of these relates to disposition? Disguising is a matter of disposition, it involves an arrogant disposition, wickedness, and deceitfulness; it is especially loathed by God. In fact, when you disguise yourself, everyone understands what is happening, but you think others do not see it, and you try your best to argue and justify yourself in an effort to save face and make everyone think you did nothing wrong. Is this not stupid? What do others think about this? How do they feel? Sick and loathing. If, having made a mistake, you can treat it correctly, and can allow everyone else to talk about it, permitting their commentary and discernment about it, and you can open up about it and dissect it, what will everyone's opinion of you be? They will say you are an honest person, for your heart is open to God. Through your actions and behavior, they will be able to see your heart. But if you try to disguise yourself and deceive everyone, people will think little of you, and say you are a fool and an unwise person. If you do not try to put on a pretense or justify yourself, if you can admit your mistakes, everyone will say you are honest and wise. And what makes you wise? Everyone makes mistakes. Everyone has faults and flaws. And actually, everyone has the same corrupt disposition. Do not think yourself

more noble, perfect, and kind than others; that is being utterly unreasonable. Once people's corrupt dispositions and the essence and true face of their corruption are clear to you, you will not try to cover up your own mistakes, nor will you hold other people's mistakes against them—you will be able to face both correctly. Only then will you become insightful and not do foolish things, which will make you wise. Those who are not wise are foolish people, and they always dwell on their minor mistakes while sneaking around behind the scenes. It is disgusting to witness. In fact, what you are doing is immediately obvious to other people, yet you are still blatantly putting on a show. To others, it has the appearance of a clownish performance. Is this not foolish? It really is. Foolish people do not have any wisdom. No matter how many sermons they hear, they still do not understand the truth or see anything for what it really is. They never get off their high horse, thinking they are different from everyone else and more respectable; this is arrogance and self-righteousness, this is foolishness. Fools do not have spiritual understanding, do they? The matters in which you are foolish and unwise are the matters in which you have no spiritual understanding, and cannot easily understand the truth. This is the reality of the matter.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Principles That Should Guide One's Conduct

What kind of disposition is it when people always put up a front, always whitewash themselves, always put on airs so that others think highly of them, and cannot see their faults or shortcomings, when they always try to present their best side to people? This is arrogance, fakery, hypocrisy, it is the disposition of Satan, it is something wicked. Take members of the satanic regime: No matter how much they fight, feud, or kill in the dark, no one is allowed to report or expose them. They are afraid that people will see

their demonic face, and they do everything they can to cover it up. In public, they do their utmost to whitewash themselves, saying how much they love the people, how great, glorious and infallible they are. This is the nature of Satan. The most prominent feature of Satan's nature is trickery and deception. And what is the aim of this trickery and deception? To hoodwink people, to stop them from seeing its essence and true colors, and thus achieve the aim of prolonging its rule. Ordinary people may lack such power and status, but they, too, wish to make others hold a favorable view of them, and for people to have a high estimation of them, and elevate them to a high status in their hearts. This is a corrupt disposition, and if people do not understand the truth, they are incapable of recognizing this. Corrupt dispositions are the hardest of all to recognize: Recognizing your own faults and shortcomings is easy, but recognizing your own corrupt disposition is not. People who do not know themselves never talk about their corrupt states—they always think that they are okay. And without realizing it, they start to show off: "Through all my years of faith, I have undergone so much persecution and suffered so much hardship. Do you know how I overcame it all?" Is this an arrogant disposition? What is the motivation behind putting themselves on display? (To make people think highly of them.) What is their motive in making people think highly of them? (To be given status in such people's minds.) When you are given status in the mind of someone else, then when they are in your company, they are deferential toward you, and especially polite when they talk to you. They always look up to you, they always let you go first in all things, they give way to you, and they flatter and obey you. In all things, they seek you out and let you make decisions. And you get a sense of enjoyment from this—you feel that you are stronger and better than anyone else. Everyone likes this feeling. This is the feeling of having status in someone's heart; people wish to

indulge in this. This is why people vie for status, and all wish to be given status in others' hearts, to be esteemed and worshiped by others. If they could not derive such enjoyment from it, they would not pursue status. For example, if you do not have status in someone's mind, they would engage with you on an equal footing, treating you as an equal. They would contradict you when necessary, they would not be courteous or respectful toward you, and might even leave before you have finished speaking. Would you feel put out? You do not like it when people treat you like this; you like it when they flatter you, look up to you, and worship you at every moment. You like it when you are the center of everything, everything revolves around you, and everyone listens to you, looks up to you, and submits to your direction. Is this not a desire to reign as a king, to have power? Your words and actions are driven by the pursuit and acquisition of status, and you contend, grasp, and compete with others for it. Your goal is to seize a position, and have God's chosen people listen to you, support you, and worship you. Once you have taken hold of that position, you have then acquired power and can enjoy the benefits of status, admiration from others, and all other advantages that come with that position. People are always disguising themselves, showing off in front of others, putting on appearances, putting up a front, and embellishing themselves to make others think they are perfect. Their aim in this is to gain status, so they can enjoy the benefits of status. If you don't believe this, think it over carefully: Why do you always want to make people think highly of you? You want to make them worship you and look up to you, so you can eventually take power and enjoy the benefits of status. The status that you so desperately seek will bring you many benefits, and these benefits are precisely what others envy and desire. When people get a taste of the many benefits status confers, it intoxicates them, and they indulge in that luxurious life. People

think only this is a life that has not been squandered. Corrupted humanity delights in indulging in these things. Therefore, once a person attains a certain position and begins to enjoy the various benefits it brings, they will relentlessly lust after these sinful pleasures, even to the point of never letting them go. In essence, the pursuit of fame and status is driven by the desire to bask in the advantages that come with a certain position, to reign as a king, to exert control over God's chosen people, to have dominion over everything, and to establish an independent kingdom where they can luxuriate in the benefits of their status and indulge in sinful pleasures. Satan uses methods of all kinds to deceive people, dupe them, and play them for fools, giving them false impressions. It even uses intimidation and threats to make people admire and fear it, with the ultimate goal of making them submit to it and worship it. This is what pleases Satan; this is also its goal in competing with God to win people over. So, when you fight for status and reputation among other people, what are you fighting for? Is it really for renown? No. You are actually fighting for the benefits that renown brings you. If you always want to enjoy those benefits, then you will have to fight for them. But if you do not value those benefits and say, "It doesn't matter how people treat me. I am just an ordinary person. I am not worthy of such good treatment, nor do I desire to worship a person. God is the only One I should truly worship and fear. Only He is my God and my Lord. No matter how good someone may be, how great their abilities, how vast their talent, or how magnificent or perfect their image, they are not the object of my reverence because they are not the truth. They are not the Creator; they are not the Savior, and they cannot orchestrate or reign sovereign over man's destiny. They are not the object of my worship. No human person deserves my worship," is this not in accordance with the truth? Conversely, if you do not worship others, how should you treat them if they begin to worship

you? You must find a way to stop them from doing so, and help them break free from such a mentality. You must find a way to show them your true face, and let them see your ugliness and true nature. The key is to make people understand that no matter how good your caliber is, how highly you are educated, how knowledgeable you are, or how intelligent, you are still just an ordinary person. You are not an object of admiration or worship for anyone. First and foremost, you must stand firm in your position, and not withdraw after making mistakes or embarrassing yourself. If, after making mistakes or embarrassing yourself, you not only fail to acknowledge it, but also use deception to conceal or sugarcoat it, then you compound your error and make yourself appear even more ugly. Your ambition becomes even more apparent.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Principles That Should Guide One's Conduct

People themselves are created beings. Can created beings achieve omnipotence? Can they achieve perfection and flawlessness? Can they achieve proficiency in everything, come to understand everything, see through everything, and be capable of everything? They cannot. However, within humans, there are corrupt dispositions, and a fatal weakness: As soon as they learn a skill or profession, people feel that they are capable, that they are people with status and worth, and that they are professionals. No matter how unexceptional they are, they all want to package themselves as some famous or exceptional individual, to turn themselves into some minor celebrity, and make people think they are perfect and flawless, without a single defect; in the eyes of others, they wish to become famous, powerful, or some great figure, and they want to become mighty, capable of anything, with nothing they cannot do. They feel that if they sought others' help, they would appear incapable, weak, and inferior, and that people

would look down on them. For this reason, they always want to keep up a front. Some people, when asked to do something, say they know how to do it, when they actually do not. Afterward, in secret, they look it up and try to learn how to do it, but after studying it for several days, they still do not understand how to do it. When asked how they are getting on with it, they say, “Soon, soon!” But in their hearts, they’re thinking, “I’m not there yet, I have no idea, I don’t know what to do! I must not let the cat out of the bag, I must continue putting on a front, I can’t let people see my shortcomings and ignorance, I can’t let them look down on me!” What problem is this? This is a living hell of trying to save face at all costs. What kind of disposition is this? Such people’s arrogance knows no bounds, they have lost all reason. They do not wish to be like everyone else, they don’t want to be ordinary people, normal people, but superhumans, exceptional individuals, or hotshots. This is such a huge problem! With regard to the weaknesses, shortcomings, ignorance, foolishness, and lack of understanding within normal humanity, they will wrap it all up, and not let other people see it, and then keep on disguising themselves. There are some who are blind to everything, yet still claim they understand in their heart. When you ask them to explain it, they cannot. After someone else has explained it, they then claim that they were about to say the same thing but were unable to voice it in time. They do everything they can to disguise themselves and try to look good. What do you say, do such people not live with their heads in the clouds? Are they not dreaming? They do not know who they themselves are, nor do they know how to live out normal humanity. They have never once acted like practical human beings. If you pass your days with your head in the clouds, muddling through, not doing anything with your feet on the ground, always living by your own imagination, then this is trouble. The path in life you choose is not right. If

you do this, then no matter how you believe in God, you will not understand the truth, nor will you be able to obtain the truth. To be honest with you, you cannot obtain the truth, because your starting point is wrong. You must learn how to walk on the ground, and how to walk steadily, one step at a time. If you can walk, then walk; do not try to learn how to run. If you can walk one step at a time, then do not try to take two steps at a time. You must conduct yourself with your feet firmly on the ground. Do not try to be superhuman, great, or lofty.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Five Conditions That Must Be Met to Embark on the Right Track of Belief in God

How are Pharisees described? They are people who are hypocritical, completely fake, and put on an act in everything they do. What act do they put on? They pretend to be good, kind, and positive. Is this what they are actually like? Absolutely not. Given that they are hypocrites, everything that is manifested and revealed in them is false; it is all pretense—it is not their true face. Where is their true face hidden? It is hidden deep within their hearts, never to be seen by others. Everything on the outside is an act, it is all fake, but they can only fool people; they cannot fool God. If people do not pursue the truth, if they do not practice and experience God's words, then they cannot truly understand the truth, and so no matter how nice-sounding their words are, these words are not the truth reality, but words and doctrines. Some people only focus on parroting words and doctrines, they ape whoever preaches the highest sermons, with the result that in just a few years their recital of words and doctrines grows ever more advanced, and they are admired and venerated by many people, after which they start to camouflage themselves, and pay great attention to what they say and do, showing themselves to be especially pious and spiritual. They use these so-called spiritual theories to camouflage themselves. This is all they talk

about wherever they go, specious things that fit with people's notions, but which lack any of the truth reality. And through preaching these things—things that are in line with people's notions and tastes—they mislead many people. To others, such people seem very devout and humble, but it is actually fake; they seem tolerant, forbearing, and loving, but it is actually a pretense; they say they love God, but it is actually an act. Others think such people holy, but it is actually fake. Where can a person who is truly holy be found? Human holiness is all fake. It is all an act, a pretense. On the outside, they appear loyal to God, but they are actually just performing for others to see. When no one is looking, they are not the slightest bit loyal, and everything they do is perfunctory. Superficially, they expend themselves for God and have given up their families and careers. But what are they doing in secret? They are conducting their own enterprise and running their own operation in the church, profiting from the church and stealing offerings secretly under the guise of working for God…. These people are the modern hypocritical Pharisees. Where do Pharisees come from? Do they emerge among the nonbelievers? No, all of them emerge among believers. Why do these people become Pharisees? Did someone make them that way? This is obviously not so. What is the reason? It is because this is what their nature essence is like, and this is due to the path they have taken. They use God's words only as a tool to preach and profit from the church. They arm their minds and mouths with God's words, they preach fake spiritual theories, and package themselves as holy, and then use this as capital to achieve the purpose of profiting from the church. They merely preach doctrines, yet have never put the truth into practice. What sort of people are those who continue to preach words and doctrines despite never having followed God's way? These are hypocritical Pharisees. Their meager, so-called good behaviors and good conduct, and what little they

have given up and expended, are accomplished entirely through the restraint and packaging of their own will. Those actions are entirely fake, and they are all pretense. In these people's hearts, there is not the slightest fear for God, nor do they have any genuine faith in God. More than that, they are disbelievers. If people do not pursue the truth, then they will walk this sort of path, and they will become Pharisees. Is that not frightful? The religious place in which the Pharisees gather becomes a marketplace. In God's eyes, this is religion; it is not the church of God, nor is it a place in which He is worshiped. Thus, if people do not pursue the truth, then no matter how many literal words and superficial doctrines about God's utterances they equip themselves with, it will be of no use.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Six Indicators of Life Growth

Antichrists are particularly adept at pretense when around other people. Just like the Pharisees, they appear on the outside to be very tolerant of people and patient, humble and good-natured—they seem so very lenient and tolerant with everyone. When handling problems, they always show how incredibly tolerant they are toward people from their position of status, and in every aspect they appear magnanimous and broad-minded, not being nitpicky with others, and showing people how great and kind they are. In reality, do antichrists actually possess these essences? They act for the good of others, are tolerant with people, and can help people in all situations, but what is their hidden motive for doing these things? Would they still do these things if they weren't trying to win people over and buy people's favor? Is this really how antichrists are behind closed doors? Are they really as they appear to be when around other people—humble and patient, tolerant of others, and helping others with love? Do they possess such an essence and such a disposition? Is this what their character is? Not at all. Everything they do is a pretense and is done to mislead people and buy people's favor

so that even more people come to have a favorable impression of them in their hearts, and so that people think of them first and seek their help when they have a problem. In order to achieve this aim, antichrists deliberately scheme to show off around others, to say and do right things. Before they speak, who knows how many times they will filter or process their words in their minds. They will deliberately scheme and rack their brains, pondering over their wording, expressions, pitch, voice, and even over the look they give people and the tone they speak with. They will ponder over who it is they're talking to, whether that person is old or young, whether that person's status is higher or lower than their own, whether that person holds them in high esteem, whether that person privately resents them, whether that person's personality is compatible with their own, what duty that person does, and what their position in the church and in the hearts of their brothers and sisters is like. They will carefully observe and attentively ponder these things, and once they've pondered them, they come up with ways to approach all kinds of people. Regardless of the ways in which antichrists treat different kinds of people, their aim is nothing more than to get people to hold them in high esteem, to get people to no longer look at them as equals but rather to look up to them, to have even more people admire and look up to them when they speak, endorse and follow them when they do things, and absolve and defend them when they make a mistake, and to have even more people fight in their corner, complain bitterly on their behalf, and take a stand to argue with and oppose God when they are revealed and rejected. When they fall from power, they're able to have so many people assist, express support for, and stick up for them, which shows that the status and power that the antichrists have deliberately schemed to cultivate in the church have taken root deeply in people's hearts, and that their "painstaking effort" has not been in vain.

Regardless of the context, no matter what duty they do, an antichrist will try and give the impression that they aren't weak, that they are always strong, full of faith, and never negative, so that people never see their real stature or real attitude toward God. In fact, in the depths of their heart, do they really believe there is nothing they cannot do? Do they genuinely believe that they are without weakness, negativity, or revelations of corruption? Absolutely not. They are good at putting on an act, adept at hiding things. They like showing people their strong and splendid side; they don't want them to see the side of them that is weak and true. Their purpose is obvious: It is, quite simply, to keep face, to protect the place they have in people's hearts. They think that if they open up before others about their own negativity and weakness, if they reveal the side of them that is rebellious and corrupt, this will be grievous damage to their status and reputation—more trouble than it's worth. So they would rather die than admit to having times when they are weak, rebellious, and negative. And if a day does come when everyone sees the side of them that is weak and rebellious, when they see that they are corrupt, and have not changed at all, they will still keep putting on an act. They think that if they admit to having a corrupt disposition, to being an ordinary person, someone who is insignificant, then they will lose their place in people's hearts, will lose everyone's worship and adoration, and thus will have utterly failed. And so, whatever happens, they will not open up to people; whatever happens, they will not give their power and status to anyone else; instead, they try as hard as they can to compete, and will never give up. Whenever they encounter an issue, they take the initiative to step into the limelight and show and display themselves. The moment a problem occurs and consequences arise, they rush off and hide or try to put the responsibility onto someone else. If they

encounter an issue they understand, they immediately show off what they can and grasp the opportunity to let others know them, so that people can see they have gifts and special skills and can think highly of them and worship them. If something major should occur, and someone asks them for their understanding of the event, they are reticent to reveal their views, instead letting others speak first. Their reticence has its reasons: Either it is not that they have no view, but they are afraid that their view is wrong, that if they say it aloud, others will rebut it, making them feel ashamed, and that is why they do not say it; or they do not have a view, and, unable to perceive the matter clearly, they do not dare speak arbitrarily, for fear of people laughing at their mistake—so silence is their only choice. In short, they do not readily speak up to express their views because they are afraid of revealing themselves for what they are, of letting people see that they are impoverished and pathetic, thus affecting the image others have of them. So, after everyone else has finished fellowshipping their views, thoughts, and knowledge, they seize upon some loftier, more tenable claims, which they trot out as their own views and understanding. They summarize them and fellowship them to everyone, thereby gaining high status in the hearts of others. Antichrists are extremely crafty: When the time comes to express a point of view, they never open up and show others their true state, or let people know what they really think, what their caliber is like, what their humanity is like, what their powers of understanding are like, and whether they have true knowledge of the truth. And so, at the same time as bragging and pretending to be spiritual, and a perfect person, they do their utmost to cover up their true face and real stature. They never reveal their weaknesses to the brothers and sisters, nor do they ever try to know their own deficiencies and shortcomings; instead, they do their utmost to cover them up. People ask them, “You’ve believed in God for so many years, have you

ever had any doubts about God?" They reply, "No." They are asked, "Have you ever regretted forsaking everything in expenditure for God?" They reply, "No." "When you were ill, did you feel upset and did you miss home?" And they reply, "Never." So you see, antichrists portray themselves as staunch, strong-willed, and able to forsake and suffer, as someone who is simply flawless and without any faults or problems. If someone points out their corruption and shortcomings, treats them equally, as a normal brother or sister, and opens up and fellowships with them, how do they treat the matter? They do their utmost to vindicate and justify themselves, to prove they are correct, and ultimately to make people see that they have no problems, and that they are a perfect, spiritual person. Is it not all imposture? Any who think themselves flawless and holy are all imposters.

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part Ten)

When they have some kind of skill, antichrists think themselves to be remarkable, they make themselves out to be mysterious, and they show themselves off and testify to themselves, making others esteem and worship them. When people of this sort have a bit of a strength or a gift, it makes them think that they are better than others, and aspire to lead them. When other people come to them for answers, antichrists lecture them from on high, and if those people still don't understand afterward, they simply attribute it to them being poor of caliber, though in actuality, it is the antichrists themselves who haven't provided a clear explanation. For instance, upon seeing that someone is unable to repair a faulty machine, an antichrist will say: "How can you still not know how to do this? Haven't I already told you how to do it? I explained it so clearly, yet you're still not getting it. You truly are of poor caliber. You fail to learn every time I teach you how to do this." Yet when that person asks them to fix the machine, they will look at it for the longest time and also not know how to repair it,

and they will even hide the fact that they don't know how to fix it from that person. After sending that person away, the antichrist will secretly do research and try to figure out how to repair the machine, but they still won't be able to fix it. They will end up taking the machine apart, making a complete mess, and being unable to put it back together again. Then, afraid of this being seen by the others, they will hide the pieces. Is it shameful to not know how to do some things? Is there anyone who can do everything? There's nothing shameful in not knowing how to do some things. Do not forget that you are just an ordinary person. No one esteems you or worships you. An ordinary person is just that: an ordinary person. If you do not know how to do something, just say you do not know how to do it. Why would you try to disguise yourself? People will feel disgusted with you if you're always disguising yourself. Sooner or later, you'll give yourself away, and at that time, you'll lose your dignity and your integrity. This is the disposition of an antichrist—they always think of themselves as jacks-of-all-trades, as someone who can do everything, who is capable and competent in all things. Won't this get them into trouble? What would they do if they had an honest attitude? They would say: "I'm not proficient in this technical skill; I just have a little bit of experience. I've applied all that I know, but I do not understand these new problems we're encountering. Therefore, we must learn some professional knowledge if we wish to do our duty well. Mastering professional knowledge will allow us to do our duty effectively. God entrusted this duty to us, so we have a responsibility to do it well. We should go and learn this professional knowledge based on an attitude of taking responsibility for our duty." This is practicing the truth. A person with the disposition of an antichrist would not do this. If a person has a bit of reason, they will say: "I only know this much. You do not need to esteem me, and I do not need to put on airs—won't that make things

easier? It's miserable to always be disguising ourselves. If there's something we don't know, we can learn it together and then work harmoniously to do our duty well. We must have a responsible attitude." Upon seeing this, people would think, "This person is better than us; when a problem befalls them, they don't blindly force themselves beyond their limits, nor do they pass it on to others, or shirk responsibility. Rather, they take it on themselves and approach it with a serious and responsible attitude. This is a good person who is serious and responsible toward their work and duty. They are trustworthy. God's house was right to have entrusted them with this important task. God truly scrutinizes the depths of people's hearts!" By doing their duty in this way, they would improve their skills and gain everyone's approval. How does this approval come about? Firstly, they are approaching their duty with a serious and responsible attitude; secondly, they are able to be an honest person, and they have a practical and studious attitude; thirdly, it can't be ruled out that they have the guidance and enlightenment of the Holy Spirit. Such a person has God's blessing; this is what someone with conscience and reason can achieve. Although they have corrupt dispositions, deficiencies, and shortcomings, and they do not know how to do many things, they are still on the right path of practice. They don't disguise themselves or deceive; they have a serious and responsible attitude toward their duty, and a longing and pious attitude toward the truth. Antichrists will never be able to do these things because their way of thinking will always be different from those who love and pursue the truth. Why do they think differently? Because Satan's nature lies within them; they live by the disposition of Satan in order to achieve their goal of assuming power. They always seek to use various means to engage in schemes and tricks, misleading people by hook or by crook into worshiping and following them. Therefore, in order to pull the wool over

people's eyes, they find all kinds of ways to disguise themselves, trick, lie, and deceive, to make others believe that they are right about everything, that they are capable at everything, and that they can do anything; that they are smarter than others, that they are wiser than others, that they understand more than others; that they're better at everything than others, and that they are above others in every respect—even that they are the best of the best in any group. They have such a need; this is the disposition of antichrists. Thus, they learn to pretend to be something they are not, producing each of these various practices and manifestations.

—The Word, Vol. 4. Exposing Antichrists. Item Eight: They Would Have Others Submit Only to Them, Not the Truth or God (Part Three)

All corrupted humans suffer from a common problem: When they have no status, they do not put on airs when interacting or speaking with anyone, nor do they adopt a certain style or tone in their speech; they are simply ordinary and normal, and do not need to package themselves. They do not feel any psychological pressure, and can fellowship openly and from the heart. They are approachable and are easy to interact with; others feel that they are very good people. As soon as they attain status, they become high and mighty, they ignore ordinary people, nobody can approach them; they feel that they have a sort of nobility, and that they and ordinary people are cut from different cloths. They look down on ordinary people, put on airs when they speak, and stop fellowshipping openly with others. Why do they no longer fellowship openly? They feel that they now have status, and are leaders. They think that leaders must have a certain image, be a bit loftier than ordinary people, have more stature and are better able to assume responsibility; they believe that compared to ordinary people, leaders must have more patience, be able to suffer and expend more, and be able to withstand any temptation from Satan. Even if their parents or other family

members die, they feel they must have the self-control to not cry, or that they must cry in secret at the very least, out of sight of others, so that no one can see any of their shortcomings, defects, or weaknesses. They even feel that leaders cannot let anyone know if they have become negative; instead, they must hide all such things. They believe this is how one with status should act. When they repress themselves to this extent, has status not become their God, their Lord? And this being so, do they still possess normal humanity? When they have these ideas—when they put themselves in this box, and put on this kind of act—have they not become enamored with status? Whenever another is stronger and better than them, this touches their vital weakness. Can they overcome the flesh? Can they treat the other person as is proper? Certainly not. To free yourself from status's control over you, what must you do first? You must first purge it from your intentions, your thoughts, and from your heart. How is this achieved? Before, when you were without status, you would ignore those who were not appealing to you. Now that you have status, if you see someone who is unappealing, or who has issues, you feel responsible for helping them, and so spend more time fellowshipping with them, trying to solve some of the practical problems they have. And what is the feeling in your heart when you do such things? It is a feeling of joy and peace. So, too, should you confide in people and more often open up to them when you find yourself in difficulty or experience failure, fellowshipping your problems and weaknesses, how you rebelled against God, and how you then emerged from this, and were able to satisfy God's intentions. And what is the effect of confiding in them in this way? It is, without doubt, positive. No one will look down on you—and they may well envy your ability to go through these experiences. Some people always think that when people have status, they should act more like officials and speak in a certain way so as to be

taken seriously and respected. Is this way of thinking correct? If you are able to realize that this way of thinking is wrong, then you should pray to God and rebel against fleshly things. Do not put on airs, and do not walk the path of hypocrisy. As soon as you have such a thought, you should address it by seeking the truth. If you do not seek the truth, this thought, this viewpoint, will take form and become rooted in your heart. As a result, it will come to dominate you and you will disguise yourself and craft your image to such an extent that no one will be able to see you through it or understand your thoughts. You will talk to others as through a mask that hides your true heart from them. You must learn to let others see your heart, and learn to open your heart to others and become close to them. You must rebel against the wants of the flesh and conduct yourself according to God's requirements. In this way, your heart will know peace and happiness. Whatever events befall you, first reflect on what problems exist in your own ideology. If you still wish to construct an image for yourself and disguise yourself, you should immediately pray to God: "Oh God! I again want to put on a disguise. I am once again deceptively scheming. What a true devil I am! I must truly be detestable to You! I am now completely disgusted by myself. I beseech You to rebuke, discipline, and punish me." You must pray, bring your attitude out into the open, and rely on God to expose it, dissect it, and restrict it. If you thus dissect and restrict it, your actions will produce no problems because your corrupt disposition is thwarted and does not reveal itself. At this time, what emotions are in your heart? At the very least, you will feel some release. Your heart will be joyful and at peace. Your pain will be lessened, and you will not suffer from refinement. In the worst case, there will be times when you momentarily feel a bit lost and think to yourself, "I am a leader, a person of status and standing, how can I be just like ordinary people? How can I converse with ordinary people in a

heartfelt, genuine, and open way? This would be such a lowering of myself!" As you see, this is a bit troublesome. Man's corrupt disposition cannot be shed entirely all at once, nor can it be completely solved in a short period of time. You thought that solving your corrupt disposition would be so simple, that it's like what people imagine it to be—that once they fellowship clearly on the truth and recognize their corrupt disposition, then they will be able to promptly cast it off. It is not so simple a thing. The process by which man practices the truth is the process of fighting against his corrupt disposition. Man's individual will, imagination, and extravagant desires are not completely resolved by rebelling against and overcoming them once and for all through prayer. Rather, they can only be finally abandoned after many repeated battles. Only when one can practice the truth will this process truly bear fruit.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Resolve the Temptations and Bondage of Status

You must seek the truth to resolve any problem that arises, no matter what it is, and by no means disguise yourself or put on a false face for others. Your shortcomings, your deficiencies, your faults, your corrupt dispositions—be completely open about them all, and fellowship about them all. Do not keep them inside. Learning how to open yourself up is the first step toward life entry, and it is the first hurdle, which is the most difficult to overcome. Once you have overcome it, entering the truth is easy. What does taking this step signify? It means that you are opening your heart and showing everything you have, good or bad, positive or negative; baring yourself for others and for God to see; hiding nothing from God, concealing nothing, disguising nothing, free of deceit and trickery, and being likewise open and honest with other people. In this way, you live in the light, and not only will God scrutinize you, but other people will also be able to see that

you act with principle and a degree of transparency. You do not need to use any methods to protect your reputation, image, and status, nor do you need to cover up or disguise your mistakes. You do not need to engage in these useless efforts. If you can let these things go, you will be very relaxed, you will live without constraints or pain, and you will live entirely in the light. Learning how to be open when you fellowship is the first step to life entry. Next, you need to learn to dissect your thoughts and actions to see which are wrong and which God does not like, and you need to reverse them immediately and rectify them. What is the purpose of rectifying them? It is to accept and take on board the truth, while getting rid of the things within you that belong to Satan and replacing them with the truth. Before, you did everything according to your deceitful disposition which is lying and deceptive; you felt that you could get nothing done without lying. Now that you understand the truth, and loathe Satan's ways of doing things, you no longer act that way, you act with a mentality of honesty, purity, and submission. If you hold nothing back, if you do not put on a front, a pretense, or cover things up, if you lay yourself bare to the brothers and sisters, do not hide your innermost ideas and thoughts, but instead allow others to see your honest attitude, then the truth will gradually take root in you, it will blossom and bear fruit, it will yield results, little-by-little. If your heart is increasingly honest, and increasingly oriented toward God, and if you know to protect the interests of God's house when you perform your duty, and your conscience is troubled when you fail to protect these interests, then this is proof that the truth has had an effect in you, and has become your life.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Some people are promoted and cultivated by the church, receiving a good chance to be trained. This is something good. It can be said they have

been elevated and graced by God. So how, then, should they do their duty? The first principle they should abide by is to understand the truth—when they do not understand the truth, they must seek the truth, and if they still don't understand after seeking on their own, they can find someone who does understand the truth to fellowship and seek with, which will make solving the problem faster and more timely. If you focus only on spending more time reading God's words by yourself, and on spending more time pondering these words, in order to achieve understanding of the truth and solve the problem, this is too slow; as the saying goes, "Distant water won't slake an urgent thirst." If, when it comes to the truth, you wish to make quick progress, then you must learn how to work in harmony with others, and to ask more questions and seek more. Only then will your life grow quickly, and will you be able to solve problems promptly, without any delay in either. Because you have only just been promoted and are still on probation, and do not truly understand the truth or possess the truth reality—because you still lack this stature—do not think that your promotion means you possess the truth reality; this is not the case. It is merely because you have a sense of burden toward the work and possess the caliber of a leader that you are selected for promotion and cultivation. You should have this reason. If, after being promoted and becoming a leader or worker, you start to assert your status, and believe that you are someone who pursues the truth and that you possess the truth reality—and if, regardless of what problems the brothers and sisters have, you pretend that you understand, and that you are spiritual—then this is a foolish way to be, and it is the same way as the hypocritical Pharisees. You must speak and act truthfully. When you don't understand, you can ask others or seek fellowship from the Above—there is nothing shameful about any of this. Even if you don't ask, the Above will still know your true stature, and will know that the truth

reality is absent in you. Seeking and fellowshipping are what you ought to be doing; this is the reason that should be found in normal humanity, and the principle that should be adhered to by leaders and workers. It is not something to be embarrassed about. If you think that once you are a leader it is embarrassing to not understand the principles, or to constantly be asking other people or the Above questions, and you're afraid that others will look down on you, and then you put on an act as a result, pretending that you understand everything, that you know everything, that you have work capability, that you can do any church work, and do not need anyone to remind you or fellowship with you, or anyone to provide for you or support you, then this is dangerous, and this is too arrogant and self-righteous, too lacking in reason. You don't even know your own measure—does this not make you a muddle-headed person? Such people do not actually meet the criteria for being promoted and cultivated by the house of God, and sooner or later they will be dismissed or eliminated. And so, every leader or worker that has just been promoted should be clear that they do not have the truth reality, they should have this self-awareness. You are now a leader or worker not because you were appointed by God, but because you were promoted to be one by other leaders and workers, or were elected by God's chosen people; this does not mean that you have the truth reality and true stature. When you understand this, you will have a little reason, which is the reason that leaders and workers must possess. … You are in the training and cultivation period, and you have a corrupt disposition, and you do not understand the truth at all. Tell Me, does God know about these things? (Yes.) So wouldn't you look foolish if you pretended? Do you want to be foolish people? (No, we don't.) If you don't want to be foolish people, what kind of people should you be? Be people with reason, people who can humbly seek the truth and can accept the truth. Don't pretend, don't be

hypocritical Pharisees. What you know is just some professional knowledge, it is not the truth principles. You must find a way to appropriately leverage your professional strengths and put your acquired knowledge and learning to use on the basis of understanding the truth principles. Is this not a principle? Is this not a path of practice? Once you learn to do this, you will have a path to follow and you will be able to enter into the truth reality. Whatever you do, don't be stubborn, and don't pretend. Being stubborn and pretending is not a rational way of doing things. Rather, it is the most foolish way of doing things. People who live by their corrupt dispositions are the most foolish people. Only those who seek the truth and handle matters according to the truth principles are the smartest people.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (5)

Standing in the proper place of a created being and being an ordinary person: Is this easy to do? (It is not easy.) Wherein is the difficulty? It is this: People always feel that their heads are topped with many halos and titles. They also give themselves the identity and status of great figures and supermen and engage in all those pretended and false practices and outward shows. If you don't let go of these things, if your words and deeds are always constrained and controlled by these things, then you will find it difficult to enter into the reality of God's word. It will be hard to stop fretting for solutions for things you don't understand and bring such matters before God more often and offer to Him a sincere heart. You won't be able to do this. It is exactly because your status, your titles, your identity, and all such things are false and untrue, because they go against and contradict God's words, that these things bind you up so that you cannot come before God. What do these things bring to you? They make you good at disguising

yourself, pretending to understand, pretending to be smart, pretending to be a great figure, pretending to be a celebrity, pretending to be capable, pretending to be wise, and even pretending to know everything, be capable of everything, and be able to do everything. This makes it so others will worship and admire you. They will come to you with all their problems, relying on you and looking up to you. Thus, it is as if you put yourself on a fire to roast. Tell Me, does it feel good to roast on the fire? (No.) You don't understand, but you dare not say that you don't understand. You can't see through, but you don't dare to say you can't see through. You obviously made a mistake, but you dare not admit it. Your heart is in anguish, but you dare not say, "This time it's really my fault, I owe a debt to God and to my brothers and sisters. I have caused such a great loss to the house of God, but I don't have the courage to stand before everyone and admit it." Why do you dare not speak? You believe, "I need to live up to the reputation and halo my brothers and sisters have given me, I can't betray the high regard and trust they have for me, much less the eager expectations that they have held for me over so many years. Therefore, I have to keep pretending." What is such a disguise like? You have successfully made yourself into a great figure and a superman. Brothers and sisters want to come to you to inquire, consult, and even beseech your counsel about whatever problems they face. It seems that they cannot even live without you. But isn't your heart in anguish? Of course, some people don't feel this anguish. An antichrist doesn't feel this anguish. Instead, they delight in it, thinking that their status is above all else. An average, normal person, however, feels anguish when they are roasted on the fire. They feel that they are nothing at all, just like an ordinary person. They do not believe that they are stronger than others. They not only think that they cannot accomplish any practical work, but that they will also delay the work of the church and delay God's

chosen people, so they will take the blame and resign. This is someone with reason. Is this problem easy to solve? It is easy for people with reason to solve this problem, but difficult for those who lack reason. If, once you obtain status, you shamelessly enjoy the benefits of status with the result that you are revealed and eliminated for your failure to do real work, you have brought this upon yourself and deserve what you get! You do not merit even one bit of pity or compassion. Why do I say this? It's because you insist on standing in a high place. You put yourself on the fire to roast. Your wound is self-inflicted. If you don't want to sit on the fire and roast, you should give up all these titles and halos and tell your brothers and sisters the true states and thoughts in your heart. In this way, the brothers and sisters can treat you correctly and you don't have to put on a disguise. Now that you have opened up and shed light on your true state, doesn't your heart feel more at ease, more relaxed? Why walk with such a heavy burden on your back? If you give out your true state, will the brothers and sisters really look down on you? Will they really abandon you? Absolutely not. On the contrary, the brothers and sisters will approve of you and admire you for daring to speak your heart. They will say that you are an honest person. This will not hinder your work in the church, nor have the slightest negative effect on it. If the brothers and sisters really see that you have difficulties, they will voluntarily help you and work with you. What do you say? Isn't this how it would be? (Yes.) To always put on a disguise so that others will look up to you is the stupidest thing. The best approach is to be an ordinary person with a regular heart, be able to open up to God's chosen people in a pure and simple manner, and often engage in heartfelt talks. Never accept it when people look up to you, admire you, give you excessive praise, or speak flattering words. These things should all be rejected. For example, some people may say: "Aren't you a university professor? Since you are so

knowledgeable, you must have a great understanding of the truth." Say to them: "What kind of university professor am I? No amount of knowledge can take the place of the truth. This knowledge has caused me great suffering. It is completely useless. Don't think highly of me, I'm just an ordinary person." Of course, some people have a hard time letting go of their status. They do want to be ordinary, everyday people and stand in the proper place of a created being. They do not want to suffer so, but they can't help themselves. They always see themselves as superior people and can't step down from their lofty perch. This is problematic. They like it when people revolve around them, gazing at them with admiring eyes. They like that people go to them with all their problems, rely on them, listen to them, and look up to them. They like that people believe that they are superior people who are experts in all things, that they are omniscient so that there is nothing they don't understand, and they even think that it would be so good and wonderful if people were to regard them as overcomers. This is beyond all remedy. Some people accept the compliments and crowns bestowed by others and play the part of the superman and great figure for a time. But they feel uncomfortable and suffer anguish. What should they do? Whoever wants to flatter you is actually putting you on the fire to roast, and you should stay away from them. Or else, find an opportunity to reveal to them the truth of your corruption, speak to them about your true state, and expose your flaws and failings. In this way, they will not worship or look up to you. Is this easy to do? In fact, it is easy to do. If you really can't do this, it proves that you are too arrogant and conceited. You really regard yourself as a superman, a great figure, and you don't at all hate and abhor this kind of disposition in your heart. This being so, you can but wait for the stumble that disgraces you in the eyes of others. If you are someone who truly has reason, you will

abhor and feel disgusted by the corrupt disposition that always wants to play the superman and great figure. At the very least, you must have this feeling. Only then can you hate yourself and rebel against the flesh. How should you practice to be an everyday person, an ordinary person, a normal person? First, you should deny and let go of those things you hold on to that you think are so good and valuable, as well as those superficial, pretty words with which others admire and praise you. If, in your heart, you are clear about what kind of person you are, what your essence is, what your failings are, and what corruption you reveal, you should openly fellowship this with other people, so that they can see what your true state is, what your thoughts and opinions are, so that they know what knowledge you have of such things. Whatever you do, don't pretend or put up a front, don't hide your own corruption and failings from others, so that no one knows about them. This kind of false behavior is an obstacle in your heart, and it is also a corrupt disposition and can stop people from repenting and changing. You must pray to God, and hold up for reflection and dissection the false things, like the praise others give to you, the glory they shower you with, and the crowns they bestow on you. You must see the harm these things do to you. In so doing, you will know your own measure, you will attain self-knowledge, and will no longer see yourself as a superman, or some great figure. Once you have such self-awareness, it becomes easy for you to accept the truth, to accept God's words and what God asks of man into your heart, to accept the Creator's salvation of you, to steadfastly be an ordinary person, someone who is honest and reliable, and to establish a normal relationship between yourself—a created being, and God—the Creator. This is precisely what God asks of people, and it is something that is wholly attainable to them. God only allows ordinary, normal people to come before Him. He does not accept worship from those feigned and false celebrities,

great figures, and supermen. When you let go of these false halos, admit that you are an ordinary, normal person, and come to God to seek the truth and pray to Him, the heart that you have for Him will be much more genuine, and you will feel much more at ease. At such time, you will feel that you need God to support and help you, and you will be able to come before God more often to seek and pray to Him. Tell Me, do you think it is easier to be a great figure, a superman, or an ordinary person? (An ordinary person.) In theory, it is easy to be an ordinary person, but hard to be a great figure or superman, which always causes anguish. However, when people make their own choices and put this into practice, they cannot help but want to be a superman or great figure. They cannot help themselves. This is caused by their nature essence. Thus, man requires God's salvation. In the future, when someone asks you, "How can one stop trying to be a superman and great figure?" will you be able to answer this question? All you need to do is practice the method I laid out. Be an ordinary person, don't disguise yourself, pray to God, and learn to open yourself up in a simple way and speak with others from the heart. Such practice will naturally bear fruit. Gradually, you will learn to be a normal person, you will no longer be tired of life, no longer be in anguish, and no longer be in pain. All people are ordinary people. There is no difference between them, except that their personal gifts are different and they can vary somewhat in caliber. If not for God's salvation and protection, they would all do evil and suffer the punishment. If you can admit that you are an ordinary person, if you can step out from within man's imaginings and empty illusions and seek to be an honest person and do honest deeds, if you can conscientiously submit to God, then you will have no problems and you will fully live out a human likeness. It's as simple as that, so why is there no path? What I have now said is very simple. In fact, that's exactly the way it is. Those who love the

truth can completely accept it, and they will also say, “Actually, God does not require too much of man. His requirements can all be met with human conscience and reason. It is not difficult for a person to perform their duty well. If a person acts from the heart and has the will and desire to put this into practice, it is easy to achieve.” But some people cannot achieve this. For those who always have ambitions and desires, who always want to be supermen and great figures, although they want to be ordinary people, it is not easy for them. They always feel that they are superior and better than others, so their whole heart and mind are consumed with the desire to be a superman or great figure. Not only are they unwilling to be ordinary people and keep to their status as created beings, but they vow that they will never give up on their pursuit to be supermen and great figures. This is beyond remedy.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Treasuring God’s Words Is the Foundation of Belief in God

Related Experiential Testimonies

Pretending to Understand Did Me In

The Path to an Honest Appearance

18. How to resolve the problem of a deceitful disposition

Words of Almighty God of the Last Days

I take pleasure in those who are not suspicious of others, and I like those who readily accept the truth; toward these two kinds of people I show great care, for in My eyes they are honest people. If you are deceitful, then you will be guarded and suspicious toward all people and matters, and thus your faith in Me will be built upon a foundation of suspicion. I could never acknowledge such faith. Lacking true faith, you are even more devoid of true love. And if you are liable to doubt God and speculate about Him at will, then you are, without question, the most deceitful of all people. You speculate whether God can be like man: unpardonably sinful, of petty character, devoid of fairness and reason, lacking a sense of justice, given to vicious tactics, treacherous and cunning, pleased by evil and darkness, and so on. Is not the reason that people have such thoughts because they lack the slightest knowledge of God? Such faith is nothing short of sin! There are even some who believe that the ones who please Me are precisely those who flatter and bootlick, and that those lacking in such skills will be unwelcome in the house of God and will lose their place there. Is this the only knowledge you have acquired after all these years? Is this what you have gained? And your knowledge of Me does not stop at these misunderstandings; even worse is your blasphemy against God's Spirit and vilification of Heaven. This is why I say that such faith as yours will only cause you to stray further from Me and be in greater opposition against Me. Throughout many years of work, you have seen many truths, but do you know what My ears have heard? How many among you are willing to accept the truth? You all believe you are willing to pay the price for the

truth, but how many of you have truly suffered for the truth? There is nothing but unrighteousness in your hearts, which makes you think that everyone, no matter who they are, is equally deceitful and crooked—to the point that you even believe that God incarnate could, like a normal person, be without a kind heart or benevolent love. More than that, you believe that a noble character and a merciful, benevolent nature exist only within the God in heaven. You believe that such a saint does not exist, that only darkness and evil reign on earth, while God is something with which people entrust their longing for the good and beautiful, a legendary figure fabricated by them. In your minds, the God in heaven is very upstanding, righteous, and great, worthy of worship and admiration; this God on earth, meanwhile, is but a substitute, and an instrument, of the God in heaven. You believe this God could not be the equal of the God in heaven, much less be mentioned in the same breath as Him. When it comes to the greatness and honor of God, they belong to the glory of the God in heaven, but when it comes to the nature and the corruption of man, they are attributes in which the God on earth has a part. The God in heaven is eternally lofty, while the God on earth is forever insignificant, weak, and incompetent. The God in heaven is not given to fleshly feelings, only righteousness, while the God on earth only has selfish motives and is without any fairness or reason. The God in heaven has not the slightest crookedness and is forever faithful, while the God on earth always has a dishonest side. The God in heaven loves man dearly, while the God on earth shows man inadequate care, even neglecting him entirely. This fallacious knowledge has long been kept within your hearts and may also be perpetuated in the future. You regard all deeds of Christ from the standpoint of the unrighteous and evaluate all His work, as well as His identity and essence, from the perspective of the evil. You have made a grave mistake and done that which has never been done

by those coming before you. That is, you serve only the lofty God in heaven with a crown upon His head, and never attend to the God whom you regard as so insignificant that He is invisible to you. Is this not your sin? Is this not a classic example of your offense against the disposition of God?

—The Word, Vol. 1. The Appearance and Work of God. How to Know the God on Earth

Many people would rather be condemned to hell than speak and act honestly. Little wonder that I have other treatment in store for those who are dishonest. Of course, I know full well how difficult it is for you to be honest. Because you are all so clever, so good at measuring people with your own petty yardstick, this makes My work much simpler. And since you each hug your secrets to your bosom, well then, I shall send you, one by one, into disaster to be "schooled" by fire, so that thereafter you may become dead set on your belief in My words. Ultimately, I shall wrest from your mouth the words "God is a faithful God," whereupon you shall beat upon your breast and lament, "Deceitful is the heart of man!" What will be your state of mind at this time? I imagine you will not be as triumphant as you are now. And much less will you be as "profound and abstruse" as you are now. In the presence of God, some people are all prim and proper, they take pains to be "well-behaved," yet they bare their fangs and brandish their claws in the presence of the Spirit. Would you number such people among the ranks of the honest? If you are a hypocrite, someone who is skilled in "interpersonal relations," then I say that you are definitely someone who tries to trifle with God. If your words are riddled with excuses and valueless justifications, then I say that you are someone who is loath to put the truth into practice. If you have many confidences that you are reluctant to share, if you are highly averse to laying bare your secrets—your difficulties—before others to seek the way of the light, then I say that you are someone who will not attain salvation easily, and who will not easily emerge from

the darkness. If seeking the way of the truth pleases you well, then you are someone who dwells always in the light. If you are very glad to be a service-doer in the house of God, working diligently and conscientiously in obscurity, always giving and never taking, then I say that you are a loyal saint, because you seek no reward and are simply being an honest person. If you are willing to be candid, if you are willing to expend your all, if you are able to sacrifice your life for God and stand firm in your testimony, if you are honest to the point where you know only to satisfy God and not to consider yourself or take for yourself, then I say that such people are those who are nourished in the light and who shall live forever in the kingdom. You should know whether there is true faith and true loyalty within you, whether you have a record of suffering for God, and whether you have wholly submitted to God. If you lack these, then there remains within you rebelliousness, deceitfulness, greed, and complaint. As your heart is far from honest, you have never received positive recognition from God and never lived in the light. How one's fate will work out in the end hinges upon whether they have an honest and blood-red heart, and whether they have a pure soul. If you are someone who is very dishonest, someone with a heart of malice, someone with an unclean soul, then you are sure to end up in the place where man is punished, as is written in the record of your fate. If you claim to be very honest, and yet never manage to act in accordance with the truth or to speak a word of truth, then are you still waiting for God to reward you? Do you still hope for God to regard you as the apple of His eye? Is such thinking not preposterous? You deceive God in all things; how could the house of God accommodate one such as you, whose hands are unclean?

—The Word, Vol. 1. The Appearance and Work of God. Three Admonitions

Having been corrupted by Satan, all mankind lives in a satanic disposition. Like Satan, people disguise and package themselves in every aspect, and they resort to deceit and game-playing in all matters. There is nothing in which they do not resort to deceit and game-playing. Some people even play deceitful games in activities so common as shopping. For instance, they may have bought a most fashionable outfit, but—though they really love it—they do not dare wear it in church, for fear that their brothers and sisters will talk about them and call them shallow. So, they just wear it behind the others' backs. What sort of behavior is this? It is the revelation of a deceitful and cheating disposition. Why would someone buy a fashionable outfit, but not dare to wear it in front of their brothers and sisters? In their heart, they like fashionable things, and they follow the trends of the world as nonbelievers do. They are afraid of the brothers and sisters seeing through them, seeing how shallow they are, seeing that they are not a respectable and upstanding person. In their heart, they pursue fashionable things and have trouble letting go of them, so they can only wear them at home and are afraid to let their brothers and sisters see them. If the things they like cannot see the light of day, then why can they not give them up? Is there not a satanic disposition controlling them? They constantly speak the words and doctrines, and they seem to understand the truth, yet they are unable to put the truth into practice. This is a person who lives by a satanic disposition. If someone is always fraudulent in speech and in action, if they do not let others see them for what they are, and if they always affect the image of a pious person in front of others, then what is the difference between them and a Pharisee? They want to lead the life of a whore, but also have a monument built to their chastity. They knew full well that they couldn't wear their exotic outfit in public, so why did they buy it? Was it not a waste of money? It's just because they like that sort of

thing and had their heart set on that outfit, so they felt that they had to buy it. But once they have bought it, they cannot wear it out. After a few years have passed, they regret buying it, and have a sudden realization: "How could I have been so foolish, so disgusting as to do that?" Even they are disgusted by what they did. But they cannot control their actions, because they're unable to let go of the things they like and pursue. So they adopt two-faced tactics and trickery to satisfy themselves. If they reveal a deceitful disposition in such a trifling matter, will they be able to practice the truth when it comes to something bigger? It would be impossible. Evidently, it is their nature to be deceitful, and deceitfulness is their Achilles' heel.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Most Fundamental Practice of Being an Honest Person

You always think of your own flesh and your own prospects, you always want to lessen the suffering of your flesh, to expend yourself less, to sacrifice less, to pay less of a price. You are always holding something back. This is a deceitful attitude. Some people are calculating even when it comes to expending themselves for God. They say: "I have to live comfortably in the future. What if God's work never comes to an end? I can't offer up one hundred percent of myself to Him; I don't even know when the day of God will come. I need to be calculating, to make arrangements for my family life and my future before I expend myself for God." Are there many people who think this way? What disposition is it when one is calculating and makes contingency plans for themselves? Are these people loyal to God? Are they honest people? Being calculating and making contingency plans is not of one heart with God. It is a deceitful disposition, and the people who do this are acting in deceit. The attitude with which they treat God is certainly not an honest one. Some people are

afraid that, while interacting or associating with them, their brothers and sisters will see through to their problems and say they are of small stature, or look down on them. So when they speak, they always try to give the impression that they are very zealous, that they long for God, and that they are keen to practice the truth. But inside, they are actually terribly weak and negative. They pretend to be strong so that no one can see through them. This is also deceit. In short, in anything you do, whether in life or in the performance of a duty, if you engage in falsehood and pretense or use false appearances to mislead or deceive others and make them esteem and worship you, or not look down on you, this is all deceit. Some women adore their husbands, when in fact, their husbands are demons and disbelievers. Afraid that her brothers and sisters will say her affections are too strong, such a woman will be the first to say: "My husband is a demon." But, in her heart, she says: "My husband is a good man." The former is what she says with her mouth—but that is just for the others to hear, so they think she has discernment toward her husband. What she really means is: "Don't bring this matter to light. I'll express this view first so there's no need for you to mention it. I've already exposed my husband as a demon, so that means I've let go of my affections and you won't have anything to say about it." Isn't that being deceitful? Isn't that a facade? If you do this then you are deceiving people and misleading them by putting up a front. You are playing games, playing tricks at every turn, so that what others see is your false image, not your true face. This is sinister; this is man's deceitfulness.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Most Fundamental Practice of Being an Honest Person

Some people never tell anyone the truth. They deliberate on and polish everything in their minds before they speak to people. You can't tell which of the things they say are true, and which are false. They say one thing

today and another tomorrow, they say one thing to one person, and something else to another. Everything they say contradicts itself. How can such people be believed? It's very difficult to get an accurate grasp of the facts, and you can't get a straight word out of them. What disposition is this? It is deceitfulness. Is a deceitful disposition easy to change? It's the most difficult to change. Anything that involves dispositions relates to a person's nature, and nothing is harder to change than things to do with one's nature. The saying, "A leopard can't change its spots," is absolutely true! No matter what they're talking about or doing, deceitful people always harbor their own aims and intents. If they do not have any, they will say nothing. If you try to understand what their aims and intents are, they will clam up. If they do accidentally let something true slip, they'll go to any length to think of a way to twist it around, to confound you and stop you from knowing the truth. No matter what deceitful people are doing, they will not let anyone know the whole truth about it. No matter how much time people spend with them, no one knows what's really going on in their minds. Such is the nature of deceitful people. No matter how much a deceitful person speaks, other people will never know what their intents are, what they're really thinking, or exactly what they are trying to achieve. Even their parents have a hard time knowing this. Trying to understand deceitful people is extremely difficult, nobody can figure out what is on their minds. This is how deceitful people speak and act: They never speak their minds or convey what is really going on. This is a type of disposition, is it not? When you have a deceitful disposition, it does not matter what you say or do—this disposition is always within you, controlling you, making you play games and engage in trickery, toy with people, cover up the truth, and put up a front. This is deceitfulness. What other specific behaviors do deceitful people engage in? I will give an example. Two people are talking,

and one of them is speaking about their self-knowledge; this person keeps talking about how they have improved, and tries to make the other person believe this, but they do not tell them the real facts of the matter. In this, something is being concealed, and this indicates a certain disposition—that of deceitfulness. Let us see if you can discern it. This person says, "I've experienced some things recently, and I feel that over these years my belief in God has been in vain. I haven't gained anything. I am so poor and pathetic! My behavior hasn't been too good recently, but I'm ready to repent." Yet a while after they say this, an expression of repentance is nowhere to be seen in them. What is the problem here? It is that they lie and trick others. When other people hear them say those things, they think, "This person did not pursue the truth before, but the fact that they can say such things now shows that they have truly repented. There's no doubt about it. We mustn't look at them as we used to, but in a new, better light." That is how people ponder and think after hearing those words. But is that person's current state the same as they say it is? The reality is that it is not. They have not truly repented, but their words give the illusion that they have done so, and that they have changed for the better, and that they are different from before. This is what they want to achieve with their words. By speaking in this way to trick people, what disposition are they revealing? It is deceitfulness—and it is very insidious! The fact is that they are not at all aware that they have failed in their belief in God, that they are poor and pitiful. They are borrowing spiritual words and language to trick people, to achieve their aim of making others think well of them and hold a good opinion of them. Is this not deceitfulness? It is, and when someone is too deceitful, it is not easy for them to change.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Knowledge of the Six Kinds of Corrupt Dispositions Is True Self-Knowledge

There is another sort of person that is never simple or open in how they speak. They are always hiding and concealing things, gleaning information from people at every turn and sounding them out. They always wish to know the whole truth about other people, yet they do not say what is in their own hearts. Nobody who interacts with them can ever hope to find out the whole truth about them. Such people do not want others to know their plans, and they share them with no one. What disposition is this? It is a deceitful disposition. Such people are extremely shrewd, they are unfathomable to everyone. If one possesses a deceitful disposition, they are without a doubt a deceitful person, and they are deceitful in nature essence. Does this sort of person pursue the truth in their belief in God? If they do not tell the truth in front of other people, are they capable of speaking the truth before God? Certainly not. A deceitful person never tells the truth. They may believe in God, but is theirs true belief? What sort of attitude do they have toward God? They will certainly have many doubts in their heart: "Where is God? I can't see Him. What proof is there that He is real?" "God is sovereign over everything? Really? Satan's regime is frantically oppressing and arresting those who believe in God. Why doesn't God destroy it?" "How exactly does God save people? Is His salvation real? It's not so clear." "Can a believer in God enter the kingdom of heaven or not? Without any confirmation, it's hard to say." With so many doubts about God in their heart, can they sincerely expend themselves for Him? It is impossible. They see all these people who have forsaken all they have to follow God, who are expending themselves for God and performing their duties, and they think, "I need to hold something back. I can't be as foolish as they are. If I offer everything to God, how will I live in the future? Who will look after me? I need to have a contingency plan." You can see how "astute" deceitful people are, how far ahead they think. There are some

who, when they see others in gatherings opening up about their knowledge of their corruption, offering up the things hidden within their hearts in fellowship, and truthfully saying how many times they have committed fornication, think, “You fool! Those are private things; why would you tell them to others? You couldn’t beat those things out of me!” This is how deceitful people are—they would rather die than be honest, and they tell no one the whole truth. Some people say, “I’ve transgressed and done some bad things, and I feel a little ashamed to tell people about them face-to-face. They are private things, after all, and they are shameful. But I can’t hide or conceal them from God. I should tell these things to God, nakedly and openly. I wouldn’t dare tell other people my thoughts or private matters, but I have to tell God. No matter who else I keep secrets from, I can’t keep secrets from God.” This is the attitude an honest person takes toward God. Yet deceitful people are guarded toward everyone, they do not trust anyone, and they do not speak honestly with anyone. They tell the whole truth to no one, and no one can figure them out. These are the most deceitful people of all. Everyone has a deceitful disposition; the only difference is in how severe it is. Though you may open your heart and fellowship your problems in gatherings, does that mean that you do not have a deceitful disposition? It does not, you have one as well. Why do I say this? Here is an example: You may be able to open yourself up in fellowship about things that do not touch on your pride or vanity, things that are not shameful, and things that you will not be pruned for—but if you had done something that violates the truth principles, something that everyone would loathe and be revolted by, would you be able to fellowship openly about it in gatherings? And if you had done something unspeakable, it would be even harder for you to open up and reveal the truth about it. Were someone to look into it or try to assign blame for it, you would use all means at your disposal to hide it, and

you would be terrified that this matter might be exposed. You would always be trying to cover it up and get away with it. Is this not a deceitful disposition? You may believe that if you do not say it out loud, no one will know of it, and that even God would have no way to do anything to you. That is mistaken! God scrutinizes people's innermost hearts. If you cannot perceive this, you do not know God at all. Deceitful people do not merely trick others—they even dare to try to trick God and use deceitful means to resist Him. Can such people attain God's salvation? God's disposition is righteous and holy, and deceitful people are what He loathes most. So, deceitful people are those for whom it is hardest to attain salvation. People with a deceitful nature are those who lie the most. They will even lie to God and try to trick Him, and they are obstinately unrepentant. This means that they cannot attain God's salvation. If someone only reveals a corrupt disposition every now and then, if they lie and trick people but are simple and open with God and repent to Him, then this kind of person still has hope of attaining salvation. If you are truly a person with reason, you should open yourself up to God, speak to Him from the heart, and reflect on and know yourself. You should not lie to God anymore, you should not try to trick Him at any time, and even less still should you try to hide anything from Him. The fact is that there are some things people do not need to know about. So long as you are open with God about them, that is fine. When you do things, be sure not to keep secrets from God. You can say to God all those things that are not fit to say to other people. A person who does so is smart. Though there may be some things they feel no need to open up to others about, this should not be called deceitfulness. Deceitful people are different: They believe that they should hide everything, that they cannot tell anything to other people, especially when it comes to private matters. If it will not benefit them to say something, they will not

say it, even to God. Is this not a deceitful disposition? Such a person is deceitful, indeed! If someone is so deceitful that they do not tell God the truth, and keep everything secret from God, are they even someone who believes in God? Do they have true faith in God? They are a person who doubts God, and in their heart, they do not believe Him. So, is their faith not false? They are a disbeliever, a false believer.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Knowledge of the Six Kinds of Corrupt Dispositions Is True Self-Knowledge

There are many so-called "good people" in the world who speak high-minded words—although on the surface, they do not seem to have committed any great evil, they are actually especially deceitful and slippery. They are very good at steering wherever the wind blows, speaking smoothly and slickly. They are false good people and hypocrites—they are merely pretending to be good. Those who walk the middle path are the most insidious people of all. They offend no one, they are smooth and slick, they are good at playing along in all situations, and no one can see their faults. They are like living Satans! Are there people like this among you? (Yes.) Do you not think that living this way is tiring? (Yes, it is tiring.) Then have you thought of a way to change? How do you change? Where should the breakthrough begin? (By practicing the truth.) Do not say "by practicing the truth," or "by understanding the truth," or "by entering into the truth reality." This is big talk, and it is beyond the reach of man, so these words seem empty. We must start with the details, instead. (By being an honest person.) That is a concrete practice. Be an honest person, or to go into a bit more detail: Be a simple and open person, who does not cover anything up, who does not lie, who does not mince words, and be a direct person who has a sense of justice, who can speak truthfully. People must achieve this first. Say that there is an evil person who does something that disturbs the

work of the church, and a leader comes to you to better understand the situation. You know who did it, but because you have a good relationship with that person, and you do not want to offend them, you lie and say that you do not know. The leader asks for more details, and you beat around the bush, making up an excuse to cover for the evil person. Is that not deceitful? You did not tell the leader the truth about the situation, and hid it instead. Why would you do this? Because you did not want to offend anyone. You put protecting interpersonal relationships and not offending anyone first, and you put speaking truthfully and practicing the truth last. What are you being controlled by? You are being controlled by your satanic disposition, it has sealed your mouth and prevented you from speaking truthfully—you are only able to live by your satanic disposition. What is a corrupt disposition? A corrupt disposition is a satanic disposition, and a person who lives by their corrupt disposition is a living Satan. Their speech always carries tests within it, it is always roundabout, and never direct; even if they were being beaten to death, they would not speak truthfully. This is what happens when a person's corrupt disposition becomes too severe; they completely lose their humanity and become a devil. Many of you would prefer to offend and cheat God in order to protect your relationships with others, and the status and reputation that you hold among other people. Does a person who acts in this way love the truth? Are they someone who pursues the truth? They are someone who cheats God with their eyes wide open, who has not even the slightest bit of a God-fearing heart. They dare to cheat God; their ambition and rebelliousness must be truly great! Such people usually still think that they love and fear God, and often say: "Every time I think of God, I think of how immense, how great, and how unfathomable He is! God loves mankind, His love is so real!" You may speak nice-sounding words, but you would not expose an evil person if you

saw them disturbing the work of the church. You are people pleasers, you only protect your own fame, gain, and status, instead of protecting the interests of God's house. When you know the true state of affairs, you do not speak truthfully, you beat around the bush, protecting evil people. If you were asked to speak truthfully, it would be very difficult for you. You speak so much nonsense, just to avoid telling the truth! When you speak, you go in so many circles, you expend so much thought, and live in such a tiring way, all to protect your own reputation and pride! Is God pleased by people who act this way? God detests deceitful people above all. If you want to be free of Satan's influence and achieve salvation, then you must accept the truth. You must first start by becoming an honest person. Be frank, tell the truth, do not be constrained by your feelings, cast off your pretense and trickery, and speak and handle matters with principles—this is an easy and happy way to live, and you will be able to live before God. If you always live according to satanic philosophies, and always rely on lies and trickery to get through your days, then you will be living under the power of Satan, and you will be living in darkness. If you live in Satan's world, you will only become more and more deceitful. You have believed in God for so many years, you have listened to so many sermons, but your corrupt disposition has not yet been cleansed, and now you are still living by your satanic disposition—do you not feel disgusted by this? Do you not feel ashamed? No matter how long you have believed in God, if you are still like a nonbeliever, then what is the point of you believing in God? Can you really attain salvation by believing in God like this? Your life goals have not changed, nor have your principles and methods; the only thing you have that a nonbeliever does not is the title of "believer." Although you follow God outwardly, your life disposition has not changed at all, and in the end you will not achieve salvation. Are you not getting your hopes up for

nothing? Can this kind of belief in God help you to obtain the truth and life? Absolutely not.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Practicing the Truth Can One Cast Off the Shackles of a Corrupt Disposition

To gain a foothold and survive in this society, people must learn one thing, which is to be a fence-straddler. In colloquial terms, you must be slippery and cunning. You can't just say what's on your mind. If you go ahead and say what's on your mind, that's called being stupid, it's not called being smart. Some people are loose cannons who say whatever they want. Imagine a guy who does that and ends up offending his boss. The boss then makes life difficult for him, cancels his bonus, and is always looking to pick a quarrel with him. In the end, he can't bear to stay in the job any longer. If he quits his job, he has no other means to earn a living. But if he doesn't quit, all he can do is put up with a job that he can't bear to do any longer. What's that called, when you are between a rock and a hard place? "Stuck," in a fix. His family then tells him off, saying: "You deserve to be mistreated, you should have remembered that 'Harmony is a treasure; forbearance is brilliance'! It serves you right for being a loose cannon and shooting your mouth off! We told you to be tactful and think carefully about what you say, but you didn't want to, you had to go and be direct. Did you think your boss was that easy to mess with? Did you think it was that easy to survive in society? You always reckon you are just being straightforward. Well, now you must reap the painful consequences. Let this be a lesson to you! In future, you'll do well to remember the saying 'Harmony is a treasure; forbearance is brilliance'!" Once he has been taught this lesson, he remembers it, thinking, "My parents really were right to educate me. This is an insightful bit of life experience, a real nugget of wisdom, I can't keep on ignoring it. I ignore my elders at my peril, so I'll remember it in future."

After he comes to believe in God and joins God's house, he still remembers this saying, "Harmony is a treasure; forbearance is brilliance," and so he greets his brothers and sisters whenever he sees them, and does his best to speak nice words to them. The leader says: "I've been a leader for a while, but I don't have enough work experience." So he interjects with a compliment: "You're doing a great job. If you weren't leading us, we'd feel like we had nowhere to turn." Someone else says: "I've gained an understanding of myself, and I think that I am quite deceitful." So he replies, "You aren't deceitful, you are really honest, I'm the one who's deceitful." Someone else makes a nasty remark to him, and he thinks to himself, "No need to fear nasty remarks like that, I can put up with much worse. No matter how nasty your remarks get, I'll just pretend that I didn't hear them, and I'll keep on complimenting you, and trying my best to curry favor with you, because it never hurts to compliment you." Whenever anyone asks him to give his opinion or open up during fellowship, he doesn't talk frankly, and maintains this cheerful and jolly facade in front of everyone. Someone asks him: "How come you are always so cheerful and jolly? Are you really a smiling tiger?" And he thinks to himself: "I've been a smiling tiger for years, and in all that time I've never been taken advantage of, so it has become my overriding principle for dealing with the world." Is he not like a slippery stone? (Yes.) Some people have drifted along in society like this for many years, and continue to do so after they come into God's house. They never say one honest word, they never speak from the heart, and they don't talk about their own understanding of themselves. Even when a brother or sister lays their own heart bare to them, they don't speak frankly, and no one can work out what's really going on in their minds. They never reveal what they think or what their views are, they maintain really good relations with everyone, and you don't know what

kind of people or what type of personality they actually like, or what they really think about others. If anyone asks them what kind of person so-and-so is, they answer, “He has been a believer for over ten years, and he’s just fine.” Whoever you ask them about, they will reply that the person is just fine or pretty good. If someone asks them, “Have you discovered any shortcomings or flaws in him?” They will reply, “I haven’t found any so far, I’ll keep a closer eye out in future,” but deep down they are thinking: “You’re asking me to offend that person, which I most certainly won’t do! If I tell you the truth and he finds out about it, won’t he just become my enemy? My family has long been telling me not to make enemies, I haven’t forgotten their words. Do you think I’m stupid? Do you think I’d forget the education and conditioning I’ve received from my family just because you’ve fellowshipped two sentences of truth? It won’t happen! These sayings, ‘Harmony is a treasure; forbearance is brilliance’ and ‘Compromise will make a conflict much easier to resolve,’ have never let me down yet and they are my talismans. I don’t talk about anyone’s flaws, and if anyone provokes me, I show them forbearance. Haven’t you seen that character imprinted on my forehead? It’s the Chinese character for ‘forbearance,’ which consists of the character of a knife above that of a heart. Whoever says nasty remarks, I show them forbearance. Whoever prunes me, I show them forbearance. My aim is to stay on good terms with everyone, to keep relations at this level. Don’t stick to principles, don’t be so stupid, don’t be inflexible, you must learn to yield according to the circumstances! Why do you think tortoises live for so long? It’s because they hide inside their shell whenever the going gets tough, is it not? That way they can protect themselves and live for thousands of years. That’s how to live a long life, and also how to deal with the world.” You don’t hear such people utter anything truthful or genuine, and their true viewpoints and

the bottom line for their comportment are never revealed. They only think about these things and contemplate them in their heart, but no one else knows about them. This kind of person is outwardly kind to everyone, appears good-natured, and doesn't hurt or harm anyone. But in fact, what they really are is a fence-straddler and a slippery stone. This kind of person is always liked by some people in the church, because they never make big mistakes, they never give themselves away, and the evaluation from church leaders and brothers and sisters is that they get on just fine with everyone. They are lukewarm about their duty, they do just what is asked of them. They are especially obedient and well-behaved, they never hurt others in conversation or when dealing with matters, and they never take unfair advantage of anyone. They never speak ill of others, and they never judge people behind their backs. However, no one knows whether they are sincere in performing their duty, and no one knows what they think of others or what opinion they hold about them. After careful thought, you even feel that this kind of person really is a bit weird and difficult to fathom, and that keeping them on might lead to trouble. What should you do? It's a tough call, isn't it? When they are performing their duty, you can see them going about their business, but they never care about the principles that God's house has communicated to them. They do things however they like, going through the motions and leaving it at that, trying only to avoid making any big mistakes. Consequently, you can't find any fault with them, or identify any defects. They do things flawlessly, but what are they thinking inside? Do they want to perform their duty? If there were no church administrative decrees, or supervision from the church leader or their brothers and sisters, might this person associate with evil people? Might they do bad things and commit evil together with evil people? It is highly possible, and they are capable of doing it, but they haven't done it yet. This kind of person is the

most troublesome kind, and they are the archetypal slippery stone or sly old fox.

—The Word, Vol. 6. On the Pursuit of the Truth I. How to Pursue the Truth (12)

There are some people pleasers in every church. These people pleasers have no discernment about evil people manipulating and disturbing elections. Even if some of them do have a little discernment, they ignore it. Their attitude toward any issues that arise in church elections is "Let things drift if they do not affect me personally." They think that it doesn't matter who becomes the leader and that it has nothing to do with them. As long as they can happily go about their daily life, they're fine. What do you think of this kind of person? Are they people who love the truth? (No.) What kind of people are they? These are people pleasers, and they can also be called disbelievers. These people do not pursue the truth; they only seek to live an easy life, indulging in fleshly comfort. They are too selfish and too slick. Are there many such people in society? No matter which political party is in power, no matter who is in office, they can get along with and hobnob with all of them, and they live comfortably; no matter what political movement arises, they don't get caught up in it. What kind of people are these? These are the most deceitful, the slickest people, known as "smooth operators" and "old foxes." They live by Satan's philosophies, without a shred of principle. Whoever has authority, they cater to them, flatter them, sing their praises. They do nothing but support their superiors, and never offend them. However much evil their superiors do, they neither oppose nor support it, but keep their thoughts hidden deep inside. They can get on well with whoever has authority. Satan and the devil kings like this sort of person. Why do the devil kings like this sort of person? Because they do not spoil the devil kings' affairs and do not pose any threat to them. This sort of person is unprincipled in their comportment, has no baseline for their

conduct, and lacks integrity and dignity; they just follow the trends of society and bow down before the devil kings, adapting to their tastes. Are there not also such people in the church? Can such people be overcomers? Are they good soldiers of Christ? Are they witnesses to God? When evil people and antichrists rear their heads and disturb the work of the church, can such people stand up and wage war against them, exposing, discerning, and renouncing them, putting an end to their evil deeds and bearing witness for God? They most certainly cannot. These smooth operators are not those whom God will perfect or those whom He will save. They never bear witness for God or uphold the interests of His house. As God sees them, these people are not those who follow or submit to Him, but people who blindly follow the crowd, members of Satan's gang—it is they whom He will eliminate when His work is through. God does not treasure such dime-a-dozen trash. They have neither the truth nor life; they are beasts and devils; they are unworthy of God's salvation and of enjoying His love. So, God handily discards and eliminates such people, and the church should clear them out promptly as disbelievers. They do not have a true heart for God, so will God provide them with real sustenance? Will He enlighten and help them? He will not. When disruptions and disturbances occur during church elections, and the election results are controlled and influenced by evil people, these people absolutely will not stand on God's side to protect the interests of God's house. They absolutely will not adhere to the truth principles to fight against evil people and antichrists, and to fight against Satan's forces to the end. They absolutely will not do this, they lack the courage. Therefore, those who can testify for God should discern these people and should not fellowship the truths they understand or their discernment of Satan with these people. Even if you do fellowship these things with them, it will be useless; they will not stand on the side of the

truth. When selecting co-workers and partners, you should exclude such people and not choose them. Why should you not choose them? Because they are smooth operators; they will not stand on God's side, will not stand on the side of the truth, and will not unite with you in heart and mind to fight against Satan. If you confide your heartfelt words to them, you are foolish and will become a laughingstock for Satan. Do not fellowship the truth or offer exhortations to such people, and do not place any hope in them, because God does not save these people at all. They are not people who are of one heart and mind with God; they are spectators watching the battle rage from a distance, they are smooth operators. These types of people infiltrate God's house just to watch the excitement and blindly follow the crowd. They have no sense of justice and no sense of responsibility; they don't even have sympathy for good people harmed by evil people. Calling such people devils or Satans is most appropriate. If someone with a sense of justice exposes evil people, they won't even cheer them on or provide moral support. So, never trust these people. These people are smooth operators, chameleons, old foxes. They are not people who sincerely believe in God but are servants of Satan. These people can never be saved, and God does not want them; this is God's clear desire.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (19)

As leaders and workers, you're capable of ignoring problems that occur in the performance of duties, and you even look for various pretexts and excuses to avoid responsibility. There are some problems that you are capable of solving, but don't, and the problems you are incapable of solving you do not report to your superiors, as if they have nothing to do with you. Is this not a dereliction of your duty? Is treating the work of the church thus a clever thing to do, or a foolish thing to do? (Foolish.) Are such leaders

and workers not slippery? Are they not devoid of any sense of responsibility? When they ignore problems in front of them, does this not show they are heartless and treacherous? Treacherous people are the most foolish people of all. You must be an honest person, you must have a sense of responsibility when you face problems, and you must try every means possible to seek the truth to resolve problems. You absolutely must not be a treacherous person. If you only concern yourself with shirking responsibility and washing your hands of it when problems arise, you would even be condemned for this behavior among nonbelievers, not to mention in God's house! This is condemned and cursed by God and God's chosen people despise and reject such behavior. God loves honest people, but hates deceitful and slippery people. If you are a treacherous person and attempt to play tricks, will God not loathe you? Will God's house simply let you off the hook? Sooner or later, you will be held accountable. God likes honest people and dislikes treacherous people. Everyone should understand this clearly, and stop being confused and doing foolish things. Momentary ignorance is excusable, but refusing to accept the truth at all is just obstinacy. Honest people can take responsibility. They do not consider their own gains and losses, they just safeguard the work and interests of God's house. They have kind and honest hearts that are like bowls of clear water that one can see the bottom of at a glance. There is also transparency in their actions. A deceitful person always plays tricks, always disguises things, covers up, and wraps themselves up so tightly that no one can see through them. People can't see through to their inner thoughts, but God can scrutinize the deepest things in their heart. If God sees that they are not an honest person, and that they are slippery—never accepting the truth, always engaging in deceit against God, and never handing their heart over to Him—then God will not like them, He will loathe and abandon them. Those

who prosper among the nonbelievers, who are silver-tongued and quick-witted, what kind of people are they? Is this clear to you? What is their essence? It can be said that they are all extraordinarily shrewd, they are all extremely deceitful and treacherous, they are the genuine devils and Satans. Could God save someone such as this? God loathes nothing more than devils—people who are deceitful and treacherous. God definitely will not save such people, so you absolutely must not be this kind of person. Those who are quick-witted and consider all the angles when they speak, who are smooth and slick and look to see which way the wind blows when they deal with matters—I tell you, God loathes these people the most, people like this are beyond saving. When people are deceitful and treacherous, no matter how nice their words may sound, they are still devilish words that deceive people. The nicer their words sound, the more they are devils and Satans. These are exactly the kind of people that God despises most. What do you say: Can people who are deceitful and smooth-tongued, and often lie, receive the work of the Holy Spirit? Can they receive the illumination and enlightenment of the Holy Spirit? Absolutely not. What is God's attitude toward people who are deceitful and treacherous? He spurns them, He sets them aside and pays them no heed, He regards them as of the same class as animals. In God's eyes, such people are merely wearing human skin; in their essence, they are of the same kind as the devils and Satan, they are walking corpses, and God will never save them.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (8)

When people engage in deceit, what intentions does this come from? What aim are they trying to achieve? Without exception, it is to achieve fame, gain, and status; in a nutshell, it is for the sake of their own interests. And what lies at the root of the pursuit of self-interest? It is that people see

their own interests as being more important than everything else. They engage in deceit in order to benefit themselves, and their deceitful disposition is thereby revealed. How should this problem be resolved? First you must discern and know what interests are, what they bring to people exactly, and what the consequences of pursuing them are. If you can't figure this out, then forsaking them will be easier said than done. If people don't understand the truth, then nothing is harder for them to give up than their own interests. That's because their life philosophies are "Every man for himself and the devil take the hindmost" and "Man dies for wealth as birds do for food." Clearly, they live for their own interests. People think that without their own interests—that if they were to lose their interests—they wouldn't be able to survive. It's as if their survival is inseparable from their own interests, so most people are blind to all but their own interests. They see their own interests as higher than anything else, they live for their own interests, and getting them to give up their own interests is like asking them to give up their own lives. So, what should be done in such circumstances? People must accept the truth. Only when they understand the truth can they see through to the essence of their own interests; only then can they begin to relinquish and rebel against them, and be able to endure the pain of letting go of that which they love so much. And when you can do this and forsake your own interests, you will feel more at ease and more at peace in your heart, and in so doing you will have overcome the flesh. If you cling to your interests and refuse to give them up, and if you are not in the least bit accepting of the truth, in your heart, you may say, "What's wrong with trying to benefit myself and refusing to suffer any losses? God hasn't punished me, and what can people do to me?" No one can do anything to you, but with this faith in God, you will ultimately fail to gain the truth and life. This will be a huge loss for you—you will not be able to attain

salvation. Is there any greater regret? This is what ultimately comes from pursuing your own interests. If people only pursue fame, gain, and status—if they only pursue their own interests—then they will never gain the truth and life, and ultimately, they will be the ones who suffer a loss. God saves those who pursue the truth. If you do not accept the truth, and if you are incapable of reflecting upon and knowing your own corrupt disposition, then you will not truly repent, and you will have no life entry. Accepting the truth and knowing yourself is the path to growth in life and to attaining salvation, it is the chance for you to come before God to accept His scrutiny, judgment, and chastisement, and to gain the truth and life. If you give up on pursuing the truth for the sake of pursuing fame, gain, and status and your own interests, this is tantamount to giving up on the opportunity to accept God's judgment and chastisement, and to attain salvation. You are choosing fame, gain, and status and your own interests, but what you are giving up is the truth, and what you are losing is the life, and the chance to be saved. Which means more? If you choose your own interests and give up on the truth, is this not foolish? To put it in vernacular terms, this is suffering a great loss for the sake of a small advantage. Fame, gain, status, money, and interests are all temporary, they are all ephemeral, whereas the truth and life are eternal and immutable. If people resolve the corrupt dispositions that cause them to pursue fame, gain, and status, then they have hope of attaining salvation. Moreover, the truths that people gain are eternal; Satan cannot take these truths away from people, nor can anyone else. You relinquish your interests but what you gain are the truth and salvation; these results are yours, and you gain them for yourself. If people choose to practice the truth, then even though they have lost their interests, they are gaining God's salvation and eternal life. Those people are the smartest ones. If people give up the truth for the sake of their interests, then

they lose the life and God's salvation; those people are the most foolish ones. What a person chooses—their interests or the truth—is incredibly revealing. Those who love the truth will choose the truth; they will choose to submit to God and to follow Him. They would rather abandon their own interests to pursue the truth. No matter how much they have to suffer, they are determined to stand firm in their testimony to satisfy God. This is the fundamental path for practicing the truth and entering the truth reality.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Knowing One's Disposition Is the Foundation of Changing It

What do you say—isn't life exhausting for deceitful people? They spend all their time telling lies, then telling more lies to cover them up, and engaging in trickery. They bring this exhaustion upon themselves. They know that living like this is exhausting—so why would they still want to be deceitful, and not wish to be honest? Have you ever thought about this question? This is a consequence of people being fooled by their satanic natures; it stops them from ridding themselves of this kind of life, this kind of disposition. People are willing to accept being fooled like this and to live in this; they do not want to practice the truth and walk the path of light. You think that living like this is exhausting and that acting this way is unnecessary—but deceitful people think it absolutely necessary. They think that to not do so would cause them humiliation, that it would harm their image, their reputation, and their interests, too, and that they would lose too much. They treasure these things, they treasure their own image, their own reputation and status. This is the true face of people who do not love the truth. In short, when people are unwilling to be honest or practice the truth, it is because they do not love the truth. In their hearts, they treasure things like reputation and status, they like to follow worldly trends, and live under the power of Satan. This is a problem of their nature. There are people, now,

who have believed in God for years, who have heard many sermons, and know what believing in God is all about. But they still do not practice the truth, and have not changed one bit—why is this? It's because they do not love the truth. Even if they do understand a little of the truth, they are still not able to practice it. For such people, no matter how many years they believe in God, it will be for naught. Can people who do not love the truth be saved? It is absolutely impossible. Not loving the truth is a problem with one's heart, with one's nature. It cannot be resolved. Whether or not one can be saved in their faith mainly depends on whether or not they love the truth. Only those who love the truth can accept the truth; only they can undergo hardship and pay a price for the sake of the truth, and only they can pray to God and rely on Him. Only they can seek the truth and reflect and know themselves through their experiences, have the courage to rebel against the flesh, and achieve the practice of the truth and submission to God. Only those who love the truth can pursue it in this way, walk the path of salvation, and gain God's approval. There is no path other than this one. It is very hard for those who do not love the truth to accept it. This is because, by their natures, they are averse to the truth and hate it. If they wanted to stop resisting God or to not do evil, it would be very difficult for them to do so, because they are of Satan and they have already become devils and enemies of God. God saves mankind, He does not save devils or Satan. Some people ask questions like: "I really do understand the truth. I just can't put it into practice. What should I do?" This is someone who does not love the truth. If someone does not love the truth, then they cannot put it into practice even if they understand it, because at heart, they are unwilling to do so and they do not like the truth. Such a person is beyond salvation. Some people say: "It seems to me that you lose out on a lot by being an honest person, so I don't want to be one. Deceitful people never lose out—

they even profit from taking advantage of others. So, I would rather be a deceitful person. I'm not willing to let others know my private business, to let them grasp me or understand me. My fate should be in my own hands." By all means, then—try that and see. See what sort of outcome you wind up with; see who goes to hell and who gets punished in the end.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Most Fundamental Practice of Being an Honest Person

That God asks for people to be honest proves that He truly loathes and dislikes deceitful people. God's dislike of deceitful people is a dislike of their way of doing things, their dispositions, their intents and their methods of trickery; God dislikes all of these things. If deceitful people are able to accept the truth, admit to their deceitful dispositions, and are willing to accept God's salvation, then they too have a hope of being saved—for God treats all people equally, as does the truth. And so, if we wish to become people who please God, the first thing we must do is change our principles of comportment. No longer can we live according to satanic philosophies, no longer can we get by on lies and trickery. We must cast off all our lies and become honest people. Then God's view of us will change. Previously, people always relied on lies, pretense, and trickery while living among others, and used satanic philosophies as the basis of their existence, their lives, and the foundation for their comportment. This was something that God loathed. Among nonbelievers, if you speak frankly, tell the truth, and are an honest person, then you will be slandered, judged, and forsaken. So you follow worldly trends and live by satanic philosophies; you become more and more skilled at lying, and more and more deceitful. You also learn to use insidious means to achieve your goals and protect yourself. You become more and more prosperous in Satan's world, and as a result, you fall deeper and deeper into sin until you cannot extricate yourself. In God's

house, things are precisely the opposite. The more you lie and play deceitful games, the more God's chosen people will become sick of you and forsake you. If you refuse to repent and still cling to satanic philosophies and logic, if you use ploys and elaborate schemes to disguise and package yourself, then you are very likely to be revealed and eliminated. This is because God loathes deceitful people. Only honest people can prosper in God's house, and deceitful people will eventually be forsaken and eliminated. All of this is preordained by God. Only honest people can have a share in the kingdom of heaven. If you do not try to be an honest person, and if you don't experience and practice in the direction of pursuing the truth, if you don't expose your own ugliness, and if you don't lay yourself bare, then you will never be able to receive the Holy Spirit's work and gain God's approval.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Most Fundamental Practice of Being an Honest Person

Nothing has greater significance than God's request that people be honest—He is asking that people live before Him, that they accept His scrutiny, and that they live in the light. Only honest people are true members of the human race. People who are not honest are beasts, they are animals walking around in human clothing, they are not human beings. To pursue being an honest person, you must behave in accordance with God's requirements; you must undergo judgment, chastisement, and pruning. When your corrupt disposition is cleansed and you are able to practice the truth and live by God's words, only then will you be an honest person. People who are ignorant, foolish, and guileless are absolutely not honest people. By demanding that people be honest, God is asking them to possess normal humanity, to cast off their deceitfulness and disguises, to not lie to or trick others, to perform their duty with loyalty, and be able to truly love and submit to Him. Only these individuals are the people of God's

kingdom. God demands that people be the good soldiers of Christ. What are the good soldiers of Christ? They must be equipped with the truth reality and be of one heart and mind with Christ. At any time and any place, they must be able to exalt and testify to God, and able to use the truth to wage war with Satan. In all things, they must stand on God's side, bear testimony, and live out the truth reality. They must be able to humiliate Satan and win marvelous victories for God. That is what it means to be a good soldier of Christ. The good soldiers of Christ are overcomers, they are those who overcome Satan. In requiring that people be honest and not deceitful, God is not asking them to be fools, but to cast off their deceitful dispositions, achieve submission to Him and bring glory to Him. This is what can be achieved by practicing the truth. This is not a change in one's behavior, it is not a matter of speaking more or speaking less, nor is it about how one acts. Rather, it is about the intent behind one's speech and actions, one's thoughts and ideas, one's ambitions and desires. Everything that belongs to revelations of corrupt dispositions and to error must be changed at its root, so that it aligns with the truth. If one is to achieve a change in disposition, they must be able to see through to the essence of Satan's disposition. If you can see through to the essence of a deceitful disposition, that it is Satan's disposition and the face of the devil, if you can hate Satan and forsake the devil, then it will be easy for you to cast off your corrupt disposition. If you do not know that there is a deceitful state within you, if you do not recognize the revelations of a deceitful disposition, then you will not know how to seek the truth to resolve this, and it will be hard for you to change your deceitful disposition. You must first recognize what things are revealed in you, and which aspect of a corrupt disposition they are. If the things that you reveal are of a deceitful disposition, will you hate it in your heart? And if you do, how should you change? You have to prune your intents and

correct your views. You must first seek the truth on this matter to resolve your problems, strive to achieve what God asks and satisfy Him, and become someone who does not try to trick God or other people, even those who are a little foolish or ignorant. Trying to trick someone who is foolish or ignorant is very immoral—it makes you a devil. To be an honest person, you must not trick or lie to anyone. To devils and Satan, however, you must choose your words wisely; if you do not, you are liable to be made a fool of by them and bring shame upon God. Only by choosing your words wisely and practicing the truth, will you be able to overcome and shame Satan. People who are ignorant, foolish, and stubborn will never be able to understand the truth; they can only be misled, toyed with, and trampled by Satan, and ultimately, devoured.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Knowledge of the Six Kinds of Corrupt Dispositions Is True Self-Knowledge

People have deceitful dispositions, they are always lying and cheating. If you realize that, then the simplest and most direct principle of practice to resolve your deceitfulness is to be an honest person, to tell the truth and do honest things. The Lord Jesus said, "Let your communication be, Yes, yes; No, no." To be an honest person, one should follow the principles of God's words. This simple practice is the most effective, it is easy to understand and to put into practice. However, because people are so deeply corrupted, because they all have satanic natures and are living by satanic dispositions, it is quite difficult for them to practice the truth. They would like to be honest, but they cannot. They cannot help but tell lies and engage in trickery, and though they may feel remorse after recognizing this, they will still be unable to cast off the constraints of their corrupt disposition, and they will go on lying and cheating as they did before. How should this problem be resolved? Part of it is knowing that the essence of one's corrupt

disposition is ugly and despicable, and being able to hate it from one's heart; another part is training oneself to practice according to the truth principle, "Let your communication be, Yes, yes; No, no." When you are practicing this principle, you are in the process of resolving your deceitful disposition. Naturally, if you are able to practice according to the truth principles while resolving your deceitful disposition, that is a manifestation of you turning yourself around and the beginning of your true repentance, and God approves of it. This means that when you turn yourself around, God will change His mind about you. In fact, God doing this is a sort of pardon for man's corrupt dispositions and rebelliousness. He forgives people and does not remember their sins or their transgressions.

—The Word, Vol. 6. On the Pursuit of the Truth I. What It Means to Pursue the Truth (1)

If one wants to resolve their deceitful disposition, they must start by practicing being an honest person. Ultimately, the simplest way to practice being an honest person is to simply tell things like they are, speak honest words, and speak according to the facts. As the Lord Jesus said, "Let your communication be, Yes, yes; No, no" (Matthew 5:37). Being an honest person requires practicing according to this principle—after training at this for a few years, you will certainly see results. How do you practice being an honest person now? (I do not adulterate what I say, and I do not trick others.) What does "not adulterate" mean? It means that the words you speak do not contain lies or any personal intents or motives. If you harbor trickery or personal intents and motives within your heart, then lies will naturally pour forth from you. If you have no trickery, or personal intents, or motives within your heart, then what you say will be unadulterated and will not contain lies—in this way, your communication will be: "Yes, yes; No, no." The most crucial thing is to first purify one's heart. Once one's heart is purified, one's arrogance and deceitfulness will be resolved. To be

an honest person, one must resolve these adulterations. After having done so, it will be easy to be an honest person. Is being an honest person complicated? No, it is not. No matter what your internal state is or what corrupt dispositions you may have, you should practice the truth of being an honest person. You must first resolve the problem of telling lies—this is most important. Firstly, in speaking, you should practice speaking what is on your mind, speaking true words, telling it like it is, and refrain from lying completely; you should not even speak words that are adulterated, and you should ensure that everything you say throughout the day is truthful and honest. In doing so, you are practicing the truth and practicing being an honest person. If you find that lies or adulterated words pour forth from you, promptly reflect on yourself, and dissect and gain awareness of the reasons why you lie and what is commanding you to lie. Then, based on God's words, dissect this underlying and essential problem. Once you gain clarity on the root cause of your lies, you will be able to rebel against this satanic disposition in your speech and actions. You will no longer resort to lies when faced with similar situations, and you will be able to speak according to the facts and no longer engage in deceptive speech. In this way, your spirit will be freed and liberated and you will be able to live before God. If you are able to live according to God's words, you are living in the light.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Path of Resolving a Corrupt Disposition

To be an honest person, you must first lay your heart bare so that everyone can look into it, see all that you are thinking, and look upon your true face. You must not try to disguise yourself, or cover yourself up. Only then will others trust you and consider you to be an honest person. This is the most fundamental practice, and a prerequisite to being an honest person.

If you are always pretending, always feigning holiness, nobility, greatness, and high character; if you do not let people see your corruption and your flaws; if you present a false image to people so that they believe you have integrity, that you're great, self-denying, just, and selfless—is this not deceitfulness and falsity? Will people not be able to see through you, given time? So, do not put on a disguise or cover yourself up. Instead, lay yourself and your heart bare for others to see. If you can lay your heart bare for others to see, if you can lay bare all your thoughts and plans—both positive and negative—isn't that honesty? If you can lay yourself bare for others to see, then God, too, will see you. He will say: "If you have laid yourself bare for others to see, then you are surely honest before Me." But if you only lay yourself bare to God when out of view of other people, and always pretend to be great and noble or selfless when in their company, then what will God think of you? What will He say? He will say: "You are a thoroughly deceitful person. You are thoroughly hypocritical and vile, and you are not an honest person." God will thus condemn you. If you wish to be an honest person, then regardless of whether you are before God or other people, you should be able to provide a pure and open account of your inner state and the words in your heart. Is this easy to achieve? It requires a period of training, as well as frequent prayer and reliance on God. You must train yourself to speak the words in your heart simply and openly on all matters. With this kind of training, you can make progress. If you encounter a major difficulty, you must pray to God and seek the truth; you need to fight in your heart and overcome the flesh, until you can practice the truth. In training yourself this way, little by little, your heart will gradually open up. You will become more and more pure, and the effects of your words and actions will be different than before. Your lies and tricks will become fewer

and fewer, and you will be able to live before God. You will then, essentially, have become an honest person.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Most Fundamental Practice of Being an Honest Person

Related Movies

I Am a Good Person!

Related Experiential Testimonies

How I Resolved My Cunning and Deceit

Does a Good Friend Look the Other Way?

Why Is It So Hard to Admit Mistakes?

Finally Seeing My Deceitfulness

Related Hymns

God Likes Those Who Are Absolutely Honest With Him

Those Who Doubt and Speculate About God Are the Most Deceitful

It Is Such a Joy to Be an Honest Person

19. How to resolve the problem of arrogance and conceit

Words of Almighty God of the Last Days

Since mankind was corrupted by Satan, their nature, which is also their essence, has changed. So what then is human essence? What I speak of now is all people's essence and nature, and is not directed at a certain individual. Since mankind's corruption by Satan, people's nature has begun to deteriorate, and they have gradually lost the reason possessed by normal people. They now no longer act as human beings in the position of man, but are filled with wild aspirations; they have surpassed the station of man—yet yearn, still, to go even higher. What does this "higher" refer to? They wish to surpass God, to surpass the heavens, and to surpass all else. What is at the root of why people reveal such dispositions? When all is said and done, man's nature is overly arrogant. Most people understand the meaning of the word "arrogance." It is a pejorative term. If someone reveals arrogance, others think they aren't a good person. Whenever someone is incredibly arrogant, others always assume they are an evil person. No one wants to have this term pinned to them. In fact, however, everyone is arrogant, and all corrupt humans have this essence. Some people say, "I'm not the least bit arrogant. I've never wanted to be the archangel, nor have I ever wanted to surpass God, or to surpass all else. I've always been someone who's especially well-behaved and dutiful." Not necessarily; these words are incorrect. Once people have grown arrogant in nature and essence, they can often rebel against and resist God, not heed His words, generate notions about Him, do things that betray Him, and things that exalt and bear testimony to themselves. You say you are not arrogant, but suppose you were given a church and allowed to lead it; suppose that I did not prune

you, and that no one in God's family criticized or helped you: After leading it a while, you would bring people to your feet and make them obey you, even to the point of admiring and revering you. And why would you do that? This would be determined by your nature; it would be none other than a natural revelation. You do not have any need to learn this from others, nor is there any need for them to teach it to you. You do not need others to instruct you or compel you to do this; this kind of situation comes about naturally. Everything you do is about making people exalt you, praise you, worship you, obey you, and listen to you in all things. Allowing you to be a leader naturally brings about this situation, and it cannot be changed. And how does this situation come about? It is determined by man's arrogant nature. The manifestation of arrogance is rebellion and resistance against God. When people are arrogant, conceited, and self-righteous, they tend to set up their own independent kingdoms and do things in whatever way they want. They also bring others into their own hands and draw them into their embraces. For people to be capable of doing such arrogant things, it just proves that the essence of their arrogant nature is that of Satan; it is that of the archangel. When their arrogance and conceit reach a certain level, they no longer have a place for God in their hearts, and God is put aside. They then wish to be God, make people obey them, and they become the archangel. If you possess such a satanic arrogant nature, God will have no place in your heart. Even if you believe in God, God will no longer recognize you, will view you as an evil person, and will eliminate you.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. An Arrogant Nature Is at the Root of Man's Resistance to God

There are many kinds of corrupt dispositions that are included within the disposition of Satan, but the one that is most obvious and that stands out the most is an arrogant disposition. Arrogance is the root of man's corrupt

disposition. The more arrogant people are, the more unreasonable they are, and the more unreasonable they are, the more liable they are to resist God. How serious is this problem? Not only do people with an arrogant disposition consider everyone else beneath them, but, worst of all, they are even condescending toward God, and they have no God-fearing hearts. Even though people might appear to believe in God and follow Him, they do not treat Him as God at all. They always feel that they possess the truth and think the world of themselves. This is the essence and root of the arrogant disposition, and it comes from Satan. Therefore, the problem of arrogance must be resolved. Feeling that one is better than others—that is a trivial matter. The critical issue is that one's arrogant disposition prevents one from submitting to God, His sovereignty, and His arrangements; such a person always feels inclined to compete with God for power and control others. This sort of person does not have a God-fearing heart in the slightest, to say nothing of loving God or submitting to Him. People who are arrogant and conceited, especially those who are so arrogant as to have lost their reason, cannot submit to God in their belief in Him, and even exalt and bear testimony for themselves. Such people resist God the most and have absolutely no God-fearing hearts.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

If you have an arrogant and conceited disposition, then being told not to oppose God makes no difference, you can't help yourself, it is beyond your control. You would not do it on purpose; you would do it under the domination of your arrogant and conceited nature. Your arrogance and conceit would make you look down on God and see Him as being of no account; they would cause you to exalt yourself, constantly put yourself on display; they would make you scorn others, they would leave no one in your heart but yourself; they would rob you of God's place in your heart,

and ultimately cause you to sit in the place of God and demand that people submit to you, and make you venerate your own thoughts, ideas, and notions as the truth. So much evil is done by people under the dominance of their arrogant and conceited nature!

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Pursuing the Truth Can One Achieve a Change in Disposition

The work of judgment and chastisement in the last days is primarily directed at people's arrogant nature. Arrogance encompasses a lot of things, a lot of corrupt dispositions; judgment and chastisement come directly at this word, "arrogance," in order to fully remove people's arrogant disposition. In the end, people will not rebel against God nor resist Him, so they will not endeavor to set up their own independent kingdoms, nor will they exalt or testify of themselves, nor will they act vilely, nor will they have extravagant demands of God—in this way, they have cast off their arrogant disposition. Arrogance has many manifestations. For example, say someone who believes in God demands His grace—on what basis can you demand it? You are a person corrupted by Satan, a created being; the fact that you live and breathe is already the greatest of God's graces. You can enjoy all that God has created on the earth. God has given you enough, so why would you demand more of Him? It is because people are never content with their lot. They always think that they are better than others, that they should have more, so they always demand it of God. This is representative of their arrogant disposition. Though their mouths might not say it, when people first start believing in God, in their hearts they may well be thinking, "I want to go to heaven, not hell. I want not only me to be blessed, but my whole family. I want to eat nice food, wear nice clothes, enjoy nice things. I want a good family, a good husband (or wife) and good kids. Ultimately, I want to reign as king." It's all about their requirements

and demands. This disposition of theirs, these things they think in their hearts, these extravagant desires—they all typify the arrogant nature of man. What makes Me say this? It comes down to people's status. Man is a created being that came from dust; God formed man of clay, and breathed into him the breath of life. Such is the lowly status of man, yet still people come before God wanting this and that. Man's status is so ignoble, he should not open his mouth and demand anything from God. So what should people do? They should work hard regardless of criticism, put their shoulder to the wheel, and gladly submit. It's not a question of gladly embracing humility—do not gladly embrace humility; this is the status people are born with; they should be innately submissive and humble, for their status is humble, and so they should not demand things from God, nor have extravagant desires toward God. Such things should not be found in them. Here is a simple example. A certain wealthy household hired a servant. This servant's position in the wealthy household was especially low, but they nevertheless said to the master of the house: "I want to wear your son's hat, I want to eat your rice, I want to wear your clothes, and I want to sleep in your bed. Whatever things you use, whether gold or silver, I want them! I contribute a great deal in my work, and I live in your house, so I want them!" How should the master treat them? The master would say: "You ought to know what kind of thing you are, what your role is: You are a servant. I give my son what he wants, because that is his status. What is your status, your identity? You are not qualified to ask for these things. You should go and do what you ought to, go carry out your obligations, according to your status and identity." Does such a person have any reason? There are many people who believe in God who do not have that much reason. From the beginning of believing in God, they have ulterior motives, and continuing on, they incessantly make demands of God: "I have to have

the work of the Holy Spirit follow me as I spread the gospel! You also have to forgive and tolerate me when I do bad things! If I do a lot of work, You have to reward me!" In short, people are always wanting things from God, they are always greedy. Some people who have done a little work and led a church quite well think that they are superior to others, and often spread words such as: "Why does God put me in an important position? Why does He keep mentioning my name? Why does He keep talking to me? God thinks highly of me because I have caliber and because I am above ordinary people. You are even jealous that God treats me better. What have you got to be jealous of? Can you not see how much work I do and how much of a sacrifice I make? You shouldn't be jealous of whatever good things God gives me, because I deserve them. I have worked for many years and suffered so much. I deserve credit and am qualified." There are others who say: "God allowed me to join co-worker meetings and listen to His fellowship. I have this qualification—do you have that? Firstly, I have a high caliber, and I pursue the truth more than you do. What's more, I expend myself more than you, and I can get the church's work done—can you?" This is arrogance. The results of people's performance of their duties and their work are different. Some have good results, whereas others have poor results. Some people are born with good caliber and are also able to seek the truth, so the results of their duties improve quickly. This is because of their good caliber, which is predestined by God. But how to solve the problem of poor results from performing one's duty? You must constantly seek the truth and work hard, then you too can gradually achieve good results. As long as you strive for the truth and achieve to the limit of your abilities, God will approve. But regardless of whether your work results are good or not, you should not have erroneous ideas. Do not think, "I am qualified to be God's equal," "I am qualified to enjoy what God has given

me," "I am qualified to make God praise me," "I am qualified to lead others," or "I am qualified to lecture others." Do not say you are qualified. People should not have these thoughts. If you do have these thoughts, it proves that you are not in your rightful place, and you don't even have the basic sense that a human being should possess. So how can you cast off your arrogant disposition? You cannot.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. An Arrogant Nature Is at the Root of Man's Resistance to God

Some people particularly idolize Paul. They like to go out and give speeches and do work, they like to attend gatherings and preach, and they like to have people listen to them, worship them, and revolve around them. They like to hold a place in the hearts of others, and they appreciate it when others value the image they present. Let us dissect their nature from these behaviors. What is their nature? If they really behave like this, then it is sufficient in showing that they are arrogant and conceited. They do not worship God at all; they seek higher status and wish to have authority over others, to possess them, and to hold a position in their hearts. This is the classic image of Satan. The aspects of their nature that stand out are arrogance and conceit, an unwillingness to worship God, and a desire to be worshiped by others. Such behaviors can give you a very clear view into their nature.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Know Man's Nature

Some people say they don't have a corrupt disposition, that they are not arrogant. What people are these? These are people without reason, and they are also the most stupid and arrogant of all. In fact, they're more arrogant and rebellious than anyone; the more someone says they have no corrupt dispositions, the more arrogant and self-righteous they are. Why are others able to know themselves, and accept God's judgment, yet you are

not? Are you the exception? Are you a saint? Do you live in a vacuum? You do not acknowledge that humankind has been deeply corrupted by Satan, that everyone has a corrupt disposition. This means you do not understand the truth at all, and you are the most rebellious, ignorant, and arrogant of all. According to you, there are many good people in the world and only a few bad ones—so why is it full of darkness, full of filth and corruption, full of conflict? Why, in the world of man, does everyone take and steal from each other? Not even believers in God are an exception. People are always struggling and fighting with one another. And where does this strife stem from? It is a product of their corrupt nature, of course, the very revelation of their corrupt dispositions. People who have a corrupt nature have arrogance and rebelliousness revealed in them; those who live in a satanic disposition are belligerent and combative. Those who are belligerent and combative are the most arrogant people of all, they do not obey anyone. Why is it that people often confess their sins but do not repent? Why is it that they believe in God but cannot put the truth into practice? Why is it that they believe in God for many years, but cannot fall in line with Him? All this is caused by people's arrogant nature. Mankind has always rebelled against and resisted God, been totally unwilling to accept the truth, and has even hated and rejected the truth. This is not because God's requirements of men are too high, but rather because people resist God too fiercely and ruthlessly, so much so that they would make God their enemy and crucify Him. Is such corrupt mankind not too fierce, arrogant, and unreasonable? God expresses so many truths, He has mercy on and saves people, and forgives their sins—but mankind does not accept the truth at all, they always condemn and resist God, and make themselves irreconcilable to God. Now, at what level is humanity's relationship to God? Man has become God's enemy, His antithesis. God expresses truth to expose, judge, and save people; people do

not accept it or pay Him any attention. People do not do what God requires of them; they instead go and do the things He hates and detests. God expresses the truth, but people cast it aside. God judges and chastises people's corrupt dispositions, and not only do they not accept the truth, but they argue with and revolt against Him. How arrogant are people? Corrupt mankind brazenly denies and resists God. Even if they believe in God, they always pursue great fortune, reward, and entry into the kingdom of heaven; they also want to be rulers and wield authority. This is the model representation of arrogance, the very corrupt disposition of man.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. An Arrogant Nature Is at the Root of Man's Resistance to God

Some people say, "In the house of God, I submit to no one but God, because only God has the truth; people do not have the truth, they have corrupt dispositions, nothing they say can be relied upon, so I only submit to God." Are they correct in saying this? (No.) Why not? What kind of disposition is this? (An arrogant and conceited one.) (The dispositions of Satan and the archangel.) This is an arrogant disposition. Do not always say it is the disposition of Satan and the archangel, this way of speaking is too broad and is vague. … Some people have some skills, some gifts, some minor aptitudes, and have done a number of deeds for the church. What these people think is, "Your faith in God involves spending all day reading, copying, writing, memorizing the word of God like some spiritual person. What's the point? Can you do anything real? How can you call yourself spiritual when you don't do anything? You do not have life. I have life, everything I do is real." What disposition is this? They have some special skills, some gifts, they can do a little good, and they take these things to be life. As a result, they obey no one, they are not afraid of lecturing anyone, they look down on everyone else—is this arrogance? (Yes.) This is

arrogance. Under what circumstances do people generally reveal arrogance? (When they have some gifts or special skills, when they can do some practical things, when they have capital.) That is one kind of situation. So are people who are not gifted or don't have any special skills not arrogant? (They are arrogant, too.) The person we just spoke of will often say, "I submit to no one but God," and hearing this, people will think to themselves, "How submissive to the truth this person is, they submit to no one but the truth, what they say is right!" In fact, within these seemingly correct words is a kind of arrogant disposition: "I submit to no one but God" clearly means that they don't submit to anyone. I ask you, are those who say such words really able to submit to God? They could never submit to God. Those who are liable to utter such words are undoubtedly the most arrogant of all. On the outside, what they said seems right—but in fact, this is the most conniving way in which arrogant disposition is manifested. They use this "but God" to try to prove that they are reasonable, but really, that is like burying gold and sticking a sign on top saying "No gold buried here." Is this not foolish? What do you say, which kind of person is the most arrogant? What things can people say that make them the most arrogant? Perhaps you have heard some arrogant things before. What is the most arrogant of these? Do you know? Does anyone dare to say, "I don't submit to anyone—not even Heaven or earth, not even the words of God"? Only the great red dragon demon dares to say this. No one who believes in God would say this. However, if those who believe in God say, "I submit to no one but God," then they are not much different from the great red dragon, they're tied for world number one, they are the most arrogant of all. What do you say, people are all arrogant, but is there any difference in their arrogance? Where do you make the distinction? Corrupt human beings all have arrogant dispositions, but there are differences in their arrogance.

When a person's arrogance has reached a certain degree, then they have lost all reason. The distinction is whether there is reason in what someone says. Some people are arrogant yet still possess a little reason. If they are able to accept the truth, then they still have hope of salvation. Some are so arrogant that they have no reason—there is no limit to their arrogance—and such people could never accept the truth. If people are so arrogant that they have no reason, then they lose all sense of shame and are only foolishly arrogant. These are all revelations and manifestations of an arrogant disposition.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Knowledge of the Six Kinds of Corrupt Dispositions Is True Self-Knowledge

There are some people who often violate principles when they act. They do not accept pruning, they know in their hearts that the things others say are in line with the truth, but they do not accept them. Such people are so arrogant and self-righteous! Why say they are arrogant? If they do not accept pruning, then they are not obedient, and is disobedience not arrogance? They think they are doing well, they do not think they make mistakes, which means that they do not know themselves, which is arrogance. So, there are some things you need to earnestly analyze, to dig into bit by bit. As you do the work of the church, if you attain the admiration of others, and they give you suggestions, and they open themselves up to you in fellowship, this proves that you have done your work well. If people are always constrained by you, then they will gradually come to discern you, and they will distance themselves from you, which proves that you do not have the truth reality, so everything you say is certainly just words and doctrines, meant to constrain others. Some church leaders get replaced, and why do they get replaced? It is because they only speak words and doctrines, always showing off and testifying of themselves. They say that to resist them is to resist God, and that whoever

reports situations to the Above is disturbing the work of the church. What kind of problem is this? These people have already become so arrogant that they have no more reason. Does this not show their true colors as antichrists? Will this not develop into starting to establish their own independent kingdoms? Some people who have just begun to believe will worship them and testify of them, and they will enjoy this very much, and feel very pleased. Someone this arrogant is already doomed. Someone who is capable of saying "to resist me is to resist God" has already become a modern Paul; there is no difference between this and when Paul said: "To me to live is Christ." Are people who talk like this not in great danger? Even if they do not establish independent kingdoms, they are still authentic antichrists. If such a person were to lead a church, that church would quickly become a kingdom of antichrists. Some people, after they become church leaders, focus specially on speaking lofty sermons and showing off, specially speaking mysteries so people will look up to them, and the result is that they get further and further away from the truth reality. This leads to the majority of people worshiping spiritual theories. Whoever speaks loftily, that's who people listen to; whoever talks about life entry, people pay no attention to them. Is this not leading people astray? If someone fellowships on the truth reality, no one listens, which is trouble. No one save this person can lead the church, because everyone worships spiritual theories; those who cannot speak about spiritual theories are unable to stand firm. Can such a church still obtain the work of the Holy Spirit? Can the people enter into the truth reality? Why is fellowshipping about the truth and speaking about real experiences rejected, to the point that they are unwilling to listen to Me fellowship about the truth? It proves that these leaders have already misled and controlled these people. These people listen and submit to them, rather than submitting to God. It is apparent that these people are the kind that

submit to their leaders, rather than to God. Because those who sincerely believe in God and pursue the truth are not the kind to worship or follow men; they have a place for God in their hearts, and they have God-fearing hearts, so how could they be constrained by men? How could they obediently submit to a false leader who does not have the truth reality? The thing a false leader fears most is someone who has the truth reality, someone who fears God and shuns evil. If someone does not have the truth, and yet they want to make others obey them, is that not the most arrogant devil or Satan possible? If you monopolize the church or control God's chosen people, then you have offended God's disposition and ruined yourself, and you may not even have a chance to repent. Every one of you must be careful; this is a very dangerous matter, something anyone could do very easily. There might be some who say: "I just won't do that, I just won't testify of myself!" That's just because you have worked only a short time. Later on, you would dare do it. You would slowly become more daring—the more you do it, the more daring you would be. If the people you lead were to brag about and listen to you, you would naturally feel that you were in a high position, that you were amazing: "Look at me, I'm pretty good. I can lead all these people, and they all listen to me; the people who don't listen to me, I subdue. This proves that I have some ability to work, and I am equal to my work." As time goes on, the arrogant elements of your nature would begin to reveal themselves, and you would become so arrogant that you lost your reason, and you would be in danger. Can you see this clearly? You are in trouble as soon as you reveal your arrogant, disobedient disposition. You do not listen even when I speak, the house of God replaces you, and still you dare to say: "Let the Holy Spirit reveal it." The fact that you would say that proves that you do not accept the truth. Your rebelliousness is too great—it has exposed your nature essence. You

do not know God at all. So, I say all this to you today so that you will keep close watch on yourselves. Do not exalt or testify of yourselves. It is liable for people to try and establish their own independent kingdoms, because they all like position, wealth and glory, vanity, to be a servant of high status, and to demonstrate power: "See how sternly I said those words. The moment I acted threatening, they lost their nerve, and became docile." Do not demonstrate this kind of power; it is useless, and it proves nothing. It only proves that you are particularly arrogant, and that you have a poor disposition; it does not prove that you have any ability, much less that you have the truth reality. After listening to a few years of sermons, do you all know yourselves? Do you not feel that you are in dangerous circumstances? If it were not for God speaking and working to save man, would you not be establishing independent kingdoms? Do you not want to monopolize the churches you are responsible for, to bring those people under your influence, so that none of them can escape your control, so they have to listen to you? If you control people as soon as you do this, then you are a devil, Satan. It is very dangerous for you to have such thoughts; you have already stepped onto the path of an antichrist. If you do not self-reflect, and if you are unable to confess your sins to God and repent, then you will certainly be set aside, and God will not pay you any attention. You should know how to repent, how to turn yourself around in order to be in line with God's intentions, in order to guarantee that you do not offend God's disposition. Do not wait until the house of God determines that you are an antichrist and expels you—by then, it will be too late.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. An Arrogant Nature Is at the Root of Man's Resistance to God

Let no person think of themselves as perfect, distinguished, noble, or distinct from others; all this is brought about by man's arrogant disposition

and ignorance. Always thinking of oneself as set apart—this is caused by an arrogant disposition; never being able to accept their shortcomings, and never being able to confront their mistakes and failures—this is caused by an arrogant disposition; never permitting others to be higher than themselves, or to be better than themselves—this is caused by an arrogant disposition; never allowing others' strengths to surpass or exceed their own—this is caused by an arrogant disposition; never permitting others to have better thoughts, suggestions, and views than themselves, and, when they discover that others are better than themselves, becoming negative, not wishing to speak, feeling distressed and dejected, and becoming upset—all of this is caused by an arrogant disposition. An arrogant disposition can make you protective of your reputation, unable to accept others' corrections, unable to confront your shortcomings, and unable to accept your own failures and mistakes. More than that, when someone is better than you, it can cause hatred and jealousy to emerge in your heart, and you can feel constrained, such that you do not wish to do your duty and become perfunctory in performing it. An arrogant disposition can cause these behaviors and practices to emerge in you. If you are able, little by little, to dig deeper into all these details, achieve breakthroughs, and gain an understanding of them; and if you are then able gradually to rebel against these thoughts, to rebel against these erroneous notions, views and even behaviors, and are not constrained by them; and if, in performing your duty, you are able to find the right station for you, and act according to principles, and perform the duty you can and should perform; then, over time, you will be able to perform your duties better. This constitutes entry into the truth reality. If you can enter into the truth reality, you will appear to have a human likeness, and people will say, "This person conducts themselves according to their station, and they are doing their duty in a grounded way.

They do not rely on naturalness, on hot-headedness, or on their corrupt, satanic disposition to do their duty. They act with restraint, they have a God-fearing heart, they have love for the truth, and their behavior and expressions reveal that they have rebelled against their own flesh and preferences." How wonderful it is to conduct oneself in such a way! On occasions when others bring up your shortcomings, you are not only able to accept them, but are optimistic, facing your shortcomings and flaws with poise. Your state of mind is quite normal, free of extremes, free of hot-headedness. Is this not what it is to have a human likeness? Only such people have reason.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Principles That Should Guide One's Conduct

After humans are conquered by God, they should at the very least be possessed of the reason to be sure not to speak arrogantly. It would be best for them to assume lowly status, "as dung upon the ground," and say some things that are true. Especially when bearing testimony for God, if you can say something of substance from the heart, with no empty or tall talk and no fictitious lies, then your disposition will have truly changed; this is the change that should occur once you have been conquered by God. If you cannot possess even this amount of reason, then you are truly without any semblance of humanity. In the future, when God's chosen people from all nations and regions have returned before God, and have been conquered by His words, if at a huge gathering in praise of God you begin to act arrogantly again, constantly boasting and showing off, then you will be thoroughly scrapped and eliminated. Men must always behave properly, recognize their identity and status, and not relapse into their old ways. Satan's image classically manifests in human arrogance and conceit. Unless you change this aspect of yourself, you will never have the likeness of a

human, and you will always possess the visage of Satan. Resolving arrogance and conceit is the most difficult thing, and merely having a bit of knowledge of your arrogance and conceit will not allow you to attain a complete transformation; you will still need to endure multiple refinements. Without being judged, chastised, and pruned, you will still be in danger in the long run. In the future, when God's chosen people from around the world accept His work and say: "We were enlightened long ago that God had gained a group of overcomers in China," when you hear this, you will think: "We have nothing to brag about, all is given by God's grace. We do not deserve to be called overcomers." But over time, as you start to see yourself being able to say something, and that you have a bit of reality, you will ponder: "Even the foreigners have gained the Holy Spirit's enlightenment, and they say God has made a group of overcomers in China, so we should be deemed overcomers." You will silently permit this acknowledgment in your hearts now, and you will simply make a public acknowledgment later on. Humans cannot bear to be praised or to be tested by status. If you are always being praised, then you will be in danger. Those whose disposition has not changed cannot stand firm in the end.

The hardest problem for corrupt mankind to fix is that of making the same old mistakes. To prevent this, people must first be aware that they have yet to obtain the truth, that there has not been a change in their life disposition, and that although they believe in God, they still live under the power of Satan, and have not been saved; they are liable to betray God and stray from God at any time. If they have this sense of crisis in their hearts—if, as people often say, they are prepared for danger in times of peace—then they will be able to hold themselves in check somewhat, and when something does happen to them, they will pray to God and depend on Him, and will be able to avoid making the same old mistakes. You must see

clearly that your disposition has not changed, that the nature of betrayal against God is still deeply rooted in you and has not been expelled, that you are still at risk of betraying God, and that you face the constant possibility of suffering perdition and being destroyed. This is real, so you must be careful. There are three most important points to keep in mind: First, you still don't know God; second, there have not been any changes in your disposition; and third, you have yet to live out the true image of man. These three things are in line with the facts, they are real, and you must be clear about them. You must be self-aware. If you have the will to fix this problem, then you should choose your own motto: For example, "I am the dung upon the ground," or "I am the devil," or "I often fall into my old ways," or "I'm always in danger." Any one of these is fit to serve as your personal motto, and it will help if you remind yourself of it at all times. Keep repeating it to yourself, reflect on it, and you may well be able to make fewer mistakes, or stop making mistakes. Nevertheless, what is most important is to spend more time reading God's words, to understand the truth, to know your own nature, and to cast off your corrupt disposition. Only then will you be safe. Another thing is to never take the position of "a witness of God," and never call yourself a witness of God. You can only speak of personal experience. You may speak about how God saved you, fellowship about how you were conquered by God, and talk about what grace He bestowed upon you. Never forget that you are the most deeply corrupted of people; you are manure and garbage. Being able to accept God's work of the last days now is entirely thanks to Him uplifting you. It is only because you are the most corrupt and filthy that you have been saved by God incarnate, that He has granted you such tremendous grace. You therefore have nothing worth bragging about, and can only praise and thank God. Your salvation is purely due to God's grace.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Pursuing the Truth Can One Achieve a Change in Disposition

And now that things have arrived at this pass, how much do you really know about what I say and do? Do not think that you are a natural-born prodigy, only slightly lower than the heavens but infinitely higher than the earth. You are far from being smarter than anyone else—and, it could even be said that it is simply adorable how much sillier you are than any of the people on earth who are possessed of reason, for you think too highly of yourself, and have never had a sense of inferiority, as if you can see through My actions down to the tiniest detail. In point of fact, you are someone who is fundamentally lacking in reason, because you have no idea of what I intend to do, and you are even less aware of what I am doing now. And so I say that you are not even the equal of an old farmer toiling on the land, a farmer who has not the faintest perception of human life and yet puts all his reliance on the blessings of Heaven as he cultivates the land. You do not spare a second's thought to your life, you know nothing of renown, and still less do you have any self-knowledge. You are so "above it all"! … Let Me tell you one truth: Today it matters very little whether or not you have a heart of fear; I am neither anxious nor worried about that. But I must also tell you this: You, this "person of talent," who do not learn and remain ignorant, will ultimately be brought down by your self-admiring, petty cleverness—you will be the one who suffers and is chastised. I will not be so stupid as to accompany you as you continue to suffer in hell, for I am not the same kind as you. Do not forget that you are a created being that has been cursed by Me, and yet is also taught and saved by Me, and there is nothing in you that I would be reluctant to part with. At whatever time I do My work, I am never constrained by any person, occurrence, or object. My attitude and My view vis-à-vis mankind have always remained the same. I

am not particularly well disposed toward you, because you are an appendage to My management, and far from being more special than any other being. This is My advice to you: You must remember, at all times, that you are nothing more than a created being! Although you may share your existence with Me, you should know your own identity; do not think too highly of yourself. Even if I do not rebuke you, or prune you, but greet you with a smiling face, this is not enough to prove that you are of the same kind as Me. You—you should know yourself to be one who pursues the truth, not the truth itself! You must at all times be ready to change in accordance with My word. You cannot escape this. I urge you, during this precious time, when you have this rare opportunity, to try and learn something. Do not fool Me; I do not need you to use flattery to try and deceive Me. When you seek Me, it is not entirely for My sake, but rather for your own!

—The Word, Vol. 1. The Appearance and Work of God. Those Who Do Not Learn and Remain Ignorant: Are They Not Beasts?

Mankind is so deeply corrupted by Satan that all of them have a satanic nature and an arrogant disposition; even fools and idiots are arrogant, and think they're better than other people and refuse to obey them. It is clear to see that mankind is so deeply corrupted and that it is very difficult for them to submit to God. Because of their arrogance and self-righteousness, people have become completely lacking in reason; they won't obey anyone—even if what other people say is right and conforms to the truth, they won't obey them. It is because of arrogance that people dare to judge God, condemn God, and resist God. So, how can an arrogant disposition be resolved? Can it be resolved by depending on human restraint? Can it be solved by merely recognizing and acknowledging it? Absolutely not. There is only one way to resolve an arrogant disposition,

and that is to accept God's judgment and chastisement. Only those who are able to accept the truth can gradually cast off their arrogant dispositions; those who do not accept the truth will never be able to resolve their arrogant dispositions. I see many people who let it go to their head when they show some talent in their duty. When they show some abilities, they think they are very impressive, and then they live off these abilities and do not push themselves further. They do not listen to others no matter what they say, thinking that these small things they possess are the truth, and that they are supreme. What disposition is this? This is an arrogant disposition. They are far too lacking in reason. Can a person perform their duty well when they have an arrogant disposition? Can they submit to God and follow God to the very end? This is even more difficult. To fix an arrogant disposition, they must learn how to experience God's work, His judgment and chastisement while performing their duty. Only in this way can they truly know themselves. Only by seeing your corrupted essence clearly, seeing the root of your arrogance clearly, and then discerning and dissecting it can you truly know your nature essence. You must dig up all of the corrupt things inside of you, and hold them up against and come to know them based on the truth, then you will know what you are: Not only are you filled with a corrupt disposition, and not only do you lack reason and submission, but you will see that you are lacking in too many things, that you have no truth reality, and how pitiful you are. Then, you will be incapable of arrogance. If you do not dissect and know yourself in this way, then when you perform your duty you will not know your place in the universe. You will think you are great in every way, that everything about others is bad, and that only you are the best. Then, you will show off to everyone all the time, so that others look up to you and worship you. This is completely lacking in self-awareness. Some people are always showing off. When others find it

distasteful, they criticize them as being arrogant. But they do not accept it; they still think they are talented and skilled. What disposition is this? They are too arrogant and self-righteous. Are people who are this arrogant and self-righteous capable of thirsting for the truth? Can they pursue the truth? If they are never able to know themselves, and do not cast off their corrupt disposition, then can they perform their duty well? Certainly not.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Knowing One's Disposition Is the Foundation of Changing It

When you hear God's words revealing manifestations of an arrogant disposition pouring forth from someone, you should think to yourself: "Do I show manifestations of arrogance? I am a corrupt human, so I must show some of those manifestations; I should reflect on where I do that. People say I'm arrogant, that I'm always acting high and mighty, that I constrain people when I speak. Is that truly my disposition?" Through reflection, you will finally realize that the revelation of God's words is entirely accurate—that you are an arrogant person. And as the revelation of God's words is entirely accurate, as it matches up perfectly with your situation without the least discrepancy, and appears even more accurate upon further reflection, you should accept the judgment and chastisement of His words, and discern and come to know the essence of your corrupt disposition according to them. Then you will be able to feel true remorse. In believing in God, it is only by eating and drinking of His words in this way that you can come to know yourself. In order to resolve your corrupt dispositions, you must accept the judgment and exposure of God's words. If you cannot do that, there will be no way for you to cast off your corrupt dispositions. If you are a smart person who sees that the revelation of God's words is generally accurate, or if you can admit that half of it is correct, then you should accept it at once and submit before God. You must also pray to Him and reflect on

yourself. Only then will you understand that all of God's words of revelation are accurate, that they are all facts, and nothing short of that. It is only by submitting before God with a God-fearing heart that people can truly reflect on themselves. Only then will they be able to see the variety of corrupt dispositions that exist within them, and that they are indeed arrogant and self-righteous, without the least bit of sense. If someone is a lover of the truth, they will be able to prostrate themselves before God, admit to Him that they have been deeply corrupted, and have the will to accept His judgment and chastisement. In this way, they can develop a heart of remorse, begin to deny and hate themselves, and regret not having pursued the truth before, thinking, "Why was I unable to accept the judgment and chastisement of God's words when I began reading them? This attitude I held toward His words was one of arrogance, wasn't it? How could I be so arrogant?" After frequently self-reflecting in this way for some time, they will recognize that they are indeed arrogant, that they are not entirely capable of admitting that God's words are the truth and facts, and that they truly do not have a shred of sense. But it is a difficult thing to know oneself. Each time a person reflects, they can only gain a bit more and a bit deeper knowledge of themselves. To gain clear knowledge of a corrupt disposition is not something that can be accomplished in a short span of time; one must read more of God's words, pray more, and reflect more on themselves. Only thus can they gradually come to know themselves. All those who truly know themselves have failed and stumbled a few times in the past, after which, they read God's words, prayed to Him, and reflected on themselves, and thereby came to see the truth of their own corruption clearly, and to feel that they were indeed profoundly corrupted, and absolutely bereft of the truth reality. If you experience God's work like this, and you pray to Him and seek the truth when things befall you, you will gradually come to know

yourself. Then one day, your heart will finally be clear: “I may have slightly better caliber than others, but this was given to me by God. I’m always boastful, attempting to outdo others when I speak, and trying to get people to do things my way. I truly lack sense—this is arrogance and self-righteousness! Through reflection, I’ve learned of my own arrogant disposition. This is God’s enlightenment and grace, and I thank Him for it!” Is it a good thing or a bad thing to learn of your own corrupt disposition? (A good thing.) From there, you should seek how to speak and act with sense and obedience, how to stand on equal footing with others, how to treat others fairly without constraining them, how to correctly regard your caliber, gifts, strengths, and so on. In this way, like a mountain being hammered into dust, one strike at a time, your arrogant disposition will be resolved. After that, when you interact with others or work with them to perform a duty, you will be able to treat their views correctly and pay careful, close attention while you listen to them. And when you hear them voice a view that is correct, you will discover, “It seems my caliber isn’t the best. The fact is that everybody has their own strengths; they’re not inferior to me at all. Before, I always thought that I had better caliber than others. That was self-admiration and narrow-minded ignorance. I had a very limited outlook, like a frog at the bottom of a well. Thinking like that really lacked sense—it was shameless! I was blinded and deafened by my arrogant disposition. Other people’s words didn’t get through to me, and I thought that I was better than them, that I was right, when in fact, I’m no better than any of them!” From then on, you will have true insight into and knowledge of your deficiencies and your small stature. And after that, when you fellowship with others, you will listen closely to their views, and you will realize, “There are so many people who are better than me. My caliber and comprehension ability are both middling, at best.” With this realization,

will you not have gained a bit of self-awareness? By experiencing this, and frequently reflecting on yourself according to God's words, you will be able to gain true self-knowledge that grows ever deeper. You will be able to see through to the truth of your corruption, to your poverty and wretchedness, to your deplorable ugliness, and at that time, you will feel averse toward yourself and hate your corrupt disposition. Then it will be easy for you to rebel against yourself. That is how you experience God's work. You must reflect on your outpourings of corruption according to God's words. In particular, after revealing a corrupt disposition in any kind of situation, you must frequently reflect on and know yourself. It will then be easy for you to see your corrupt essence clearly, and you will be able to hate your corruption, your flesh, and Satan from the heart. And from the heart, you will be able to love and strive for the truth. In this way, your arrogant disposition will keep diminishing, and you will gradually cast it off. You will gain more and more sense, and it will be easier for you to submit to God. In the eyes of others, you will appear steadier and more grounded, and you will seem to speak more objectively. You will be capable of listening to others, and you will give them time to talk. When others are right, it will be easy for you to accept their words, and your interactions with people will not be so taxing. You will be able to cooperate harmoniously with anyone. If this is how you perform your duty, will you not then have sense and humanity? That is the way to resolve this kind of corrupt disposition.

—The Word, Vol. 6. On the Pursuit of the Truth I. What It Means to Pursue the Truth (1)

If you have no path for resolving an arrogant disposition, you should pray to God like this: "God, I have an arrogant disposition. I think that I'm stronger than others, better than others, smarter than others, and I want to make others do as I say. This is so devoid of sense. Why can't I let go of it, even though I know it is arrogance? I beg that You discipline and reproach

me. I am willing to let go of my arrogance and my own intentions to seek Your intentions instead. I am willing to listen to Your words, and to accept them as my life and the principles by which I act. I am willing to live out Your words. I beg that You guide me, I beg that You help me and lead me." Is there an attitude of submission in these words? Is there a wish to submit? (Yes.) Some may say, "Just praying once doesn't work. When something befalls me, I still live by my corrupt disposition, and I still want to be in charge." In that case, continue praying: "God, I am so arrogant, so rebellious! I beg You to discipline me, to stop my evildoing in its tracks, and to restrain my arrogant disposition. I beg You to guide me and lead me, so that I may live out Your words, and act and practice according to Your words and Your requirements." Come before God more in prayer and supplication, and let Him work. The more sincere your words are, and the more sincere your heart is, the greater your wish to rebel against your flesh and yourself will become. When this overwhelms your wish to act according to your own will, your heart will gradually turn itself around—and when that happens, there will be hope for you to practice the truth and act according to the truth principles. When you pray, God will not say anything to you, or indicate anything to you, or promise you anything, but He will examine your heart and the intent behind your words; He will observe whether what you say is sincere and true, and whether you are supplicating and praying to Him with an honest heart. When God sees that your heart is honest, He will lead and guide you, as you asked and prayed for Him to do, and, of course, He will also rebuke and discipline you. When God fulfills that which you have supplicated for, your heart will be enlightened and somewhat changed.

—The Word, Vol. 6. On the Pursuit of the Truth I. What It Means to Pursue the Truth (2)

In your daily life, when speaking, conducting yourself and handling matters, performing your duty, fellowshipping with others, and so on, whatever the matter at hand is, or where you are, or what the circumstances are, you must focus at all times on examining what kind of arrogant disposition you have poured forth. You must excavate all the outpourings, thoughts, and ideas that come from your arrogant disposition that you are aware of and can perceive, as well as your intents and goals—in particular, always wanting to lecture others from on high; not obeying anyone; seeing yourself as better than others; not accepting what others say, no matter how right they may be; making others accept and submit to what you say, even when you are wrong; having a constant tendency toward leading others; being uncompliant and offering justifications when leaders and workers prune you, condemning them as false; always condemning others and elevating yourself; always thinking that you are better than everyone else; always wishing to be a renowned, eminent person; always loving to show off, so that others regard you highly and worship you…. Through the practice of reflecting on and dissecting these outpourings of corruption, you can come to know how ugly your arrogant disposition is, and you can loathe and abhor yourself, and hate your arrogant disposition even more. You will thus be willing to reflect on whether or not you have poured forth an arrogant disposition in all matters. One part of this is reflecting on what arrogant and self-righteous dispositions pour forth in your speech—what boastful, arrogant, senseless things you say. The other part is reflecting on what absurd, senseless things you do while acting according to your notions, imaginings, ambitions, and desires. Only this kind of self-reflection can yield self-knowledge. Once you have gained true knowledge of yourself, you should seek the paths and principles of practice for being an honest person in God's words, and then practice, perform your duty, and

approach and interact with others according to the paths and principles indicated in God's words. When you have practiced in this way for a while, perhaps a month or two, you will feel a brightness of heart about it, and you will have gained something from it and gotten a taste of success. You will feel that you have a path for becoming an honest, sensible person, and you will feel much more grounded. Though you will not yet be able to speak of a particularly deep knowledge of the truth, you will have gained some perceptual knowledge of it, as well as a path of practice. Though you will not be able to express it clearly in words, you will have some discernment of the harm that an arrogant disposition does to people and how it distorts their humanity. For instance, arrogant, conceited people often say boastful, wild things, and speak devilish words to trick others; they speak high-sounding words, shout slogans, and spout lofty harangues. Are these not various manifestations of an arrogant disposition? Is it not quite senseless to pour forth these arrogant dispositions? If you are able to truly understand that you must have lost your normal human reason to pour forth such arrogant dispositions, and that living within an arrogant disposition means that you are living out devilishness rather than humanity, then you will have truly recognized that a corrupt disposition is a satanic disposition, and you will be able to hate Satan and corrupt dispositions from your heart. With six months or a year of such experience, you will be capable of true self-knowledge, and if you pour forth an arrogant disposition again, you will immediately be aware of it, and you will be able to rebel against and renounce it. You will have begun to change, and you will be able to gradually cast off your arrogant disposition, and get along normally with others. You will be able to speak honestly and from the heart; you will no longer tell lies or say arrogant things. Will you not then possess a little reason and some likeness of an honest person? Will you not have gained

that entry? This is when you will begin to gain something. When you practice being honest in this way, you will be able to seek the truth and reflect on yourself no matter what sort of arrogant disposition you pour forth, and after experiencing being an honest person in this way for some time, you will unconsciously and gradually come to understand the truths and relevant words of God about being an honest person. And when you use those truths to dissect your arrogant disposition, in the depths of your heart there will be the enlightenment and illumination of God's words, and your heart will begin to feel brighter. You will see clearly the corruption that an arrogant disposition brings to people and the ugliness that it makes them live out, and you will be able to discern each of the corrupt states that people find themselves in when they pour forth an arrogant disposition. With more dissection, you will see Satan's ugliness all the more clearly, and you will hate Satan even more. It will thus be easy for you to cast off your arrogant disposition.

—The Word, Vol. 6. On the Pursuit of the Truth I. What It Means to Pursue the Truth (2)

If people's knowledge of themselves is too shallow, they will find it impossible to solve problems, and their life dispositions simply will not change. It is necessary to know oneself on a profound level, which means knowing one's own nature: what elements are included in that nature, how these things originated, and where they came from. Moreover, are you actually able to hate these things? Have you seen your own ugly soul and your wicked nature? If you are truly able to see the truth about yourself, then you will hate yourself. When you hate yourself and then practice God's word, you will be able to rebel against the flesh and have the strength to carry out truth without believing it to be strenuous. Why do many people follow their fleshly preferences? Because they consider themselves to be pretty good, feeling that their actions are right and justified, that they have

no faults, and even that they are entirely in the right, they are therefore capable of acting with the assumption that justice is on their side. When one recognizes what one's true nature is—how ugly, how despicable, and how pitiful—then one is not overly proud of oneself, not so wildly arrogant, and not so pleased with oneself as before. Such a person feels, "I must be earnest and down to earth in practicing some of God's word. If not, then I will not measure up to the standard of being human, and will be ashamed to live in God's presence." One then truly sees oneself as paltry, as truly insignificant. At this time, it becomes easy for one to carry out truth, and one will appear to be somewhat like a human should be. Only when people truly hate themselves are they able to rebel against the flesh. If they do not hate themselves, they will be unable to rebel against the flesh. Truly hating oneself is not a simple matter. There are several things that must be found in them: First, knowing one's own nature; and second, seeing oneself as needy and pitiful, seeing oneself to be extremely small and insignificant, and seeing one's own pitiful and dirty soul. When one fully sees what one truly is, and this outcome is achieved, one then truly gains knowledge of oneself, and it can be said that one has come to know oneself fully. Only then can one truly hate oneself, going so far as to curse oneself, and truly feel that one has been corrupted profoundly by Satan such that one does not even resemble a human being. Then, one day, when the threat of death appears, such a person will think, "This is God's righteous punishment. God is indeed righteous; I really should die!" At this point, he will not lodge a complaint, much less blame God, simply feeling that he is so needy and pitiful, so filthy and corrupt that he should be eliminated and destroyed by God, and a soul like his is not fit to live on earth. Therefore, this person will not complain against or resist God, much less betray God. If one does not know oneself, and still considers oneself to be pretty good, then when death

comes knocking, this person will think, “I have done so well in my faith. How hard I have sought! I have given so much, I have suffered so much, yet ultimately, God is now asking me to die. I don’t know where God’s righteousness is. Why is He asking me to die? If I have to die, then who will be saved? Won’t the human race come to an end?” First of all, this person has notions about God. Secondly, this person is complaining, and not showing any submission whatsoever. This is just like Paul: When he was about to die, he did not know himself, and by the time God’s punishment was nigh, it was all too late.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Related Experiential Testimonies

Awakening From My Arrogance

Why Am I So High and Mighty?

Related Hymns

I Have Seen God’s Loveliness

20. How to resolve the problem of arrogance, self-righteousness, and holding to one's own views

Words of Almighty God of the Last Days

Being arrogant and self-righteous is man's most conspicuous satanic disposition, and if people do not accept the truth, they will have no way of cleansing it. People all have arrogant and self-righteous dispositions, and they are always conceited. No matter what they think, or what they say, or how they see things, they always think that their own points of view and their own attitudes are correct, and that what others say is not as good or as right as what they say. They always cling to their own opinions, and no matter who speaks, they will not listen to them. Even if what someone else says is correct, or in line with the truth, they will not accept it; they will only appear to be listening but they will not really adopt the idea, and when it comes time to act, they will still do things their own way, always thinking that what they say is right and reasonable. It is possible that what you say is, indeed, right and reasonable, or that what you have done is right and faultless, but what kind of disposition have you revealed? Is it not one of arrogance and self-righteousness? If you do not cast off this arrogant and self-righteous disposition, will it not affect your performance of your duty? Will it not affect your practice of the truth? If you do not resolve your arrogant and self-righteous disposition, will it not cause you serious setbacks in the future? You will definitely experience setbacks, this is inevitable. Tell Me, can God see such behavior of man? God is more than able to see it! God not only scrutinizes the depths of people's hearts, He also observes their every word and deed at all times and places. What will God say when He sees this behavior of yours? God will say: "You are intransigent! It's understandable that you might cling to your own ideas

when you do not know that you are mistaken, but when you clearly know that you are mistaken and you still cling to your ideas, and would die before repenting, you are just a stubborn fool, and you are in trouble. If, no matter who makes a suggestion, you always adopt a negative, resistant attitude toward it, and do not accept even a little bit of the truth, and if your heart is completely resistant, closed, and dismissive, then you are so ridiculous, you are an absurd person! You are too difficult to deal with!" In what way are you difficult to deal with? You are difficult to deal with because what you are displaying is not an erroneous approach, or an erroneous behavior, but a revelation of your disposition. A revelation of what disposition? A disposition in which you are averse to the truth, and hate the truth. Once you have been identified as a person who hates the truth, in God's eyes you are in trouble, and He will spurn and ignore you. From people's perspective, the most they will say is: "This person's disposition is bad, they are incredibly obstinate, intransigent, and arrogant! This person is hard to get along with and does not love the truth. They have never accepted the truth and they do not put the truth into practice." At the most, everyone will give you this appraisal, but can this appraisal decide your fate? The appraisal that people give you cannot decide your fate, but there is one thing that you must not forget: God scrutinizes people's hearts, and at the same time God observes their every word and deed. If God defines you in this way, and says that you hate the truth, if He does not merely say that you have a bit of a corrupt disposition, or that you are a little disobedient, is this not a very serious problem? (It is serious.) This means trouble, and this trouble does not lie in the way that people see you, or how they appraise you, it lies in how God views your corrupt disposition of hating the truth. So, how does God view it? Has God merely determined that you hate and do not love the truth, and that is all? Is it that simple? Where does the truth come from?

Who does the truth represent? (It represents God.) Ponder on this: If a person hates the truth, then from God's perspective, how will He view them? (As His enemy.) Is this not a serious problem? When a person hates the truth, they hate God! Why do I say that they hate God? Did they curse God? Did they oppose God to His face? Did they judge or condemn Him behind His back? Not necessarily. So why do I say that revealing a disposition that hates the truth is to hate God? This is not making a mountain out of a molehill, it is the reality of the situation. It is like the hypocritical Pharisees who nailed the Lord Jesus to the cross because they hated the truth—the consequences that followed were terrible. What this means is that if a person has a disposition that is averse to the truth and hates the truth, they may reveal it anytime and anywhere, and if they live by it, will they not oppose God? When they are confronted with something that involves the truth or making a choice, if they cannot accept the truth, and they live by their corrupt disposition, they will naturally oppose God, and betray Him, because their corrupt disposition is one that hates God and hates the truth. If you have such a disposition, then even when it comes to words spoken by God, you will question them, and want to analyze and dissect them. Then you will be suspicious of God's words, and say, "Are these really God's words? They don't look like the truth to me, they don't necessarily all seem correct to me!" In this way, has your disposition of hating the truth not revealed itself? When you think in this way, can you submit to God? You definitely cannot. If you cannot submit to God, is He still your God? He is not. Then, what will God be to you? You will treat Him like a research subject, someone to be doubted, someone to condemn; you will treat Him like an ordinary and regular person, and condemn Him as such. In doing so, you will become someone who resists and blasphemes against God. What kind of disposition causes this? It is caused by an

arrogant disposition that has become inflated to a certain degree; not only will your satanic disposition be revealed from you, your satanic face will also be completely laid bare. What happens to the relationship between God and a person who has reached the stage of resisting God, and whose rebelliousness against God has reached a certain degree? It becomes a hostile relationship where a person places God in opposition to themselves. If, in your belief in God, you cannot accept and submit to the truth, then God is not your God. If you refuse the truth and reject it, then you will have already become someone who resists God. Can God still save you, then? He definitely cannot.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Often Living Before God Can One Have a Normal Relationship With Him

Arrogance is the root of man's corrupt disposition. The more arrogant people are, the more unreasonable they are, and the more unreasonable they are, the more liable they are to resist God. How serious is this problem? Not only do people with an arrogant disposition consider everyone else beneath them, but, worst of all, they are even condescending toward God, and they have no God-fearing hearts. Even though people might appear to believe in God and follow Him, they do not treat Him as God at all. They always feel that they possess the truth and think the world of themselves. This is the essence and root of the arrogant disposition, and it comes from Satan. Therefore, the problem of arrogance must be resolved. Feeling that one is better than others—that is a trivial matter. The critical issue is that one's arrogant disposition prevents one from submitting to God, His sovereignty, and His arrangements; such a person always feels inclined to compete with God for power and control others. This sort of person does not have a God-fearing heart in the slightest, to say nothing of loving God or submitting to Him. People who are arrogant and conceited, especially those who are so

arrogant as to have lost their reason, cannot submit to God in their belief in Him, and even exalt and bear testimony for themselves. Such people resist God the most and have absolutely no God-fearing hearts. If people wish to get to where they have God-fearing hearts, then they must first resolve their arrogant disposition. The more thoroughly you resolve your arrogant disposition, the more you will have a God-fearing heart, and only then can you submit to Him and obtain the truth and know Him. Only those who gain the truth are genuinely human.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

When you are cooperating with others to perform your duties, are you able to be open to differing opinions? Are you able to let others speak? (I am, a little. Before, a lot of the time I wouldn't listen to the suggestions of the brothers and sisters and would insist on doing things my own way. Only later, when the facts proved I was wrong, did I see that most of their suggestions had been correct, that it was the resolution that everyone discussed that was actually suitable, and that by relying on my own views I was unable to see things clearly and that I was lacking. After experiencing this, I realized how important harmonious cooperation is.) And what can you see from this? After experiencing this, did you receive some benefit, and understand the truth? Do you think anyone is perfect? No matter how strong people are, or how capable and talented, they still are not perfect. People must recognize this, it is fact, and it is the attitude that people should have to correctly approach their own merits and strengths or faults; this is the rationality that people should possess. With such rationality, you can properly deal with your own strengths and weaknesses as well as those of others, and this will enable you to work alongside them harmoniously. If you have understood this aspect of the truth and can enter this aspect of the truth reality, then you can get along harmoniously with your brothers and

sisters, drawing on their strong points to offset any weaknesses you have. In this way, no matter what duty you are performing or what you are doing, you will always get better at it and have God's blessing. If you always think you are pretty good and that others are worse by comparison, and if you always want to have the final say, then this will be troublesome. This is a problem of disposition. Are such people not arrogant and self-righteous? Imagine someone gives you good advice, but you think that if you accept it they might look down on you, and think you are not as good as them. So, you just decide not to listen to them. Instead, you try to overshadow them with lofty and high-sounding words to make them hold you in high regard. If you always interact with people in this way, can you cooperate with them in harmony? Not only will you fail to achieve harmony, but there will also be negative consequences. Over time, everyone will perceive you as too deceitful and crafty, someone they can't fathom. You don't practice truth, and you're not an honest person, so others are repelled by you. If everyone is repelled by you, doesn't this mean you are rejected? Tell Me, how would God treat someone whom everyone rejects? God would also detest such a person. Why does God detest people like this? Although their intentions in performing their duty are genuine, their methods are what God detests. The disposition that they reveal and their every thought, idea and intent are wicked in God's eyes, and are things that God detests and which disgust Him. When people always employ despicable tactics in their words and actions with the aim of making others hold them in high regard, this behavior is detested by God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

People who are arrogant and self-righteous are apt to follow their own ideas, so do they have a God-fearing heart? People who have strong personal ideas forget God when the time comes to act, they forget

submission to God; only when they have hit a wall and failed to accomplish anything, does it occur to them that they have not submitted to God, and have not prayed to God. What problem is this? This is them not having God in their hearts. Their actions indicate that God is absent from their hearts, and that they only rely on themselves. And so, whether you are doing church work, performing a duty, handling some external affairs, or dealing with matters in your personal life, there must be principles in your heart, there must be a state. What state? "No matter what it is, before something happens to me I must pray, I ought to submit to God, and I ought to submit to His sovereignty. Everything is arranged by God, and when that thing happens, I must seek God's intentions, I must have this mindset, I must not make my own plans." After experiencing thus for some time, people will find themselves seeing God's sovereignty in many things. If you always have your own plans, considerations, wishes, selfish motives, and desires, then your heart will unwittingly stray from God, you will be blind to how God acts, and most of the time, God will be hidden from you. Do you not like doing things according to your own ideas? Do you not make your own plans? You think you have a mind, you are educated, knowledgeable, you have the means and methodology to do things, you can do them on your own, you're good, you don't need God, and so God says, "So go and do it by yourself, and take responsibility for whether it goes well or not, I do not care." God pays you no heed. When people follow their own will in this way in their faith in God and believe however they want, what is the consequence? They are never able to experience God's sovereignty, they can never see the hand of God, can never feel the enlightenment and illumination of the Holy Spirit, they cannot feel God's guidance. And what will happen as time goes on? Their hearts will grow ever further from God, and there will be knock-on effects. What effects? (Doubting and denying

God.) This is not just a case of doubting and denying God. When God has no place in people's hearts, and they do as they wish over the long term, a habit will set in: When something happens to them, the first thing they will do is to think of their own solution and act according to their own intentions, aims and plans; they will first consider whether this is of benefit to them; if it is, they will do it, and if it isn't, they won't. It will become their habit to go straight to taking this path. And how will God treat such people if they keep acting thus, without repentance? God will pay them no heed, and place them to one side. What does it mean to be placed to one side? God will neither discipline nor reproach them; they will grow increasingly self-indulgent, without judgment, chastisement, discipline, or reprimand, much less enlightenment, illumination, or guidance. This is what it means to be placed to one side. How does someone feel when God places them to one side? Their spirit feels darkened, God is not with them, they feel unclear about the visions, they have no path of action, and they deal only with foolish matters. As time passes in this way, they think that life has no meaning, and their spirits are empty, so they are the same as the nonbelievers, and they grow increasingly degenerate. This is a person spurned by God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Principles of the Practice of Submitting to God

Being of poor caliber itself is fatal. If one also has a bad disposition, lacks morality, doesn't listen to advice, can't accept positive things, and is unwilling to learn and embrace new things, such a person is useless! Those who perform their duties must possess a conscience and reason, know their own measure and their own shortcomings, and understand what they lack and need to improve. They must always feel they are lacking so much, and that if they don't study and accept new things, they may be eliminated. If

they have a sense of impending crisis in their heart, it gives them motivation and a willingness to learn things. In one aspect, one should equip themselves with truths, and in another aspect, they should acquire professional knowledge related to performing their duties. By practicing this way, they can make progress, and performing their duties will yield good results. Only by doing one's duties well and living out the semblance of humanity can one's life have value, so performing one's duties is the most meaningful thing. Some people have a bad disposition, and are not only ignorant but also arrogant. They always think that seeking in regard to all things and always listening to others will make others look down on them, and make them lose face, and that comporting oneself in this way lacks dignity. In reality, it's the opposite. Being arrogant and self-righteous, not learning anything, lagging behind and being outdated in everything, and lacking knowledge, insight, and ideas is what's truly embarrassing, and this is when one loses integrity and dignity. Some people can't do anything well, have a rudimentary understanding of everything they learn, are satisfied with understanding just a few doctrines, and think they're competent. But they still can't accomplish anything, and they have no tangible results. If you tell them that they don't understand anything and have accomplished nothing, they are unconvinced and persistently argue their point. But when they're doing things, they do them poorly, and are half-baked. Is one not useless if one cannot handle any task well? Is one not good-for-nothing? People of excessively low caliber cannot handle even the simplest tasks. They are good-for-nothings and their lives have no value. Some people say, "I grew up in the countryside, without education or knowledge, and my caliber is poor, unlike you people who live in the city, and are educated and knowledgeable, so you can excel in everything." Is this statement correct? (No.) What's incorrect about it? (Whether a person can achieve things has

nothing to do with their environment; it primarily depends on whether a person makes an effort to learn and improve themselves.) How God treats people does not hinge on how educated they are, or what kind of environment they were born in, or how talented they are. Rather, He treats people based on their attitude toward the truth. What is this attitude related to? It is related to their humanity, and also to their dispositions. If you believe in God you must be able to handle the truth correctly. If you have an attitude of humility and acceptance of the truth, then even if you are of slightly poor caliber, God will still enlighten you and allow you to gain something. If you are of good caliber but are always arrogant and self-righteous, thinking that whatever you say is right and whatever others say is wrong, refusing whatever suggestions others propose, and even unaccepting of the truth, however it is fellowshipped about, and always resisting it, then can such a person as you gain God's approval? Will the Holy Spirit work on such a person as you? He will not. God will say that you have a bad disposition and are not worthy of receiving His enlightenment, and if you do not repent, He will even take away what you once had. This is what it is to be revealed. People like this lead pathetic lives. They are clearly nothing, and inept at everything, yet they still think they are pretty good, and are better than everyone else in all respects. They never discuss their flaws or shortcomings in front of others, nor their weaknesses and negativity. They are always feigning competence and giving others a false impression, making others think they are adept at everything, devoid of weaknesses, do not need any help, have no need to listen to others' opinions, and do not need to learn from the strengths of others to make up for their own shortcomings, and that they will always be better than everyone else. What kind of disposition is this? (Arrogance.) Such arrogance. People like this lead pathetic lives! Are they actually capable? Can they actually accomplish

things? They messed up many things in the past, and yet people like this still think they can do anything. Isn't that so unreasonable? When people lack reason to such an extent, they are muddleheaded people. Such people don't learn new things or accept new things. Inside they are dried up, narrow-minded, and impoverished, and regardless of the situation, they fail to figure out and grasp principles or understand God's intentions, and only know to stick to regulations, speak words and doctrines, and show off in front of others. The upshot is that they have no understanding of any truth and haven't the slightest bit of truth reality, yet they remain so arrogant. They are simply muddleheaded people, and are utterly impervious to reason, and they can only be eliminated.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

When facing a matter, if people are too willful and insist on their own ideas without seeking the truth, this is very dangerous. God will spurn these people and set them aside. What will the consequence of this be? It can certainly be said that there is the danger of them being eliminated. However, those who seek the truth can obtain the Holy Spirit's enlightenment and guidance, and as a result, gain God's blessing. The two different attitudes of seeking and not seeking the truth can bring about two different states in you and two different results. Which kind of result do you prefer? (I'd prefer to obtain God's enlightenment.) If people wish to be enlightened and guided by God, and to receive God's graces, what kind of attitude must they have? They must often have an attitude of seeking and submission before God. Whether you are performing your duty, interacting with others, or dealing with some particular issue that you are faced with, you must have an attitude of seeking and submission. With this kind of attitude, it can be said that you have something of a God-fearing heart. Being able to seek and submit to the truth is the path to fearing God and

shunning evil. If you lack an attitude of seeking and submission, and you instead cling to yourself, are stubbornly antagonistic, and you refuse to accept the truth, and are averse to the truth, then you will naturally commit a great deal of evil. You won't be able to help it! If people never seek the truth to resolve this, the ultimate consequence will be that no matter how much they experience, no matter how many situations they find themselves in, no matter how many lessons God sets out for them, they still won't understand the truth, and they will ultimately remain incapable of entering into the truth reality. If people do not possess the truth reality, they will be incapable of following the way of God, and if they are never able to follow the way of God, then they are not people who fear God and shun evil. People go on and on about wanting to perform their duties and follow God. Are things that simple? Absolutely not. These things are enormously important in people's lives! It isn't easy to perform one's duty well to satisfy God, and achieve fear of God and shunning of evil. But I will tell you a principle of practice: If you have an attitude of seeking and submission when something happens to you, this will protect you. The ultimate goal isn't for you to be protected. It is to make you understand the truth, and be able to enter into the truth reality, and attain God's salvation—this is the ultimate goal. If you have this attitude in all that you experience, you will no longer feel that performing your duty and satisfying the intentions of God are empty words and slogans; it will no longer feel so taxing. Instead, before you realize it, you will come to understand quite a few truths. If you try to experience in this way, you will be sure to reap rewards. It doesn't matter who you are, how old you are, how educated you are, how many years you have believed in God, or what duty you perform. As long as you have an attitude of seeking and submission, as long as you experience in this way, then ultimately, you will be sure to understand the

truth and enter into the truth reality. However, if you do not have an attitude of seeking and submission in everything that happens to you, then you will not be able to understand the truth, nor will you be able to enter into the truth reality.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Mankind is so deeply corrupted by Satan that all of them have a satanic nature and an arrogant disposition; even fools and idiots are arrogant, and think they're better than other people and refuse to obey them. It is clear to see that mankind is so deeply corrupted and that it is very difficult for them to submit to God. Because of their arrogance and self-righteousness, people have become completely lacking in reason; they won't obey anyone—even if what other people say is right and conforms to the truth, they won't obey them. It is because of arrogance that people dare to judge God, condemn God, and resist God. So, how can an arrogant disposition be resolved? Can it be resolved by depending on human restraint? Can it be solved by merely recognizing and acknowledging it? Absolutely not. There is only one way to resolve an arrogant disposition, and that is to accept God's judgment and chastisement. Only those who are able to accept the truth can gradually cast off their arrogant dispositions; those who do not accept the truth will never be able to resolve their arrogant dispositions. I see many people who let it go to their head when they show some talent in their duty. When they show some abilities, they think they are very impressive, and then they live off these abilities and do not push themselves further. They do not listen to others no matter what they say, thinking that these small things they possess are the truth, and that they are supreme. What disposition is this? This is an arrogant disposition. They are far too lacking in reason. Can a person perform their duty well when they have an arrogant disposition? Can they submit to God and follow God to

the very end? This is even more difficult. To fix an arrogant disposition, they must learn how to experience God's work, His judgment and chastisement while performing their duty. Only in this way can they truly know themselves. Only by seeing your corrupted essence clearly, seeing the root of your arrogance clearly, and then discerning and dissecting it can you truly know your nature essence. You must dig up all of the corrupt things inside of you, and hold them up against and come to know them based on the truth, then you will know what you are: Not only are you filled with a corrupt disposition, and not only do you lack reason and submission, but you will see that you are lacking in too many things, that you have no truth reality, and how pitiful you are. Then, you will be incapable of arrogance. If you do not dissect and know yourself in this way, then when you perform your duty you will not know your place in the universe. You will think you are great in every way, that everything about others is bad, and that only you are the best. Then, you will show off to everyone all the time, so that others look up to you and worship you. This is completely lacking in self-awareness. Some people are always showing off. When others find it distasteful, they criticize them as being arrogant. But they do not accept it; they still think they are talented and skilled. What disposition is this? They are too arrogant and self-righteous. Are people who are this arrogant and self-righteous capable of thirsting for the truth? Can they pursue the truth? If they are never able to know themselves, and do not cast off their corrupt disposition, then can they perform their duty well? Certainly not.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Knowing One's Disposition Is the Foundation of Changing It

If, in your belief in God, you cannot accept and submit to the truth, then God is not your God. If you refuse the truth and reject it, then you will have already become someone who resists God. Can God still save you,

then? He definitely cannot. God gives you an opportunity to receive His salvation and does not see you as an enemy, but you cannot accept the truth and you place God in opposition to you; your inability to accept God as your truth and as your path makes you a person who resists God. How should this problem be resolved? You must quickly repent and change course. For example, when you encounter a problem or a difficulty while performing your duty and you do not know how to resolve it, you must not blindly ponder on it, you must first quiet yourself before God, pray and seek from Him, and see what God's words say about it. If, after reading God's words, you still do not understand, and do not know what truths this issue pertains to, you must hold fast to one principle—that is, first submit, have no personal ideas or thoughts, wait with a peaceful heart, and see how God intends and wants to act. When you do not understand the truth, you should seek it, and you should wait for God, rather than acting blindly and carelessly. If someone gives you a suggestion when you do not understand the truth, and tells you how to act in accordance with the truth, you should first accept it and allow everyone to fellowship on it, and see if this path is correct or not, and whether it is in accordance with the truth principles or not. If you confirm that it is in accordance with the truth, then practice in that way; if you determine that it does not accord with the truth, then do not practice in that way. It is as simple as that. When you seek the truth, you should seek from many people. If anyone has something to say, you should listen to them, and treat all of their words seriously. Do not ignore or snub them, because this relates to matters within the scope of your duty and you must treat this seriously. This is the right attitude and the right state. When you are in the right state, and you do not reveal a disposition that is averse to the truth and hates the truth, then practicing in this way will supplant your corrupt disposition. This is practicing the truth. If you practice the

truth in this way, what fruits will it bear? (We will be guided by the Holy Spirit.) Receiving the guidance of the Holy Spirit is one aspect. Sometimes the matter will be very simple and can be achieved using your own mind; after others finish giving you their suggestions and you understand, you will be able to rectify things and act in accordance with the principles. People may think that this is a small matter, but to God it is a great matter. Why do I say this? Because, when you practice in this way, to God you are a person who can practice the truth, a person who loves the truth, and a person who is not averse to the truth—when God sees into your heart, He also sees your disposition, and this is a great matter. In other words, when you do your duty and act in the presence of God, what you live out and pour forth are all truth realities that people should possess. The attitudes, thoughts, and states that you possess in everything you do are the most important things for God, and they are what God scrutinizes.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Often Living Before God Can One Have a Normal Relationship With Him

When you encounter an issue, instead of arguing, you should first set aside your notions, imaginings and verdicts—this is the rationality that a person should have. If there is something that I do not understand, and it is not my area of expertise, I will consult someone who is familiar with the subject. After consulting them, I will have a basic conception of the matter. However, I must seek on how to handle the matter myself, I cannot completely listen to other people, nor should I approach the matter entirely based on my own imaginings. I must seek on how to act in a way that benefits the work of the church and accords with the truth principles. Is this not a rational way of dealing with things? Is it not the reason that a normal person should possess? Seeking and soliciting advice in this way is correct. Supposing you are knowledgeable in a certain area and I consult you about

it, but afterward, you demand that I abide by what you have said and carry out your plan of action—what kind of disposition is that? It is an arrogant disposition. Now what would be a reasonable way for you to act? You should say: “I have a little knowledge in this field, but it is not related to the truth. You can just take this as a suggestion to consider, but for the specifics of how to act, you must seek more on God’s intentions.” If I seek advice from you and you really think you understand the matter, and you consider yourself extraordinary, then this is an arrogant disposition. An arrogant nature can bring about this kind of response and manifestation in you—when someone seeks advice from you, you immediately lose your rationality; you lose the reason of a normal person, and are unable to make correct judgments. When someone reveals a corrupt disposition, their reason is not normal. Therefore, no matter what befalls you, even if others seek your advice, you cannot be insolent and you must possess normal reason. What is the normal way to act? At this point, you must consider: “Although I understand this matter, I cannot be insolent. I must approach it with the reason of normal humanity.” Returning before God, you will possess the reason of normal humanity. Although, at times, you will reveal a certain sense of self-satisfaction, there will be restraint in your heart—the revelations of your corrupt disposition will be cut in half, and you will have much less of a negative influence on others. However, if you act according to your arrogant disposition, always believing you are right and consequently compelling others to listen to you, it shows an immense lack of reason. If the path that you point out to people is correct, things might be fine, but if it’s wrong, that will harm them. If someone seeks advice from you on a personal matter and you send them down the wrong road, you will only have harmed one person. However, if they ask you about a significant matter related to the work of the church and you steer them wrong, you will

have harmed the church's work, and the interests of God's house will suffer losses. If the problem is of a severe nature and it offends God's disposition, the consequences will be unimaginable.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Path of Resolving a Corrupt Disposition

No matter what you're doing, you must learn how to seek and submit to the truth; no matter who is offering you advice, if it accords with the truth principles, then even if it comes from a small child, you must accept it and submit to it. No matter what problems a person has, if their words and advice completely accord with the truth principles, then you should accept them and submit to them. The results of acting in this way will be good and in accordance with God's intentions. The key is to look at your motives, and the principles and methods by which you handle things. If your principles and methods for handling things stem from human will, from human thoughts and notions, or from satanic philosophies, then those principles and methods are impractical, and they are bound to be ineffective. This is because the source of your principles and methods is incorrect and does not accord with the truth principles. If your views are based upon the truth principles, and you handle things according to the truth principles, then you will undoubtedly handle them in the correct way. Even if some people do not accept the way that you handle things at the time, or they have notions about it, or they are resistant toward it, after some time, it will be validated. Things that are in accordance with the truth principles yield increasingly positive results, while things that are not in accordance with the truth principles lead to increasingly negative consequences, even if they fit with people's notions at the time. People will all receive confirmation of this. You must not be subject to human constraints in anything you do, and you must not reach your own verdicts; you should first pray to God and seek the

truth, and then explore and fellowship on the matter with everyone. What is the purpose of fellowshipping? It is so that you can do things in precise accordance with the intentions of God and act in line with God's intentions. This is a somewhat grand way of putting it, and people will fall short of this. To put it in more concrete terms, it is so that you can do things in precise accordance with the truth principles. This is rather more tangible. When a person meets this standard, they are practicing the truth and following God's will; they have the truth reality and there will be no objections from anyone.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Path of Resolving a Corrupt Disposition

When something befalls you, you must not be self-righteous. You must quiet yourself before God and learn a lesson. You must be able to let go of yourself in order to learn more. If you think, "I'm more of an expert at this than you, so I should be in charge, and you should all listen to me!"—what kind of disposition is that? It is arrogance and self-righteousness. It is a satanic, corrupt disposition and it is not something within the realm of normal humanity. So, what does it mean to not be self-righteous? (It means listening to everyone's suggestions, and discussing things with everyone.) No matter what your personal thoughts and opinions are, if you blindly determine that they are correct and that they are the way that things should be done, that is arrogance and self-righteousness. If you have some ideas or opinions that you feel are correct, but you do not have complete faith in yourself, and you can confirm them through seeking and fellowship, that is what it means to not be self-righteous. Waiting to receive everyone's support and approval before acting is the reasonable way of doing things. If someone disagrees with you, you should respond to it conscientiously, and be meticulous when it comes to the professional aspects of your work. You

cannot turn a blind eye to it by saying, “Do you understand this better, or do I? I have been involved in this area of work for such a long time—should I not have a better understanding of it than you? What do you know about it? You don’t understand it!” That is not a good disposition, it is too arrogant and self-righteous. It is possible that the person who disagrees with you is an amateur, and that they do not have a good understanding of that area of work; you may be right and you may be doing things correctly, but it is your disposition that is the problem. What, then, is the right way to behave and act? How can you behave and act in accordance with the truth principles? You must put your ideas out on the table and let everyone see if there are any problems with them. If someone makes a suggestion, you must first accept it, and then let everyone confirm the correct path of practice. If nobody has any issues with it, you can then determine the most appropriate way of doing things and act in that way. If a problem is discovered, then you must solicit everyone’s opinions, and you should all seek the truth and fellowship on it together, and in that way, you will gain the enlightenment of the Holy Spirit. When your hearts are illuminated, and you have a better path, the results that you achieve will be better than before. Is this not the guidance of God? It is a marvelous thing! If you can avoid being self-righteous, if you can let go of your imaginings and ideas, and if you can listen to others’ correct opinions, you will be able to obtain the enlightenment of the Holy Spirit. Your heart will be illuminated and you will be able to find the correct path. You will have a way forward, and when you put it into practice, it will definitely be in accordance with the truth. Through such practice and experience you will learn how to practice the truth, and at the same time you will learn something new about that area of work. Is this not a good thing? Through this you will realize that when things happen to you, you must not be self-righteous and you must seek the

truth, and that if you are self-righteous and do not accept the truth, everyone will dislike you and God will certainly loathe you. Is this not a lesson learned? If you always pursue in this way and practice the truth, you will keep honing the professional skills that you use in your duty, you will get better and better results in your duty, and God will enlighten and bless you, and allow you to gain even more. In addition to that, you will have a path for practicing the truth, and when you know how to practice the truth, you will gradually grasp the principles. When you know which actions will lead to God's enlightenment and guidance, which will lead to His loathing and dismissal, and which will lead to His approval and blessings, you will have a way forward. When people receive God's blessings and enlightenment, their life progress will quicken. They will receive God's enlightenment and guidance every day, and there will be peace and happiness in their hearts. Will this not bring them pleasure? When your actions can be presented before God, and accepted by God, you will feel pleasure in your heart, and inwardly, you will have peace and happiness. This peace and happiness are feelings that God has given you, they are a sensation bestowed upon you by the Holy Spirit.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Often Living Before God Can One Have a Normal Relationship With Him

Related Experiential Testimonies

After I Was Reported

Why I Was So Arrogant

21. How to resolve the problem of working according to one's own will

Words of Almighty God of the Last Days

Serving God is no simple task. Those whose corrupt disposition remains unchanged can never serve God. If your disposition has not been judged and chastised by God's words, then your disposition still represents Satan, which proves that you serve God out of your own good intentions, that your service is based on your satanic nature. You serve God with your natural character, and according to your personal preferences. What's more, you always think that the things you are willing to do are what are delightful to God, and that the things you do not wish to do are what are hateful to God; you work entirely according to your own preferences. Can this be called serving God? Ultimately, there will not be the slightest change in your life disposition; instead, your service will make you even more stubborn, thus deeply ingraining your corrupt disposition, and as such, there will be formed within you rules about service to God that are primarily based on your own character, and experiences derived from your service according to your own disposition. These are the experiences and lessons of man. It is man's philosophy for worldly dealings. People like this can be classed as Pharisees and religious officials. If they never wake up and repent, then they will surely turn into the false christs and the antichrists who mislead people in the last days. The false christs and the antichrists that were spoken of will arise from among such people. If those who serve God follow their own character and act according to their own will, they run the risk of being eliminated at any time. Those who apply their many years of experience acquired to serving God in order to win the hearts of others, to lecture them and constrain them, and to stand on high—and who

never repent, never confess their sins, never renounce the benefits of position—these people shall fall before God. They are of the same kind as Paul, presuming upon their seniority and flaunting their qualifications. God will not bring people like this to perfection. Such service disrupts the work of God. People always cling to the old. They cling to the notions of the past, to everything from times gone by. This is a great obstacle to their service. If you cannot throw them off, these things will throttle your whole life. God will not commend you, not in the slightest, not even if you break your legs running or your back with labor, not even if you are martyred in your service of God. Quite the contrary: He will say that you are an evildoer.

—The Word, Vol. 1. The Appearance and Work of God. Religious Service Must Be Purged

Some people do not focus on seeking the truth principles as they do their duty, instead relying on their own will to act. What is the most common manifestation seen in someone who has particularly strong personal ideas? No matter what happens to them, they first calculate things out in their mind, thinking out all the things that they can think of, creating a thorough plan. When they feel that it has no holes, they practice wholly in accordance with their own will, the result being that their plan cannot keep up with the changes, so things sometimes go wrong. What is the problem here? Things often go wrong when acting according to your own will. So, no matter what happens, everyone ought to sit down and seek the truth together, pray to God, ask for His guidance. With God's enlightenment, the things that come out of their fellowship are full of light, and provide a way forward. Additionally, by entrusting matters to God, looking up to Him, relying on Him, having Him lead you, and having Him look after and protect you—by practicing this way—you will gain more secure purchase, and you will not encounter any big problems. Can the things that people think up in their heads be totally in line with the facts? Can they be in line

with the truth principles? This is impossible. If you do not depend on and look to God when performing your duty, and merely do as you wish, then no matter how smart you are, there will always be times when you fail. People who are arrogant and self-righteous are apt to follow their own ideas, so do they have a God-fearing heart? People who have strong personal ideas forget God when the time comes to act, they forget submission to God; only when they have hit a wall and failed to accomplish anything, does it occur to them that they have not submitted to God, and have not prayed to God. What problem is this? This is them not having God in their hearts. Their actions indicate that God is absent from their hearts, and that they only rely on themselves. And so, whether you are doing church work, performing a duty, handling some external affairs, or dealing with matters in your personal life, there must be principles in your heart, there must be a state. What state? "No matter what it is, before something happens to me I must pray, I ought to submit to God, and I ought to submit to His sovereignty. Everything is arranged by God, and when that thing happens, I must seek God's intentions, I must have this mindset, I must not make my own plans." After experiencing thus for some time, people will find themselves seeing God's sovereignty in many things. If you always have your own plans, considerations, wishes, selfish motives, and desires, then your heart will unwittingly stray from God, you will be blind to how God acts, and most of the time, God will be hidden from you. Do you not like doing things according to your own ideas? Do you not make your own plans? You think you have a mind, you are educated, knowledgeable, you have the means and methodology to do things, you can do them on your own, you're good, you don't need God, and so God says, "So go and do it by yourself, and take responsibility for whether it goes well or not, I do not care." God pays you no heed. When people follow their own will in this

way in their faith in God and believe however they want, what is the consequence? They are never able to experience God's sovereignty, they can never see the hand of God, can never feel the enlightenment and illumination of the Holy Spirit, they cannot feel God's guidance. And what will happen as time goes on? Their hearts will grow ever further from God, and there will be knock-on effects. What effects? (Doubting and denying God.) This is not just a case of doubting and denying God. When God has no place in people's hearts, and they do as they wish over the long term, a habit will set in: When something happens to them, the first thing they will do is to think of their own solution and act according to their own intentions, aims and plans; they will first consider whether this is of benefit to them; if it is, they will do it, and if it isn't, they won't. It will become their habit to go straight to taking this path. And how will God treat such people if they keep acting thus, without repentance? God will pay them no heed, and place them to one side. What does it mean to be placed to one side? God will neither discipline nor reproach them; they will grow increasingly self-indulgent, without judgment, chastisement, discipline, or reprimand, much less enlightenment, illumination, or guidance. This is what it means to be placed to one side. How does someone feel when God places them to one side? Their spirit feels darkened, God is not with them, they feel unclear about the visions, they have no path of action, and they deal only with foolish matters. As time passes in this way, they think that life has no meaning, and their spirits are empty, so they are the same as the nonbelievers, and they grow increasingly degenerate. This is a person spurned by God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Principles of the Practice of Submitting to God

For some people, no matter what issue they might encounter when performing their duties, they do not seek the truth, and they always act according to their own thoughts, notions, imaginings, and desires. They are constantly satisfying their own selfish desires, and their corrupt dispositions are always in control over their actions. They may appear to have always performed their duties, but because they have never accepted the truth, and are incapable of doing things according to the truth principles, they ultimately fail to gain the truth and life, and become laborers worthy of the name. So, what are such people relying on when performing their duties? They are relying neither on the truth nor on God. That bit of truth that they do understand has not taken up sovereignty in their hearts; they are relying on their own gifts and talents, on whatever knowledge that they have acquired as well as on their own willpower or good intentions, to perform these duties. And with this being the case, will they be able to perform their duties to an acceptable standard? When people rely on their naturalness, notions, imaginings, expertise, and learning to perform their duties, although it may appear as if they are performing their duties and not committing evil, they are not practicing the truth, and have not done anything that is satisfactory to God. There is also another problem that cannot be ignored: During the process of performing your duty, if your notions, imaginings, and personal desires never change and are never replaced with the truth, and if your actions and deeds are never done in accordance with the truth principles, then what will the final outcome be? You will have no life entry, you will become a laborer, thus fulfilling the words of the Lord Jesus: “Many will say to Me in that day, Lord, Lord, have we not prophesied in Your name, and in Your name have cast out devils, and in Your name done many wonderful works? And then will I profess to them, I never knew you: depart from Me, you that work iniquity”

(Matthew 7:22–23). Why does God call these people who exert effort and who labor evildoers? There is one point we can be sure on, and that is that no matter what duties or work these people do, their motivations, impetus, intentions, and thoughts arise entirely from their selfish desires, and they are wholly in order to protect their own interests and prospects, and in order to satisfy their own pride, vanity and status. It is all centered around these considerations and calculations, there is no truth in their hearts, they do not have a heart that fears and submits to God—this is the root of the problem. What, today, is it crucial for you to pursue? In all things, you must seek the truth, and you must perform your duty properly according to the intentions of God and what God asks. If you do, you shall receive God's approval. So what, specifically, is involved in performing your duty according to what God asks? In all you do, you must learn to pray to God, you must reflect on what intentions you have, what thoughts you have, and whether these intentions and thoughts are in line with the truth; if they are not, they should be put aside, after which you should act according to the truth principles, and accept God's scrutiny. This will ensure that you put the truth into practice. If you have your own intentions and aims, and are well aware that they violate the truth and are at odds with God's intentions, yet still do not pray to God and seek the truth for a solution, then this is dangerous, it is easy for you to commit evil and do things that oppose God. If you commit evil one or two times and repent, then you still have hope of salvation. If you keep committing evil, then you're a doer of all manner of evils. If you still can't repent at this point, then you're in trouble: God shall cast you to one side or abandon you, which means you are at risk of being eliminated; people who commit all manner of evil deeds will surely be punished and eliminated.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Do you know what is the greatest taboo in man's service of God? Some leaders and workers always want to be different, to be head and shoulders above the rest, to show off, and to figure out some new tricks, in order to make God see just how capable they really are. However, they do not focus on understanding the truth and entering the reality of God's words. This is the most foolish way to act. Is this not precisely the revelation of an arrogant disposition? Some even say, "If I do this, I'm sure it'll make God happy; He'll like it. This time I am going to show it to God; I'll give Him a nice surprise." The "nice surprise" doesn't matter. What is the result? People see the things these people do are too absurd. Not only are they of no benefit to the work of God's house, but they are a waste of money—they bring about losses to God's offerings. God's offerings are not to be used however you want; it is a sin to waste offerings to God. These people end up offending God's disposition, the Holy Spirit stops working in them, and they are eliminated. As such, never ever impulsively do whatever you want. How can you not consider the outcome? When you offend God's disposition and violate His administrative decrees, and are subsequently eliminated, there will be nothing left for you to say. Regardless of your intent, and whether or not you do it deliberately, if you do not understand God's disposition or His intentions, you will easily offend Him and be liable to violate His administrative decrees; this is something against which everyone should be on guard. Once you have violated God's administrative decrees or offended His disposition, if it is extremely serious, then He will give no consideration as to whether you did it intentionally or unintentionally. This is a matter that you need to see clearly. If you cannot understand this issue, then you are bound to have problems arise. In serving God, people wish to make great strides, do great things, speak great words, perform great work, hold great meetings, and be great leaders. If you

always have such grand ambitions, then you will violate God's administrative decrees; people who do this will die quickly. If you are not well-behaved, devout, and prudent in your service to God, then sooner or later, you will offend His disposition.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

No matter what you do, you should first understand why you are doing it, what intention it is that directs you to do this thing, what the significance is in your doing it, what the nature of the matter is, and whether what you are doing is a positive thing or a negative thing. You must have a clear understanding of all these matters; this is quite necessary for you to be able to act with principle. If you are doing something which can be classified as doing your duty, then you should ponder: How should I fulfill my duty well so that I am not just doing it perfunctorily? You should pray and draw close to God in this matter. Praying to God is in order to seek the truth, the way to practice, the desires of God, and how to satisfy God. Prayer is in order to achieve these effects. Praying to God, drawing close to God, and reading God's words are not religious ceremonies or outward actions. It is done for the purpose of practicing in accordance with the truth after seeking God's intentions. If you always say "thanks be to God" when you haven't done anything, and you might seem very spiritual and insightful, but if, when the time comes to act, you still do as you want, without seeking the truth at all, then this "thanks be to God" is nothing more than a mantra, it is false spirituality. When doing your duty, you should always think: "How should I do this duty? What is God's desire?" Praying to God and drawing close to God in order to seek principles and truths for your actions, seeking the desires of God in your heart, and not departing from God's words or the truth principles in anything you do—only this is someone who truly believes in God; all this is unattainable to people who do not love the truth.

There are many people who follow their own ideas no matter what they do, and consider things in highly simplistic terms, and do not seek the truth, either. There is a total absence of principle, and in their hearts they give no thought to how to act according to what God asks, or in a way that satisfies God, and they know only to mulishly follow their own will. God has no place in such people's hearts. Some people say, "I only pray to God when I encounter difficulty, but still it doesn't feel like this has any effect—so generally when things happen to me now I don't pray to God, because praying to God is of no use." God is utterly absent from the hearts of such people. They do not seek the truth no matter what they are doing at ordinary times; they only follow their own ideas. So are there principles to their actions? Definitely not. They see everything in simple terms. Even when people fellowship the truth principles to them, they are not able to accept them, because there have never been any principles to their actions, God has no place in their hearts, and there is no one but them in their hearts. They feel their intentions are good, that they are not committing evil, that they cannot be considered in violation of the truth, they think that acting according to their own intentions should be practicing the truth, that acting thus is submitting to God. In fact, they are not truly seeking or praying to God in this matter, but acting on impulse, according to their own zealous intentions, they are not performing their duty as God asks, they do not have a heart of submission to God, they are absent of this wish. This is the greatest mistake in people's practice. If you believe in God yet He is not in your heart, are you not trying to deceive God? And what effect can such faith in God have? Just what can you gain? And what is the point of such faith in God?

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

In performing your duty, you absolutely cannot go by your personal preferences, doing whatever you would like to do, whatever you would be happy doing, or whatever would make you look good. This is acting in accordance with one's own will. If you rely on your own personal preferences in the performance of your duty, thinking this is what God demands, and that this is what will make God happy, and if you forcibly impose your personal preferences on God or practice them as though they were the truth, observing them as if they were the truth principles, then is this not a mistake? This is not performing your duty, and performing your duty in this way will not be remembered by God. Some people do not understand the truth, and they do not know what it means to fulfill their duties well. They feel that they have made effort and put their heart into it, rebelled against their flesh and suffered, so why then can they never fulfill their duty satisfactorily? Why is God always dissatisfied? Where have these people gone wrong? Their mistake was to not seek out God's requirements, and instead act according to their own ideas—this is the reason. They treated their own desires, preferences, and selfish motives as the truth, and they treated them as though they were what God loved, as though they were His standards and requirements. They saw what they believed to be correct, good, and beautiful to be the truth; this is wrong. In fact, even though people might sometimes think something is right and that it accords with the truth, that does not necessarily mean that it accords with God's intentions. The more people think something is right, the more cautious they should be and the more they should seek the truth to see whether what they are thinking meets God's requirements. If it precisely runs counter to His requirements and counter to His words, then it is unacceptable even if you think it is right, it is but a human thought, and it will not accord with the truth no matter how right you think it is. Whether something is right or

wrong must be determined based on God's words. No matter how right you think something is, unless there is a basis for it in God's words, it is wrong and you must discard it. It is acceptable only when it accords with the truth, and only by upholding the truth principles in this way can your performance of your duty be up to standard. Just what is duty? It is a commission entrusted by God to people, it is part of the work of God's house, and it is a responsibility and obligation that should be borne by every one of God's chosen people. Is duty your career? Is it a personal family matter? Is it fair to say that once you have been given a duty, this duty becomes your personal business? That is absolutely not the case. So how should you fulfill your duty? By acting in accordance with God's requirements, words, and standards, and by basing your behavior on the truth principles rather than on human subjective desires. Some people say, "Once a duty has been given to me, is it not my own business? My duty is my charge, and is what I am charged with not my own business? If I handle my duty as my own business, doesn't that mean I will do it properly? Would I do it well if I didn't treat it like my own business?" Are these words right or wrong? They are wrong; they are at odds with the truth. Duty is not your own personal business, it is God's business, it is part of God's work, and you must do as God asks; only by performing your duty with a heart of submission to God can you be up to standard. If you always perform your duty according to your own notions and imaginings, and according to your own inclinations, then you will never meet the standard. Only ever performing your duty as you wish is not performing your duty, because what you are doing is not within the scope of God's management, it is not the work of the house of God; you are, instead, running your own operation, carrying out your own tasks, and so this is not remembered by God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Seeking the Truth Principles Can One Perform One's Duty Well

Some people never seek the truth while performing their duties. They merely do as they please, acting according to their own imaginings, and are ever arbitrary and rash. They simply do not walk the path of practicing the truth. What does it mean to be "arbitrary and rash"? It means to act however you see fit when you encounter an issue, without any process of thinking or searching. Nothing anyone else says can touch your heart or change your mind. You can't even accept it when the truth is fellowshipped to you, you stick to your own opinions, not listening when other people say anything right, believing yourself right, and clinging to your own ideas. Even if your thinking is correct, you should take other people's opinions into consideration as well. And if you don't at all, is this not being extremely self-righteous? It is not easy for people who are extremely self-righteous and willful to accept the truth. If you do something wrong and others criticize you, saying, "You're not doing it according to the truth!" you reply, "Even if I'm not, this is still how I'm going to do it," and then you find some reason to make them think this is right. If they reproach you, saying, "You acting like this is disruptive, and it will damage the work of the church," not only do you not listen, but you keep coming out with excuses: "I think this is the right way, so this is how I'm going to do it." What disposition is this? (Arrogance.) It is arrogance. An arrogant nature makes you willful. If you have an arrogant nature, you will behave arbitrarily and rashly, heedless of what anyone says. How, then, do you resolve your arbitrariness and rashness? Say, for example, something happens to you and you have your own ideas and plans. Before determining what to do, you must seek the truth, and you should at least fellowship with everyone about what you think and believe about that matter, asking everyone to tell you if your thoughts are correct and in line with the truth, and to carry out checks for you. This is the best method for solving arbitrariness and rashness. First,

you can shed light on your views and seek the truth—this is the first step of practice for solving arbitrariness and rashness. The second step happens when other people voice dissenting opinions—how can you practice in order to keep from being arbitrary and rash? You must first have an attitude of humility, set aside what you believe to be right, and let everyone fellowship. Even if you believe your way to be correct, you should not keep insisting on it. That is a kind of step forward; it shows an attitude of seeking the truth, of denying yourself, and of satisfying God's intentions. Once you have this attitude, at the same time as not adhering to your own opinions, you should pray, seek the truth from God, and then look for a basis in God's words—determine how to act based on God's words. This is the most suitable and accurate practice. When you seek the truth and hold up a problem for everyone to fellowship and seek on together, that is when the Holy Spirit provides enlightenment. God enlightens people according to principles, He takes stock of their attitude. If you stubbornly stick to your guns regardless of whether your view is right or wrong, God will hide His face from you and ignore you; He will make you hit a wall to reveal you and expose your ugly state. If, on the other hand, your attitude is correct, neither insistent on your own way, nor self-righteous, nor arbitrary and rash, but an attitude of seeking and of accepting the truth, if you fellowship with everyone, then the Holy Spirit will begin to work among you, and perhaps He will lead you to understanding by means of someone's words. Sometimes, when the Holy Spirit enlightens you, He leads you to understand the crux of a matter with just a few words or phrases, or by giving you an idea. You realize, in that instant, that whatever you have been clinging to is erroneous, and, in the same instant, you understand the most appropriate way to act. Having reached such a level, have you not successfully avoided doing evil, and at the same time avoided bearing the

consequences of a mistake? Is this not God's protection? (Yes.) How is such a thing achieved? This is only attained when you have a God-fearing heart, and when you seek the truth with a heart of submission. Once you have received the enlightenment of the Holy Spirit and determined the principles of practice, your practice will be in line with the truth, and you will be able to satisfy God's intentions. … If your attitude is to stubbornly insist, to deny the truth, to reject anyone else's suggestions, to not seek the truth, to only have faith in yourself, and to only do as you want—if this is your attitude regardless of what God does or asks, then what is God's reaction? God pays you no heed, He sidelines you. Are you not willful? Are you not arrogant? Do you not always think you're right? If you are devoid of submission, if you never seek, if your heart is utterly closed and resistant to God, then God pays you no heed. Why does God pay you no heed? Because if your heart is closed to God, can you accept God's enlightenment? Can you feel it when God reproaches you? When people are intransigent, when their satanic nature and beastliness burst forth, they don't feel anything God does, it is all to no avail—so God does not do useless work. If you have this kind of stubbornly antagonistic attitude, all that God does is to remain hidden from you, God will not do superfluous things. When you are this stubbornly antagonistic, and this closed, God would never forcibly do anything in you, or force anything upon you, He would never keep trying to move and enlighten you, over and over again—God does not act in this way. Why does God not act in this way? Mainly because God has seen a certain kind of disposition in you, a beastliness that is averse to the truth and impervious to reason. And do you think people can control a wild animal when its beastliness bursts forth? Does shouting and screaming at it do anything? Is reasoning with it or offering it comfort of any use? Do people dare to approach it? There is a good way of describing this: It is impervious to

reason. When your beastliness flares up and you are impervious to reason, what does God do? God pays you no heed. What more does God have to say to you when you are impervious to reason? Saying any more is useless. And when God pays you no heed, are you blessed, or do you suffer? Do you gain some benefits, or suffer a loss? You will undoubtedly suffer a loss. And who caused this? (We caused it.) You caused it. No one forced you to act like this, and yet you still feel upset. Did you not bring this upon yourself? God pays you no heed, you cannot feel God, there is darkness in your heart, and your life is compromised—you brought this upon yourself, you deserve it.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

The greatest obstacle to practicing the truth is when one's own will is too great and comes before everything else—that is, when one's own self-interest comes before anything else, when one's own reputation and status come before anything else. That's why such people are always willful when things come up, and do whatever will personally benefit them, without any consideration of truth principles. They're always clinging to their own ideas. What does it mean to cling to one's own ideas? It means to determine: "If you want this, I want that. If you want yours, I will insist on mine." Is this a display of submission? (No.) This is not seeking the truth at all, but is insisting on one's own way. It's an arrogant disposition, and an unreasonable display. If, one day, you are able to become aware that your preferences and determinations are contrary to the truth; if you are able to deny and see through yourself, no longer believing in yourself, and after that gradually come to not do things your own way or blindly define things, but are able to seek the truth, pray to God and lean on Him, then that is the correct practice. Before you confirm what sort of practice conforms with the truth, you must seek. That is absolutely the correct thing to do, it is what

should be done. If you wait until you are pruned to seek, it is a bit passive, and it is likely to delay things. Learning to seek the truth is so crucial. What are the benefits of seeking the truth? Firstly, one can avoid following their own will and acting rashly; secondly, one can avoid revelations of corruption and evil consequences; thirdly, one can learn how to wait and be patient, and stop mistakes from occurring by perceiving things clearly and accurately. These things can all be achieved by seeking the truth. When you learn to seek the truth in all things, you will discover that nothing is simple, that if you are inattentive and do not make an effort, you will do things poorly. After training like this for a while, you will be more mature and seasoned when things befall you. Your attitude will be softer and more moderate, and instead of being impulsive, risk-taking, and competitive, you will be able to seek the truth, practice the truth, and submit to God. Then, the problem of your revelations of corrupt dispositions will be resolved. So, it will be easy for you to submit, it is really not that difficult. It might be a little hard in the beginning, but you can be patient, wait and keep seeking the truth until you resolve that problem. If you always want to make your own decisions when things befall you, and you are always offering justifications, and you insist on your own ideas, this will become quite troublesome. This is because the things you are insisting on are not positive and are all things within a corrupt disposition. All of those things are revelations of a corrupt disposition, and, in such circumstances, though you may wish to seek the truth, you will be unable to practice it, and though you may wish to pray to God, you will only be going through the motions. If someone fellowshipped with you about the truth and exposed the adulterations of your intent, how would you make a choice? Could you easily submit to the truth? It would be very strenuous for you to submit at such a time, and you would be unable to submit. You would rebel and try to

offer justifications. You would say, “My decisions are for the sake of God’s house. They are not wrong. Why do you still ask that I submit?” Do you see how you would be unable to submit? And apart from that, you would also resist; this is a deliberate transgression! Is this not extremely troublesome? When someone fellowships with you about truth, if you are unable to accept the truth and would even knowingly transgress, rebelling against and resisting God, then yours is a serious problem. You are at risk of being revealed and eliminated by God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Submission to God Is a Basic Lesson in Gaining the Truth

In their work, church leaders and workers must pay attention to two principles: One is to do their work exactly according to the principles stipulated by the work arrangements, never violating those principles and not basing their work on anything that they might imagine or on any of their own ideas. In everything they do, they should show concern for the work of the church, and always put the interests of God’s house first. Another thing—and this is most crucial—is that in all things, they must focus on following the Holy Spirit’s guidance and do everything in strict keeping with God’s words. If they are still capable of going against the Holy Spirit’s guidance, or if they stubbornly follow their own ideas and do things according to their own imagination, then their actions will constitute a most serious resistance against God. Frequently turning their back on the enlightenment and guidance of the Holy Spirit will only lead to a dead end. If they lose the work of the Holy Spirit, then they will not be able to work; and even if they do somehow manage to work, they will accomplish nothing. These are the two main principles that leaders and workers must abide by while working: One is to perform their work in exact accordance with the work arrangements from the Above, as well as to act according to

the principles that have been set forth by the Above; and the other is to follow the guidance of the Holy Spirit within them. Once these two principles are grasped, they will not be so liable to make mistakes in their work. Your experience in doing church work is still limited, and when you work, it is highly adulterated by your own ideas. At times, you may not understand the enlightenment or guidance within you that comes from the Holy Spirit; at other times, you appear to understand it, but you are likely to ignore it. You always imagine or deduce in a human manner, acting as you think appropriate, with no concern at all for the Holy Spirit's intentions. You go about your work solely according to your own ideas, setting aside any enlightenment from the Holy Spirit. Such situations occur frequently. Inner guidance from the Holy Spirit is not transcendental; it is, in fact, very normal. That is, in the depths of your heart, you feel this is an appropriate way to act, and that it is the best way. This thought is actually quite clear; it did not come of pondering, and sometimes you do not fully understand why you should act this way. This is often none other than enlightenment from the Holy Spirit. This happens most often to people with experience. The Holy Spirit guides you to do what is most appropriate. It is not something you think about, rather it is a feeling in your heart that makes you realize that this is the best way to do it, and you like to do it that way without knowing why. This may come from the Holy Spirit. One's own ideas often come from thinking and considering, and are all adulterated by self-will; they always think of what benefit and advantage it is to them; every act that humans decide to do has these things in it. Guidance from the Holy Spirit, however, in no way contains such adulterations. It is necessary to pay careful attention to the guidance or enlightenment from the Holy Spirit; particularly in key issues, you must be careful in order to grasp it. People who like to use their brains, and who like to act on their own ideas, are the

most liable to miss such guidance or enlightenment. Adequate leaders and workers are people who possess the work of the Holy Spirit, who are attentive to the work of the Holy Spirit at every moment, who submit to the Holy Spirit, have a God-fearing heart, are considerate of God's intentions, and tirelessly pursue the truth. To satisfy God and bear witness for Him properly, you should often reflect on your motives and adulterations in the performance of your duty, and then try to observe how much of the work is motivated by human ideas, how much is born of enlightenment by the Holy Spirit, and how much is in keeping with God's words. You must constantly, and in all circumstances, reflect on whether your words and deeds are in line with the truth. To practice frequently in this manner will put you on the right track of serving God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

In the process of life experience, no matter what happens, you must learn to seek the truth, and ponder the matter thoroughly according to God's words and the truth. When you know how to do things that are completely in line with God's intentions, you will be able to let go of the things that come from your own will. Once you know how to act in accordance with God's intentions, you should simply act that way, as if going with the natural flow; doing things this way feels very relaxed and easy. This is how people who understand the truth do things. If you can show people that you are truly effective when you perform your duty, and that there are principles to how you do things, that your life disposition has indeed changed, that you have done many good things for God's chosen ones, then you are someone who understands the truth, and certainly have human likeness; and sure enough, there is an effect in your eating and drinking the words of God. Once someone genuinely understands the truth, they will be able to discern their various states, they will be able to see complex matters clearly,

and so they will know how to practice appropriately. If a person does not understand the truth and cannot discern their own state, then if they want to rebel against themselves, they will not know what or how to rebel. If they want to abandon their own will, they will not know what is wrong with their own will, they will think their own will is in line with the truth, and may even regard their own will as the enlightenment of the Holy Spirit. How will such a person abandon their own will? They won't be able to, and much less will they be able to rebel against the flesh. Therefore, when you don't understand the truth, you can easily mistake things that come from your own will, things that align with human notions, and one's own kindness, love, suffering, and paying a price as being correct and in line with the truth. How, then, could you rebel against these human things? You don't understand the truth, and you don't know what it means to practice the truth. You are completely in the dark and you can't possibly know what to do, so you can only do what you think is good, and as a result, there are distortions in some of your actions. Some of these are because of following regulations, some because of enthusiasm, and some because of the disturbance of Satan. This is how people who don't understand the truth are. They are highly erratic when they do things, and unfailingly deviant, without any accuracy at all. People who don't understand the truth see things in an absurd way, just like the nonbelievers. How could they possibly practice the truth? How could they possibly solve problems? Understanding the truth is not a simple matter. No matter how high or low one's caliber is, even after a lifetime of experience, the amount of truth that they can understand is limited, and the amount of God's word they can understand is also limited. People who are relatively more experienced are people who understand some truths, and at most they can stop doing things that resist God, and stop doing obviously evil things. It's impossible for them to act

without any adulteration of their own intentions. Because human beings have normal thinking and their thoughts may not always conform to God's word, adulteration from their own will is inevitable. What is important is to have discernment of all the things that come from one's own will and go against God's word, the truth, and the enlightenment of the Holy Spirit. This requires you to work hard to understand God's word; only when you understand the truth will you have discernment, and only then can you ensure that you will not do evil.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Pursuing the Truth Can One Achieve a Change in Disposition

In simple terms, honoring God as great is to have God in your heart, for your heart to dwell on God, to not forget yourself in the things you do, and to not try to strike out on your own, but rather to let God take charge. In everything, you think, "I believe in God and follow God. I am but a small created being which God has chosen. I should let go of views, recommendations, and decisions that come from my own will, and let God be my Master. God is my Lord, my rock, and the bright light which guides my way in everything I do. I must do things according to His words and desires, not put myself first." This is what it means to have God in your heart. When you want to do something, do not act on impulse or rashly. First think about what God's words say, if God would loathe your actions, and whether your actions are in line with His intentions. In your heart, first ask yourself, think, and ponder; do not be rash. To be rash is to be impulsive, and to be motivated by hotheadedness and the will of man. If you are always rash and impulsive, it shows that God is not in your heart. Then when you say you honor God as great, are these not empty words? Where is your reality? You have no reality, and you cannot honor God as great. You act like the lord of the manor on all matters, doing as you will at

every turn. In which case, if you say you have a God-fearing heart, isn't this nonsense? You are tricking people with these words. If a person has a God-fearing heart, how does it actually manifest itself? By honoring God as great. The concrete manifestation of honoring God as great is that God has a place in their heart—the foremost place. In their heart they allow God to be their Master and to hold authority. When something happens, they have a heart of submission to God. They are not rash, nor impulsive, and they do not act impetuously; but rather, they are able to face it calmly, and quiet themselves before God to seek the truth principles. Whether you do things according to God's word or your own will, and whether you allow your own will or God's word to take charge, depends on whether God is in your heart. You say God is in your heart, but when something happens, you act blindly, letting yourself have the final word, and pushing God to the side. Is this the manifestation of a heart that has God in it? There are some people who are able to pray to God when something happens, but after praying, they keep mulling things over, thinking, "I think this is what I should do. I think that is what I should do." You always follow your own will, and do not listen to anyone no matter how they fellowship with you. Is this not the manifestation of lacking a God-fearing heart? Because you do not seek the truth principles and do not practice the truth, when you say you honor God as great, and have a God-fearing heart, they are just empty words. People whose hearts do not have God, and who are unable to honor God as great, are people who do not have a God-fearing heart. People who are unable to seek the truth when something happens, and who do not have a heart of submission to God, are all people who lack a conscience and reason. If one truly has a conscience and reason, when something happens, they will naturally be able to seek the truth. They first must think, "I believe in God. I have come to seek God's salvation. Because I have a corrupted disposition,

I always treat myself as the sole authority in whatever I do; I always go against God's intentions. I must repent. I cannot continue to rebel against God in this way. I must learn how to be submissive to God. I must seek what God's words say, and what the truth principles are." These are the thoughts and aspirations that arise from the reason of normal humanity. These are the principles and the attitude with which you should do things. When you possess the reason of normal humanity, then you possess this attitude; when you do not possess the reason of normal humanity, then you do not possess this attitude. That is why possessing the reason of normal humanity is crucial and very important. It is directly related to people understanding the truth and achieving salvation.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Related Experiential Testimonies

The Consequences of Working Willfully

Willfulness Hurts Others and Yourself

Related Hymns

Pious Are Those Who Are Often Quiet Before God

Paths of Practice Come From Taking God's Words as Your Basis in Everything

Only by Acting With Principles Can One Do Their Duty Well

22. How to resolve being arbitrary and dictatorial

Words of Almighty God of the Last Days

Judging from the literal meaning of the term "acting in an arbitrary and dictatorial manner," "arbitrary" refers to making decisions alone, having the final say; and "dictatorial" means that after making a judgment or decision on one's own, everyone else must execute it without the right to have differing opinions or statements, nor even to ask questions. Being arbitrary and dictatorial means that when faced with a situation, they ponder and consider it themselves before making a decision on what to do. They independently make decisions behind the scenes about how to do things, without anyone else's input; even their own co-workers, collaborators or higher-level leaders cannot intervene—this is what it means to be arbitrary and dictatorial. No matter what situation they face, those who act in this manner consistently proceed by mulling things over in their minds and racking their brains in deliberation, never conferring with others. They think this way and that in their heads, but what they are actually thinking, no one knows. Why does no one know? Because they don't say. Some people might think it's just because they are not talkative, but is that really the case? This isn't a matter of personality; it's an intentional choice to keep others in the dark. They want to do things on their own, they have their own calculations. What are they calculating? Their calculations revolve around their own interests, status, fame, gain, and prestige. They ponder how to act in their own favor, how to protect their status and reputation from harm, how to act without letting others see through them, and crucially, how to conceal their actions from the Above, hoping to eventually receive benefit without revealing any flaws to anyone. They think, "If I have a momentary

slip-up and say something wrong, everyone will see through me. If someone speaks out of turn and reports me to the above, the above might replace me, and I will lose my status. Besides, if I always fellowship with others, won't my limited abilities be evident to all? Might others look down on me?" Now, tell Me, if they were really seen through, would that be good or bad? Actually, for those who pursue the truth, for honest people, being seen through and losing some face or reputation doesn't matter much. They don't seem very concerned with these things; they seem to be less overtly conscious of them and don't place too much stock in them. But antichrists are the exact opposite; they don't pursue the truth, and they regard their status and others' perceptions and attitudes toward them as more important than life itself.

—The Word, Vol. 4. Exposing Antichrists. Item Six

Some people like to do things alone, without discussing things with anyone or telling anyone. They simply do things as they want, regardless of how others might view them. They think, "I'm the leader, and you are God's chosen ones, so you need to follow what I do. Do exactly as I say—that's how it ought to be." They do not notify others when they act and their actions have no transparency. They are always privately exerting themselves and acting in secret. Just like the great red dragon, which maintains its single-party monopoly on power, they wish always to hoodwink and control others, whom they see as insignificant and worthless. They always want to have the final say in matters, without discussing or communicating with others, and they never solicit others' opinions. What do you think of this approach? Is it possessed of normal humanity? (It is not.) Is it not the nature of the great red dragon? The great red dragon is dictatorial and likes to act in an arbitrary way. Are those with this type of corrupt disposition not the offspring of the great red dragon? This is how

people should know themselves. Are you capable of acting like this? (Yes.) When you behave this way are you aware of it? If you are, then there is still hope for you, but if you are not, you are surely in trouble, and in this case, are you not doomed? What is to be done when you are unaware of your acting like this? (We need our brothers and sisters to point it out and prune us.) If you first say to others, "I'm someone who naturally loves to lead others, and I'm telling you in advance, so if and when it happens, don't take issue with it. You've got to bear with me. I know it isn't great, and I'm working on changing it gradually, so I hope you'll be tolerant of me. When these things happen, bear with me, cooperate with me, and let's strive together to cooperate in harmony." Is doing things in this way acceptable? (No. It's without reason.) Why do you say that this is without reason? Someone who says this doesn't intend to seek the truth. They know quite well that doing things in this way is wrong, but they persist in doing it, all while constraining others, demanding their cooperation and support. There is no desire to practice the truth in their intent. They are deliberately going against the truth. A knowing violation—that is what God loathes most. No one but evil people and antichrists are capable of doing such a thing, and to do so is precisely how antichrists act. One is in danger when they intentionally go against the truth and resist God. This is walking the path of antichrists.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. On Harmonious Cooperation

Antichrists are unable to cooperate with anyone; they're always wishing to set up solitary rule. The characteristic of this manifestation is "solo." Why use the word "solo" to describe it? Because before they take action, they don't come before God in prayer, nor do they seek the truth principles, much less do they find someone to fellowship with and say to them, "Is this an appropriate course? What do the work arrangements

stipulate? How's this sort of thing to be handled?" They never discuss things or seek to reach a consensus with their co-workers and partners—they just consider things and scheme on their own, making their own plans and arrangements. With a mere cursory read-through of the work arrangements of God's house, they think they've understood them, and then they blindly arrange the work—and by the time others know of this, the work has already been arranged. It's impossible for anyone to hear their views or sentiments from their own mouth in advance, as they never communicate the thoughts and views they harbor to anyone. Someone may ask, "Don't all leaders and workers have partners?" They may nominally have someone as a partner, but when it comes time to work, they don't anymore—they fly solo. Although leaders and workers have partners, and everyone who does any duty has a partner, antichrists believe that they have good caliber and are better than ordinary people, so ordinary people are not worthy of being their partner, and are all inferior to them. This is why antichrists like to call the shots and don't like to discuss things with anyone else. They think doing so makes them look like an incompetent good-for-nothing. What kind of viewpoint is this? What kind of disposition is this? Is this an arrogant disposition? They think that to cooperate and discuss things with others, to make inquiries of them and seek from them, is undignified and demeaning, an affront to their self-respect. And so, in order to protect their self-respect, they don't allow transparency in anything they do, nor do they tell others about it, much less discuss it with them. They think that to discuss with others is to show themselves as incompetent; that to always solicit other people's opinions means they are stupid and incapable of thinking for themselves; that working with others in completing a task or sorting out some problem makes them appear useless. Isn't this their arrogant and absurd mentality? Isn't this their corrupt disposition? The

arrogance and self-righteousness within them is too obvious; they have lost all normal human reason, and they aren't quite right in the head. They always think they have abilities, can finish things by themselves, and have no need to cooperate with others. Since they have such corrupt dispositions, they are unable to achieve harmonious cooperation. They believe that to cooperate with others is to dilute and fragment their power, that when work is shared with others, their own power is lessened and they can't decide everything for themselves, meaning they lack real power, which for them is a tremendous loss. And so, no matter what happens to them, if they believe they understand and that they know the appropriate way to handle it, they won't discuss it with anyone else, and they will call all the shots. They will prefer to make mistakes over letting other people know, they will prefer to be wrong over sharing power with someone else, and they will prefer dismissal over letting other people intervene in their work. This is an antichrist. They would rather harm the interests of God's house, would rather wager the interests of God's house, than share their power with anyone else. They think that when they're doing a piece of work or handling some matter, this isn't the performance of a duty, but rather a chance to display themselves and stand out from others, and a chance to exercise power. Therefore, although they say that they will harmoniously cooperate with others and that they will discuss matters together with others when they occur, the truth is, in the depths of their heart, they are unwilling to give up their power or status. They think that so long as they understand some doctrines and are capable of doing it themselves, they don't need to cooperate with anyone else; they think that it should be carried out and completed alone, and that only this makes them competent. Is this view correct? They don't know that if they violate principles, they aren't doing their duties, they aren't able to carry out God's commission, and they are

merely laboring. Rather than seek the truth principles when doing their duty, they exercise power according to their thoughts and intentions, show off, and parade themselves. No matter who their partner is or what they do, they never want to discuss things, they always want to act on their own, and they always want to have the final say. They are obviously playing with power and using power to do things. Antichrists all love power, and when they have status, they want more power. When they possess power, antichrists are liable to use their status to show off and parade themselves, so as to make others look up to them and to achieve their goal of standing out from the crowd. Thus do the antichrists fixate upon power and status, and will never relinquish their power, ever.

—The Word, Vol. 4. Exposing Antichrists. Item Eight: They Would Have Others Submit Only to Them, Not the Truth or God (Part One)

On the surface, it may seem like some antichrists have assistants or partners, but the fact is that when something happens, no matter how right others may be, antichrists never listen to what they have to say. They don't even take it into account, much less discuss it or fellowship about it. They don't pay any attention at all, as if others may as well not be there. When antichrists listen to what others have to say, they are merely going through the motions or performing an act for others to witness. But when it ultimately comes time for the final decision, it is the antichrists who call the shots; anyone else's words are wasted breath, they don't count at all. For example, when two people are responsible for something, and one of them has the essence of an antichrist, what is exhibited in this person? No matter what it is, they and they alone are the one who gets the ball rolling, who asks the questions, who sorts things out, and who comes up with a solution. And most of the time, they keep their partner completely in the dark. What is their partner in their eyes? Not their deputy, but simply window dressing.

In the antichrist's eyes, their partner simply doesn't exist. Whenever there is a problem, the antichrist thinks it over, and once they have decided on a course of action, they inform everyone else that this is how it is to be done, and no one is allowed to question it. What is the essence of their cooperation with others? Fundamentally it is to have the final say, never discussing problems with anyone else, taking sole responsibility for the work, and turning their partners into window dressing. They always act alone and never cooperate with anyone. They never discuss or communicate about their work with anyone else, they often make decisions alone and deal with issues alone, and in many things, other people find out how things were finished or handled only after the deed is done. Other people tell them, "All problems have to be discussed with us. When did you handle that person? How did you handle him? How did we not know about it?" They neither provide an explanation nor pay any attention; to them, their partners have no use at all, and are just decoration or window dressing. When something happens, they think it over, make up their own mind, and act however they wish to. No matter how many people there are around them, it's as if these people are not there. To the antichrist, they may as well be air. Given this, is there any real aspect to their partnership with others? Not at all, they are just going through the motions and acting a part. Others say to them, "Why don't you fellowship with everyone else when you come across a problem?" They reply, "What do they know? I'm the team leader, it's up to me to decide." The others say, "And why didn't you fellowship with your partner?" They reply, "I told him, he had no opinion." They use other people having no opinion or not being able to think for themselves as excuses to obfuscate the fact that they are acting as a law unto themselves. And this is not followed by the slightest introspection. It would be

impossible for this kind of person to accept the truth. This is a problem with the antichrist's nature.

How is the term "cooperation" to be explained and practiced? (Discussing things when they arise.) Yes, that's one way of practicing it. What else? (Offsetting one's weaknesses with the other's strengths, supervising each other.) That fits entirely; practicing like that is cooperating in harmony. Is there more? Soliciting the other's opinion when things happen—isn't that cooperation? (Yes.) If one person fellowships theirs, and the other theirs, and in the end, they just go with the first person's fellowship, why go through the motions? That's not cooperation—it's out of line with the principles, and it doesn't yield the results of cooperation. If you speak on and on, like a machine gun, and don't give others who'd like to speak the chance, and don't listen to others even after you've spoken all your ideas, is that discussion? Is it fellowship? That's just going through the motions—it's not cooperation. What is cooperation, then? It's when you, having spoken your ideas and decisions, can solicit the other's opinions and views, then hold your and their statements and views against each other for comparison, with a few people exercising discernment on them together, and seeking the principles, thus coming to a common understanding and determining the correct path of practice. That's what it means to discuss and to fellowship—that's what "cooperation" means. Some people, as leaders, can't see through some matter, but won't discuss it with others until they're out of options. They then say to the group, "I can't handle this matter autocratically; I need to cooperate in harmony with everyone. I'll let you all express your opinions about it and discuss it, to determine the right thing for us to do." After everyone has spoken and had their say, they ask the leader what he thinks of it. He says, "What everyone wants is the same as what I want—I was thinking it, too. It's what I've planned to do from the

start, and with this discussion, unanimity is guaranteed." Is this a candid remark? There's a taint to it. He can't see through the matter at all, and there's an intent to mislead and trick people in what he says—it's meant to get people to esteem him. His solicitation of everyone's opinions is just a matter of form, meant to get everyone to say he's not being dictatorial or autocratic. To avoid that label, he employs this method to cover things up. The fact is that while everyone is talking, he's not listening at all, and not taking what they say at all to heart. And he's not being sincere in letting everyone speak, either. On the surface, he's letting everyone fellowship and have a discussion, but in reality, he's only letting everyone talk in order to find a method that lines up with his own intentions. And once he's determined the suitable way to go about the thing, he'll force people to accept what he intends to do, whether it's correct or not, and make everyone think that his way is right, that it's what everyone intends. In the end, he executes it by force. Is that what you'd call cooperation? No—what would you call it, then? He's being dictatorial. Whether he's right or wrong, he wants to have the sole, final say. Moreover, when something happens and he can't see through it, he has everyone else speak first. Once they have, he recapitulates their views and looks in them for a method that he likes and finds suitable, and makes everyone accept it. He's adopting a pretense of cooperation, with the result that he still acts as he means to—still, he's the one with the sole and final say. He finds faults and pokes holes in what everyone says, giving commentary and setting the tone, then goes on to synthesize all of it into one complete, accurate statement, with which to make his decision, showing everyone that he's more elevated than others. From the outside, he seems to have heard everyone's messages, and he does let everyone talk. The fact, though, is that he alone makes the decision in the end. The decision is in fact everyone's insights and views, just

summarized by him, put in a slightly more complete and accurate way. Some people can't see through this, and so think it's him who's elevated. What's the character of such action on his part? Isn't it an extreme cleverness? He summarizes everyone's messages and states them as his own, so that people worship and obey him; and in the end, everyone acts as he wills. Is that harmonious cooperation? It's arrogance and self-righteousness, dictatorship—he takes all the credit for himself. Such people are so disingenuous, so arrogant and self-righteous, in cooperating with others, and people will see that, given enough time.

—The Word, Vol. 4. Exposing Antichrists. Item Eight: They Would Have Others Submit Only to Them, Not the Truth or God (Part One)

"Being arbitrary and dictatorial, never fellowshipping with others, and forcing others to obey them"—what primarily does this behavior of antichrists signify? Their disposition is wicked and vicious, and they possess an exceptionally strong desire to control others, exceeding the bounds of normal human rationality. Additionally, what is their understanding or view and attitude toward the duty they perform? How does this differ from those who genuinely perform their duty? Those who genuinely perform their duty seek principles for what they do, which is a fundamental requirement. But how do antichrists apprehend the duty they perform? What disposition and essence are revealed through their performance of duty? They stand in a high position and condescend to those below them. Once they are chosen to lead, they start to see themselves as individuals of status and identity. They don't accept their duty from God. Upon acquiring a certain position, they feel their status is important, their power great, and their identity unique, allowing them to look down on others from their high position. At the same time, they think that they can issue commands and act according to their own thoughts, and that they

don’t even need to have any misgivings about doing this. They think they can use the opportunity to perform duty to satisfy their craving for authority, to satisfy their desire and ambition to rule and lead others with power. It could be said they feel they finally have the chance to be unchallenged in their authority. Some say: “The manifestations of antichrists are being arbitrary and dictatorial, and never fellowshipping with others. Although our leader also has the disposition and revelations of antichrists, they often fellowship with us!” Does that mean they are not an antichrist? Antichrists can sometimes pretend; after a round of fellowshipping with everyone and understanding and grasping everyone’s thoughts—identifying who is aligned with them and who is not—they categorize them. In future matters, they only communicate with those who are in good relations and compatible with them. Those who are not in sync with them are often kept in the dark about most matters, and they may even withhold books of God’s words from them. Have you ever acted in this way, being arbitrary and dictatorial, never fellowshipping with others? Being arbitrary and dictatorial certainly happens, but this is not necessarily the case for never fellowshipping with others; occasionally you may fellowship. However, after fellowshipping, things still proceed as you said. Some people think: “Despite our fellowship, I’ve actually already established a set plan long ago. I fellowship with you just as a formality, just to let you know I have my principles in what I do. Do you think I don’t know your measure? In the end, you will still have to listen to me and follow my way.” In fact, they have already decided in their hearts long ago. They believe, “I have a silver tongue and can twist any argument to my favor; no one can outtalk me, so naturally, the trend will follow my lead.” They have made their calculations far in advance. Does this sort of situation exist? Being arbitrary and dictatorial is not a behavior that is accidentally

revealed on occasion; it is controlled by a certain disposition. It may not seem like being arbitrary and dictatorial from their way of speaking or acting, but from their disposition and the nature of their actions, they are indeed arbitrary and dictatorial. They go through formalities and "listen" to others' opinions, allowing others to speak, making them aware of a situation's details, discussing what God's word requires—but they use a certain rhetoric or phrasing to guide others to reach a consensus with them. And what is the final result? Everything develops according to their plan. This is their insidious aspect; this is also called forcing others to obey them, it is a kind of "gentle" compulsion.

—The Word, Vol. 4. Exposing Antichrists. Item Six

What is another manifestation of the arbitrariness and dictatorialness of antichrists? They never fellowship the truth with the brothers and sisters, nor do they resolve people's actual problems. Instead, they merely preach words and doctrines to lecture people, and even force others to obey them. What about their attitude and approach toward the Above and toward God? It is nothing but deceit and duplicity. Regardless of the issues within the church, they never report anything to the Above. Whatever they do, they never inquire of the Above. It seems as though they have no issues that require fellowship or guidance from the Above—everything they do is furtive and secretive, and behind the scenes. This is called underhanded manipulation, where they wish to have the final say and be the decision-maker. However, sometimes they also masquerade, bringing up trivial matters to inquire of the Above, posing as someone pursuing the truth, leading the Above to mistakenly believe they seek the truth in everything with utmost meticulousness. In reality, they never seek guidance on any significant matter, making unilateral decisions and keeping the Above in the dark. If any problem arises, they are even less likely to report it, fearing that

it might affect their power, status, or reputation. Antichrists act arbitrarily and dictatorially; they never fellowship with others and force others to obey them. To put it plainly, the primary manifestations of this behavior are engaging in personal management; cultivating their influence, personal clique, and connections; pursuing their own ventures; and then, they do whatever they please, doing things that benefit themselves, and acting without transparency. The wish and desire of antichrists to have others submit to them are particularly strong; they expect people to obey them like a hunter making his hound obey his commands, not allowing any discernment of right or wrong, insisting on absolute compliance and submission.

Another manifestation of the arbitrariness and dictatorialness of antichrists can be observed in the following scenario. For instance, if the leader of a certain church is an antichrist, and if higher-level leaders and workers intend to learn about and intervene in the work of that church, would this antichrist agree? Absolutely not. To what extent does he control the church? Like an impenetrable fortress, where neither needle can pierce nor water seep in, he allows no one else to get involved or inquire. When he learns that leaders and workers are coming to learn about the work, he says to the brothers and sisters, “I don’t know what these people’s aim is in coming. They don’t understand the actual situation of our church. If they interfere, they could disturb our church’s work.” That’s how he misleads the brothers and sisters. Once the leaders and workers arrive, he finds various reasons and excuses to prevent the brothers and sisters from contacting them, while hypocritically entertaining the leaders and workers, keeping them secluded in a place under the guise of ensuring their safety; but in reality, it’s to prevent them from meeting the brothers and sisters and learning about the situation from them. When the leaders and workers

inquire about the work situation, the antichrist engages in deception via presenting a false image; he deceives those above him and hides the truth from those below him, pads his statements, and exaggerates the work's effectiveness to deceive them. When the leaders and workers suggest meeting with the church's brothers and sisters, he replies, "I haven't made any arrangements! You didn't notify me before coming. If you had, I would have arranged for some of the brothers and sisters to meet you. But given the current hostile environment, for safety reasons, it's better you don't meet with the brothers and sisters." Although his words sound reasonable, a discerning person can detect the issue: "He doesn't want the leaders and workers to meet with the brothers and sisters because he fears being exposed, afraid that the flaws and deviations in his work will be revealed." The antichrist tightly controls the brothers and sisters of the church. If the leaders and workers are not responsible, they can easily be deceived and fooled by the antichrist. The actual situation of the church's brothers and sisters, their difficulties that remain unresolved, whether the Above's fellowships and sermons and books of God's words are timely delivered to the brothers and sisters, how the various work projects of the church are progressing, whether there are deviations or problems—all these things the leaders and workers would not know. The brothers and sisters are also unaware of any new work arrangements in God's house; thus, the antichrist completely controls the church, monopolizing power and having the final say in matters. The church's brothers and sisters have no opportunity to contact the upper-level leaders and workers, and not knowing the factual truth, they are misled and controlled by the antichrist. These inspection leaders and workers, regardless of how the antichrist speaks, lack discernment and still think the antichrist is doing good work, placing their complete trust in him. This is tantamount to entrusting God's chosen people

to the antichrist's care. If, during the antichrist's deception, the leaders and workers are unable to discern, are irresponsible, and do not know how to handle it, isn't this hindering the church's work and harming God's chosen people? Such leaders and workers, are they not false leaders and workers? With regard to a church controlled by an antichrist, the leaders and workers must intervene and make inquiries, and they need to promptly handle and get rid of the antichrist—this is without question. If there are false leaders who do not do real work and ignore the antichrist's misleading of God's chosen people, the chosen people should expose these false leaders and workers, report them, remove them from their positions, and replace them with good leaders. This is the only way to thoroughly resolve the issue of the antichrist misleading people. Some may say, "Such leaders and workers might be of poor caliber and lack discernment, which is why they failed to handle and resolve the issue of the antichrist. They are not doing it intentionally; shouldn't they be given another chance?" For such muddleheaded leaders, no more chances should be given. If given another chance, they will only continue to harm God's chosen people. This is because they are not people who pursue the truth; they lack conscience and reason, and are unprincipled in their actions—they are despicable people who should be eliminated!

—The Word, Vol. 4. Exposing Antichrists. Item Six

Today, in one regard, we dissected the manifestations of the arbitrary and dictatorial behavior of antichrists. In another, by dissecting these manifestations, everyone is made aware that even if you are not an antichrist, having such manifestations links you to the quality of antichrists. Is acting in an arbitrary and dictatorial manner a manifestation of normal humanity? Absolutely not; clearly, this is a display of a corrupt disposition. No matter how high your status or how many duties you can perform, if you

can learn to fellowship with others, then you are upholding the principles of the truth, which is a minimum requirement. Why is it said that learning to fellowship with others equates to upholding principles? If you can learn to fellowship, it proves that you don't treat your status as a meal ticket or take it too seriously. Regardless of how high your status, you are performing your duty. Your actions are done for the sake of performing your duty, not for status. At the same time, when encountering problems, if you can learn to fellowship and, regardless of whether it's with ordinary brothers and sisters or those you collaborate with, you are able to seek and fellowship with them, what does this prove? It shows that you have the attitude of seeking and submitting to the truth, which firstly reflects your attitude toward God and the truth. Furthermore, performing your duty is your responsibility, and seeking the truth in your work is the path you should follow. As for how others respond to your decisions, whether they can submit or how they submit, that's their business; but whether you can properly perform your duty and meet the standards is yours. You must understand the principles of performing duty; it's not about submitting to some individual but submitting to the truth principles. If you feel that you understand the truth principles and, through fellowshipping with everyone, reach a consensus that everyone agrees is appropriate, but there are a few who are recalcitrant and want to cause trouble, what should be done in such a situation? In this case, the minority should follow the majority. Since most people have reached a consensus, why do they come out to cause trouble? Are they deliberately trying to cause destruction? They can express their opinions to let everyone discern them, and if everyone says that their opinions do not conform to the principles and don't hold up, then they should abandon their viewpoints and stop holding onto them. What is the

principle in dealing with this matter? One should uphold what is right and not force others to obey what is wrong. Understood?

—The Word, Vol. 4. Exposing Antichrists. Item Six

What is the standard for determining whether one has performed their duty adequately? If the path of performing one's duty is correct, the direction is correct, and the intention is correct; if the origin is correct and the principles are correct—then if these aspects are correct, the duty one has performed is adequate. Many people understand this in theory, but become confused when something actually happens to them. To sum it up, I'll tell you a principle: Do not act arbitrarily and unilaterally when facing situations. Why can't you act arbitrarily and unilaterally? For one thing, acting in such a manner is not in line with the principles of performing duty. For another, a duty is not your own private affair; you are not doing it for yourself, you are not engaging in your own management, it is not your own personal business. In God's house, no matter what you do, you are not working on your own enterprise; it is the work of God's house, it is God's work. You must constantly bear this knowledge and awareness in mind and say, "This is not my own affair; I am doing my duty and fulfilling my responsibility. I am doing the church's work. This is a task God entrusted to me and I am doing it for Him. This is my duty, not my own private affair." This is the first thing people should understand. If you treat a duty as your own personal affairs, and do not seek the truth principles when you act, and carry it out according to your own motives, views, and agenda, then you will very likely make mistakes. So how should you act if you make a very clear distinction between your duty and your own personal affairs, and are aware that this is a duty? (Seek what God asks, and seek principles.) That's right. If something happens to you and you don't understand the truth, and you have some idea but things still aren't clear to you, then you must find

brothers and sisters who understand the truth to fellowship with; this is seeking the truth, and before all else, this is the attitude you should have toward your duty. You shouldn't decide things based on what you think is appropriate, and then slam the gavel down and say case closed—this easily leads to problems. A duty is not your own personal affair; whether major or minor, matters of God's house are no one's personal affair. As long as it relates to duty, then it is not your private matter, it is not your personal affair—it concerns the truth, and it concerns principle. So what is the first thing you should do? You should seek the truth, and seek the principles. And if you do not understand the truth, you must first seek the principles; if you already understand the truth, identifying the principles will be easy. What should you do if you don't understand the principles? There is a way: You can fellowship with those who do understand. Don't always assume that you understand everything and are always right; this is an easy way to make mistakes. What kind of disposition is it when you always want to have the final say? This is arrogance and self-righteousness, it is acting arbitrarily and unilaterally. Some people think, "I am college-educated, I'm more cultured than you, I have the comprehension ability, you all have small stature and don't understand the truth, so you should listen to whatever I say. I alone can make the decisions!" How is this view? If you have this kind of view, you will run into trouble; you will never perform your duties well. How can you perform your duties well when you always want to be the one to have the final say, without harmonious cooperation? Performing your duties this way will absolutely not meet the mark. Why do I say this? You always want to constrain others and make them listen to you; you don't take in whatever anyone else says. This is biased and stubborn, it is also arrogance and self-righteousness. In this way, not only will you fail to perform your duties well, but you will also hinder others

from performing their duties well. This is the consequence of an arrogant disposition. … Some people have an arrogant and self-righteous disposition; they are unwilling to fellowship the truth and always want to have the final say. Can someone so arrogant and self-righteous cooperate harmoniously with others? God requires people to harmoniously cooperate in performing their duties to resolve their corrupt dispositions, to help them learn submission to God's work in the course of performing their duties, and cast off their corrupt dispositions, thereby achieving adequate performance of duty. Refusing to cooperate with others and wanting to act arbitrarily and unilaterally, making everyone listen to you—is this the attitude you should have toward your duty? Your attitude toward performing your duty is related to your life entry. God is not concerned with what happens to you each day, or how much work you do, how much effort you put in—what He looks at is what your attitude toward these things is. And what does the attitude with which you do these things, and the way you do them, relate to? It relates to whether or not you pursue the truth, and also to your life entry. God looks at your life entry, at the path that you walk. If you walk the path of pursuing the truth, and you have life entry, you will be able to cooperate harmoniously with others when you perform your duties, and you will easily perform your duties in a way that is adequate. But if, while performing your duty, you constantly emphasize that you have capital, that you understand your line of work, that you have experience, and are considerate of God's intentions, and pursue the truth more than anyone else, and if you then think that because of these things, you are qualified to have the final say, and you don't discuss anything with anyone else, and are always a law unto yourself, and engage in your own management, and always want to be "the only flower in bloom," then do

you walk the path of life entry? No—this is the pursuit of status, it is walking the path of Paul, it is not the path of life entry.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What Is the Adequate Performance of Duty?

How should you handle difficulties you encounter while performing your duty? The best way is for everyone to seek the truth together to solve a problem and reach a consensus. As long as you understand the principles, you'll know what to do. This is the optimal way to solve problems. If you do not seek the truth to solve a problem, and instead act only on your personal notions and imagination, then you are not performing your duty. What difference is there between this and working in the society of nonbelievers or Satan's world? God's house is ruled by the truth, and by God. No matter what problem appears, the truth must be sought to solve it. Regardless of how many different opinions there are or how much they differ, all of them should be brought up and fellowshipped on. Then, after a consensus is reached, action should be taken in accordance with principles. In this way, not only can you solve the problem, but you can also practice the truth and properly fulfill your duty. You can also achieve harmonious cooperation during the process of solving the problem. If those who do their duty all love the truth, then it is easy for them to accept and submit to the truth; but if they are arrogant and self-righteous, then it is not easy for them to accept the truth, even when people fellowship on it. There are people who do not understand the truth, yet always want others to listen to them. People like this only disturb others' performance of their duty. This is the root of the issue, and it must be resolved before one's duty can be properly performed. If, in doing one's duty, one is always arrogant and willful, always making decisions on one's own, doing everything recklessly and as one pleases, without cooperating or discussing things with other people, and

without seeking the truth principles—what sort of attitude is this toward one's duty? Can one's duty be properly fulfilled this way? If this kind of person never accepts being pruned, doesn't accept the truth at all, and still continues to do things their own way, rashly and as they please, without repenting or changing—then it is not just an attitude problem, but a problem with their humanity and character. This is someone with no humanity. Can someone with no humanity fulfill their duty properly? Of course not. If, while doing their duty, a person even commits all kinds of outrageous acts and disturbs the work of the church, then they are an evil person. People like that are not fit to do their duty. Their performance of duty results only in disturbance and damage, and they do more harm than good, so they should be disqualified from performing their duty and cleansed away from the church. That is why the ability to perform one's duty well is not solely dependent on a person's caliber, but principally on their attitude toward their duty, their character, whether their humanity is good or bad, and whether they are able to accept the truth. These are the root issues.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Proper Fulfillment of Duty Requires Harmonious Cooperation

It is necessary to learn how to handle it when people have problems cooperating with others during their duty. What is the principle for handling them? What effect should be achieved? Learn to work in harmony with everyone, and interact with others by the truth, God's word, and principles, not by feelings or impetuousness. In this way, won't the truth reign in the church? As long as the truth reigns, won't things be handled in a fair and reasonable manner? Don't you think harmonious coordination is beneficial for everyone? (Yes, it is.) Doing things this way is very beneficial for you. First of all, it is positively edifying and valuable for you as you perform your duties. On top of that, it prevents you from making mistakes, causing

disruptions and disturbances, and taking the path of antichrists. Are you afraid of walking the path of antichrists? (Yes.) Is fear useful on its own? No—fear alone cannot fix the problem. It is normal to be afraid of walking the path of antichrists. It shows one to be a lover of the truth, someone who is willing to strive toward the truth and who is willing to pursue it. If you are fearful at heart, then you should seek the truth and find the path of practice. You must begin by learning to cooperate with others in harmony. If there is a problem, resolve it with fellowship and discussion, so that everyone may know the principles, as well as the specific reasoning and program regarding the resolution. Does this not keep you from making decisions alone? Additionally, if you have a God-fearing heart, then you will naturally be capable of receiving God's scrutiny, but you must also learn to accept the supervision of God's chosen people, which requires you to have tolerance and acceptance. If you see someone supervising you, inspecting your work, or checking up on you without your knowledge, and if you grow hot-headed, treat this person like an enemy and despise them, and even attack them and deal with them as a traitor, longing for them to disappear, then this is trouble. Is it not extremely vile? What is the difference between this and a devil king? Is this treating people fairly? If you walk the right path and act the right way, what do you have to fear from people checking up on you? If you are scared, it shows there is something lurking in your heart. If you know in your heart that you have a problem, then you should accept the judgment and chastisement of God. This is reasonable. If you know you have a problem, but you don't allow anyone to supervise you, inspect your work, or investigate your problem, then you are being highly unreasonable, you are rebelling against and resisting God, and in this case, your problem is even more serious. If God's chosen people discern that you are an evil person or a disbeliever, then the consequences

will be even more troublesome. Thus, those who are able to accept the supervision, examination, and inspection of others are the most reasonable of all, they have tolerance and normal humanity. When you discover you are doing something wrong or have the revelation of a corrupt disposition, if you are able to open up to and communicate with people, this will help those around you to keep an eye on you. It is certainly necessary to accept supervision, but the main thing is to pray to God and rely on Him, subjecting yourself to constant examination. Especially when you have gone the wrong way or done something wrong, or when you are about to act or decide something on your own, and someone nearby mentions it and alerts you, you need to accept that and hasten to reflect on yourself, and admit to your mistake, and correct it. This can keep you from setting foot on the path of antichrists. If there is someone helping and alerting you in this way, are you not being protected without knowing it? You are—that is your protection. You should not, therefore, always guard yourself against your brothers and sisters, or people around you. Do not always disguise yourself and shroud yourself, not allowing others to understand you or see who you are. If your heart is always guarding itself against others, it will affect your search for truth, and it will be easy for you to lose out on the Holy Spirit's work, as well as many opportunities to be made perfect.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Proper Fulfillment of Duty Requires Harmonious Cooperation

What must one do to perform their duty well? One must come to perform it with all their heart and all their energy. Using all one's heart and energy means keeping all one's thoughts on performing their duty and not letting other things occupy them, and then applying the energy that one has, exerting the entirety of one's power, and bringing one's caliber, gifts, strengths, and the things they have understood to bear on the task. If you

have the comprehension and understanding ability, and have a good idea, you must communicate with others about it. This is what it means to cooperate in harmony. This is how you will perform your duty well, how you will achieve satisfactory performance of your duty. If you wish always to take on everything yourself, if you always want to do great things alone, if you always want the focus to be on you and not others, are you performing your duty? What you are doing is called autocracy; it is putting on a show. It is satanic behavior, not the performance of duty. No one, no matter their strengths, gifts, or special talents, can take on all the work themselves; they must learn to cooperate in harmony if they are to do the church's work well. That is why harmonious cooperation is a principle of the practice of performing one's duty. As long as you apply all your heart and all your energy and all your loyalty, and offer up everything you can do, you are performing your duty well. If you have a thought or idea, tell it to others; do not hold it back or keep it tucked away—if you have suggestions, offer them; whoever's idea is in accordance with the truth is to be accepted and obeyed. Do this, and you will have achieved cooperation in harmony. This is what it means to perform one's duty loyally. In performing your duty, you are not required to take on everything yourself, nor are you required to work yourself to death, or to be "the only flower in blossom" or maverick; rather, you are required to learn how to cooperate with others in harmony, and to do all you can, to fulfill your responsibilities, to exert all your energy. That is what it means to perform your duty. To perform your duty is to brandish all the power and light that you have in order to achieve a result. That is enough. Do not try always to show off, always to say high-sounding things, to do things by yourself. You should learn how to work with others, and you should focus more on listening to others' suggestions and discovering their strengths. In this way, cooperating in harmony

becomes easy. If you try always to show off and have what you say go, you are not cooperating in harmony. What are you doing? You are causing a disturbance and undermining others. To cause a disturbance and undermine others is to play the role of Satan; it is not the performance of duty. If you always do things that cause a disturbance and undermine others, then no matter how much effort you expend or care you take, God will not remember. You may be of little strength, but if you are capable of working with others, and are able to accept suitable suggestions, and if you have the right motivations, and can protect the work of God's house, then you are a right person. Sometimes, with a single sentence, you can solve a problem and benefit everyone; sometimes, after you fellowship on a single statement of the truth, everyone has a path to practice, and is able to work harmoniously together, and all strive toward a common goal, and share the same views and opinions, and so work is particularly effective. Although no one might remember that you played this role, and you might not feel as if you made much effort, God will see that you are a person who practices the truth, a person who acts according to the principles. God will remember your having done so. This is called performing your duty loyally. No matter the difficulties you have in performing your duty, they can in fact all be easily solved. So long as you are an honest person with a heart inclined to God, and are able to seek truth, then there is no problem that cannot be solved. If you do not understand the truth, then you must learn to obey. If there is anyone who understands the truth or speaks in accordance with the truth, then you must accept it and obey. By no means should you do things that disturb or undermine, and do not act or make decisions on your own. This way, you will do no evil. You must remember: Performing your duty is not a matter of engaging in your own enterprise or your own management. This is not your personal work, it is the work of the church, and you only

contribute the strengths you have. What you do in God's management work is but a small part of man's cooperation. Yours is just a minor role in some corner. That is the responsibility you bear. In your heart, you should have this reason. And so, no matter how many people are performing their duties together, or what difficulties they face, the first thing everyone should do is pray to God and fellowship together, seek the truth, and then determine what the principles of practice are. When they perform their duties in this way, they will have a path to practice.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Proper Fulfillment of Duty Requires Harmonious Cooperation

Related Videos

Sketch "The Transformation of Accepting Pruning"

Related Experiential Testimonies

Letting Go of My Domineering Ways

Acting Arbitrarily Harmed Me

23. How to resolve the problem of liking to show off and testify for oneself

Words of Almighty God of the Last Days

Exalting and testifying about themselves, flaunting themselves, trying to make people think highly of them and worship them—corrupt mankind is capable of these things. This is how people instinctively react when they are governed by their satanic natures, and it is common to all of corrupt mankind. How do people usually exalt and testify about themselves? How do they achieve the aim of making people think highly of them and worship them? They testify to how much work they have done, how much they have suffered, how much they have expended themselves, and what price they have paid. They exalt themselves by talking about their capital, which gives them a higher, firmer, more secure place in people's minds, so that more people appreciate, think highly of, admire, and even worship, look up to, and follow them. To achieve this aim, people do many things that testify to God on the surface, but essentially exalt and testify about themselves. Is acting that way reasonable? They are beyond the purview of rationality and have no shame, that is, they unabashedly testify to what they have done for God and how much they have suffered for Him. They even flaunt their gifts, talents, experience, special skills, their clever techniques for worldly dealings, the means they use to toy with people, and so on. Their method of exalting and testifying about themselves is to flaunt themselves and belittle others. They also camouflage and package themselves, hiding their weaknesses, shortcomings, and deficiencies from people so that they only ever see their brilliance. They do not even dare to tell other people when they feel negative; they lack the courage to open up and fellowship with them, and when they do something wrong, they do their utmost to conceal it

and cover it up. Never do they mention the harm they have caused to the work of the church in the course of doing their duty. When they have made some minor contribution or achieved some small success, however, they are quick to show it off. They cannot wait to let the whole world know how capable they are, how high their caliber is, how exceptional they are, and how much better they are than normal people. Is this not a way of exalting and testifying about themselves? Is exalting and testifying about oneself something someone with conscience and reason does? It is not. So when people do this, what disposition is usually revealed? Arrogance. This is one of the chief dispositions revealed, followed by deceitfulness, which involves doing everything possible to make other people hold them in high esteem. Their words are completely watertight and clearly contain motivations and schemes, they are showing themselves off, yet they want to hide this fact. The outcome of what they say is that people are made to feel that they are better than others, that no one is their equal, that everyone else is inferior to them. And is this outcome not achieved via underhanded means? What disposition is behind such means? And are there any elements of wickedness? (There are.) This is a kind of wicked disposition. It can be seen that these means they employ are directed by a deceitful disposition—so why do I say it is wicked? What connection does this have to wickedness? What do you think: Can they be open about their aims in exalting and testifying about themselves? They can't. But there is always a desire in the depths of their hearts, and what they say and do is in aid of that desire, and the aims and motivations of what they say and do are kept very secret. They will, for example, employ misdirection or some shady tactics to achieve these aims. Is such secretiveness not devious in nature? Can such deviousness not be called wicked? (Yes.) It can indeed be called wicked, and it runs deeper than deceitfulness. They use a certain way or method to

achieve their goals. This disposition is deceitfulness. However, the ambition and desire deep in their hearts of always wanting to have people follow, look up to, and worship them frequently directs them to exalt and testify about themselves, and to unscrupulously and shamelessly do these things. What is this disposition? This rises to the level of wickedness.

—The Word, Vol. 4. Exposing Antichrists. Item Four: They Exalt and Testify About Themselves

What sort of things do people usually talk about when they exalt and testify to themselves? One thing is talking about their qualifications. For example, some people talk about how they have hosted certain upper-level church leaders. Some even say, "I hosted God Himself, and He was quite nice to me—I'm definitely going to be made perfect." What do they mean by this? (They are trying to make people think highly of them.) They have an aim in saying these things. Others say, "I've come into contact with the Above, they have quite a high opinion of me, and urged me to work hard in my pursuit." Actually, nobody has any idea what the Above thinks of them. Some people really exaggerate things, and sometimes even make stuff up. They wouldn't know what to do if a group of people came together to verify and check their stories. The Above may well say to someone, "You are of good caliber and you have comprehension ability. You should practice writing out your experiential testimony. Once you have life experience you could become a leader." What is the implication here? Even though this person is talented, they still need to train and experience things for a period of time. When that person flaunts and shows off before training or gaining experience, what is the nature of this? They are being arrogant and conceited, and have lost their reason, right? Even if the brother Above says that this person possesses caliber and that they're talented, this is just offering them encouragement or giving them an appraisal. What is that person's aim in going around showing off like this? It is to make people

think highly of them, to make others worship them. What they're saying is, "Look—the brother Above thinks highly of me, so why don't you? Now that I've told you this, you should think highly of me too." This is the aim they wish to achieve. There are also those who say, "I used to be a leader. I was the leader of a region, a district, a church—I kept falling down and down the ladder, and climbing up and up the rungs—I've been promoted and demoted several times. Eventually, Heaven was touched by my sincerity, and today, I am an upper-level leader once more. And never once have I been negative." When you ask them why they have never felt negative, they reply, "I have faith that true gold is destined to glitter eventually." This is the conclusion they have come to. Is this the truth reality? (No.) So what is it, if it is not the truth reality? It is a bizarre theory; we could also say that it is a fallacy. What consequence may there be of them speaking like this? Some people might say, "This person really pursues the truth. They didn't become negative after being promoted and demoted so many times. And now they have been made a leader again—true gold really does glitter. It's only a matter of time before they are perfected." Isn't this what the person was aiming for? In actuality, this is exactly what they were aiming for. Regardless of the manner with which antichrists speak, it is always to make people think highly of them and worship them, to occupy a certain place in their hearts, even to take God's position there—these are all goals that antichrists wish to achieve when they testify to themselves. Whenever the motivation behind what people say, preach, and fellowship is to make others think highly of them and worship them, such behavior is exalting and testifying to themselves, it is done in order to occupy a place in the hearts of others. Though the ways that these people speak are not wholly the same, to a greater or lesser degree they have the effect of testifying to themselves and making others

worship them. Such behaviors exist in almost all leaders and workers, to differing degrees. If they reach a certain point where they can't stop themselves and find it difficult to restrain themselves, and they harbor a particularly strong and clear intention and goal, wanting to make people treat them as though they were God or an idol, and thereby achieve their goal of constraining and controlling others, and of getting other people to obey and worship them, then the nature of all this is exalting and testifying about themselves, and there is a quality of antichrists to it.

—The Word, Vol. 4. Exposing Antichrists. Item One: They Try to Win Over People's Hearts

The second manifestation of people, events, and things causing disruptions and disturbances in church life is when people spout words and doctrines to mislead and impress others. Usually, most people may speak some words and doctrines. Most people have done this. We should regard the typical occurrence of one speaking words and doctrines as a result of that person's small stature and lack of understanding of the truth. As long as they don't take up too much time, aren't doing it on purpose, don't monopolize the conversation, don't demand indulgence from everyone to speak at will, don't require everyone to listen to them, and don't mislead others to gain their esteem, then it does not constitute disrupting and disturbing. Because most people lack the truth reality, speaking words and doctrines is a very common occurrence—speaking somewhat inappropriately, it is excusable; it can be forgiven and not treated too seriously. However, there is one exception, which is when the person spouting words and doctrines is deliberate. What is it they do deliberately? It is not the spouting of words and doctrines that they do deliberately, because they also lack the truth reality. Their actions, such as spouting words and doctrines, shouting slogans, and speaking theories, are the same as everyone else's. However, there is one difference: When they spout

words and doctrines, they always want to be esteemed highly by others. They always wish to compare themselves with the leaders and workers, with those who pursue the truth, and, even more unreasonably, no matter what they say or how they say it, their goal is to rally people around them, to mislead people's hearts, all for the sake of being esteemed highly. What is the purpose of seeking high esteem? They desire to have status and prestige in the hearts of people, to become a standout individual or a leader among the crowd, to be seen as someone extraordinary or uncommon, to become a special figure, someone whose words carry authority. This situation differs from the typical occurrences of people speaking words and doctrines and constitutes disrupting and disturbing. What sets these people apart from those who speak words and doctrines in the more commonly seen manner? It is their constant desire to speak; given any opportunity, they will speak. As long as there is a gathering or a group of people assembled—as long as they have an audience—they will speak, possessing a particularly strong desire to do so. Their purpose in speaking is not to share their inner thoughts, their gains, experiences, understandings, or insights with the brothers and sisters to foster an understanding of the truth or a path to practice it. Instead, their purpose is to use the opportunity to speak doctrines to showcase themselves, to let others know how erudite they are, to show they have brains, knowledge, and learning, standing above the average person. They want to be known as capable individuals, not just ordinary ones, so that for any matter, everyone turns to them and consults them. For any issue in the church or any difficulty the brothers and sisters face, they want to be the first person others think of; they want it so others feel they can't do anything without them, so they don't dare to handle any matter without them, with everyone waiting for their command—this is the effect they desire. Their purpose in spouting words and doctrines is to

ensnare and control people. Spouting words and doctrines is merely a method, an approach; it's not because they don't understand the truth that they spout words and doctrines but rather, through doing so, they aim to make people admire them from the heart, look up to them, and even be afraid of them, becoming constrained and controlled by them. This type of spouting words and doctrines is thus of a disruptive and disturbing nature. In church life, such individuals should be limited, and this behavior of spouting words and doctrines should also be curbed, not allowed to continue unchecked.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (13)

Some people testify about themselves using language, and speak some words that show themselves off, while other people use behaviors. What are the manifestations of a person using behaviors to testify about themselves? On the surface, they engage in some behaviors that are rather in line with people's notions, that attract people's attention, and that are seen by people as quite noble and rather in conformity with moral standards. These behaviors make people think that they are honorable, that they have integrity, that they really love God, are very pious, and really possess a God-fearing heart, and that they are a person who pursues the truth. They often display some external good behaviors in order to mislead people—does this not also reek of exalting and testifying about oneself? Usually people exalt and testify about themselves by means of words, using clear speech to express how they are different from the masses and how they have wiser opinions than others, in order to make people think highly of them and look up to them. However, there are some methods that do not involve explicit speech, where people instead use external practices to testify that they are better than others. These sorts of practices are well

thought-out, they carry with them a motive and a certain intent, and they are quite purposeful. They have been wrapped and processed so that what people see are some behaviors and practices that are in line with man's notions, that are noble, pious, and conform to saintly decency, and that are even God-loving, God-fearing, and in line with the truth. This achieves the same goal of exalting and testifying about themselves and getting people to think highly of them and worship them. Have you ever encountered or seen such a thing? Do you possess these manifestations? Are these things and this topic which I am discussing separate from real life? Actually, they are not. I will give a very simple example. When some people do their duties, they seem extremely busy on the surface; they purposefully continue to work at times when others are eating or sleeping, and when others start doing their duties, they go eat or sleep. What is their aim in doing this? They want to attract attention and show everyone that they are so busy doing their duties that they have no time to eat or sleep. They think: "You really do not bear a burden. How are you so proactive about eating and sleeping? You good-for-nothings! Look at me, I'm working while all of you are eating, and I am still at work at night when you're asleep. Would you be able to suffer like this? I can endure this suffering; I'm setting an example with my behavior." What do you think of this sort of behavior and manifestation? Are these people not doing this deliberately? Some people do these things deliberately, and what kind of behavior is this? These people want to be nonconformists; they want to be different than the masses and show people that they are busily doing their duties all night, that they are especially able to endure suffering. This way everyone will feel particularly sorry for them and show particular sympathy for them, thinking that they have a heavy burden on their shoulders, to the extent that they are up to their necks in work and too preoccupied to eat or sleep. And if they cannot

be saved, then everyone will implore God for them, plead to God on their behalf, and pray for them. In doing this, these people are using good behaviors and practices that are in line with man's notions, such as enduring hardship and paying a price, to hoodwink other people and fraudulently obtain their sympathy and praise. And what is the ultimate result of this? Everyone who has come into contact with them and seen them paying a price will all say in one voice: "Our leader is the most competent, the most able to endure suffering and pay a price!" Have they not then achieved their aim of misleading people? Then one day, God's house says, "Your leader does not do actual work. They busy themselves and work to no purpose; they act recklessly and they are arbitrary and dictatorial. They have made a mess of the church's work, they have not done any of the work that they ought to, they have not performed the gospel work or the film production work, and the church life is also in disarray. The brothers and sisters do not understand the truth, they do not have life entry, and they cannot write testimony articles. The most pitiful thing is that they cannot even discern false leaders and antichrists. This kind of leader is too incompetent; they are a false leader who should be dismissed!" Under these circumstances, will it be easy to dismiss them? It might be tough. Since the brothers and sisters all approve of them and support them, if anyone tries to dismiss this leader, the brothers and sisters will lodge a protest and put forward a request to the Above to retain them. Why will there be such an outcome? Because this false leader and antichrist uses external good behaviors such as enduring hardship and paying the price, as well as nice-sounding words, to move, buy over, and mislead people. Once they have used these false appearances to mislead people, everyone will speak for them and be unable to leave them. They clearly know that this leader has not done much actual work, and that they have not guided God's chosen ones to understand the truth and

gain life entry, but these people still support them, approve of them, and follow them, not even caring if it means they won't gain the truth and life. On top of that, due to being misled by this leader, these people all worship them, do not accept any leaders other than them, and do not even want God anymore. Are they not treating this leader as God? If God's house says that this person does not do actual work and that they are a false leader and antichrist, the people in their church will protest and rise up in rebellion. Tell Me, to what extent has this antichrist misled those people? If it is the work of the Holy Spirit, then people's conditions will only get better, and they will understand the truth more, become more submissive toward God, have more of a place for God in their hearts, and grow better at discerning false leaders and antichrists. From this point of view, the situation we have just discussed is absolutely not the work of the Holy Spirit—only antichrists and evil spirits can mislead people to such an extent after working for a period of time. Many people have been misled and controlled by these antichrists, and in their hearts, they only have a place for the antichrists and no place for God. This is the final result achieved by antichrists exalting and testifying about themselves through external good behaviors.

—The Word, Vol. 4. Exposing Antichrists. Item Four: They Exalt and Testify About Themselves

Do people who exalt and testify about themselves simply talk about all of their merits? Sometimes, they also talk about their bad sides, but are they truly dissecting and trying to know themselves when they do this? (No.) Then how does one discover that their self-knowledge isn't real, and that it is instead adulterated and has intent behind it? How can one thoroughly understand this matter? The focal point here is that at the same time as they are trying to know themselves and expose their weaknesses, flaws, shortcomings, and corrupt dispositions, they are also looking for excuses and reasons to absolve themselves of guilt. They covertly tell people,

“Everyone is capable of making mistakes, not just me. You are all capable of making mistakes too. The mistake I made is excusable; it is a small mistake. If you made this same mistake, it would be a much more severe case than mine, because you wouldn’t reflect on and dissect yourselves. Even though I make mistakes, I am better than you guys and have more rationality and integrity.” When everyone hears this, they think, “You’re exactly right. You understand the truth so much, and really possess stature. When you make mistakes, you are able to reflect on and dissect yourself; you are much better than we are. If we make mistakes, we don’t reflect on and try to know ourselves, and out of fear of embarrassment we do not dare to dissect ourselves. You have greater stature and courage than we do.” These people made mistakes yet they still won the esteem of others and sang their own praises—what disposition is this? Some antichrists are particularly adept at pretending, cheating people, and putting up a facade. When they encounter people who understand the truth, they start talking about their self-knowledge, and also say that they are a devil and a Satan, that their humanity is bad, and that they deserve to be cursed. Suppose that you ask them, “Since you say that you are a devil and a Satan, what evil deeds did you commit?” They will say: “I didn’t do anything, but I am a devil. And I’m not only a devil; I’m also a Satan!” You then ask them, “Since you say that you are a devil and a Satan, which evil acts of a devil and a Satan did you commit, and how did you resist God? Can you tell the truth about the evil things that you did?” They will say: “I didn’t do anything evil!” You then press further and ask, “If you have not done anything evil, then why do you say that you are a devil and a Satan? What are you trying to achieve by saying this?” When you get serious with them like this, they will have nothing to say. Actually, they have done many bad things, but they absolutely will not share the facts about this with you. They

will just talk some big talk and spout some doctrines to speak of their self-knowledge in a hollow way. When it comes to how they specifically drew people in, cheated people, made use of people based on their feelings, failed to take the interests of God's house seriously, went against the work arrangements, cheated the Above, concealed things from the brothers and sisters, and how much they damaged the interests of God's house, they won't say a single word about these facts. Is this true knowledge of oneself? (No.) In saying that they are a devil and a Satan, are they not feigning self-knowledge in order to exalt and testify about themselves? Is this not a method they use? (It is.) The average person cannot see through this method. When some leaders are dismissed, they get re-elected soon after, and when you ask the reason for this, some people say: "That leader is of good caliber. They know that they are a devil and a Satan. Who else has such a level of knowledge? Only people who really pursue the truth possess that knowledge. None of us are able to gain that knowledge about ourselves; the average person doesn't have that stature. For this reason, everyone chose them again." What is going on here? These people have been misled. This leader knew that they are a devil and a Satan but they were still chosen by everyone, so what effect and consequence does them saying that they are a devil and a Satan have on people? (It makes people think highly of them.) That's right, it makes people think more highly of them. Nonbelievers call this method "retreating to advance." This means that in order to get people to think more highly of them, they first say bad things about themselves so that others believe they can open themselves up and know themselves, that they have depth and insight, and a profound understanding, and because of this everyone worships them more. And what is the result of everyone worshiping them more? When it is again time to choose leaders, they are still considered the perfect person for the role. Is

this method not quite clever? If they did not talk about their self-knowledge like this and did not say that they are a devil and a Satan, and were just negative instead, when others saw this, they would say, “As soon as you were dismissed and lost your status, you became negative. You used to teach us not to be negative, and now your negativity is even more severe than ours. We won’t choose you.” No one would think highly of this leader. Although everyone would still lack discernment of them, at least they would not choose them to be a leader again, and this person would not achieve their aim of getting others to think highly of them. But this leader takes the initiative, saying: “I am a devil and a Satan; god may curse me and send me to the eighteenth level of hell and not permit me to be reincarnated for all eternity!” Some people feel sorry for them upon hearing this and say: “Our leader has suffered so much. Oh, how they have been wronged! If God does not allow them to be a leader, then we will elect them.” Everyone supports this leader to such an extent, so have they not been misled? The original intent of their words has been confirmed, proving that they are indeed misleading people in this way. Satan sometimes misleads people by exalting and testifying about itself, and sometimes it can admit to its mistakes in a roundabout way when it has no other choice, but it is all a facade, and its aim is to gain people’s sympathy and understanding. It will even say, “No one is perfect. Everyone has corrupt dispositions and everybody is capable of making mistakes. As long as one can correct their mistakes, they are a good person.” When people hear this, they feel that it is right, and continue to worship and follow Satan. Satan’s method is to proactively acknowledge its mistakes, and covertly exalt itself and raise its position in people’s hearts, so that people accept everything about it—even its errors—and then forgive these errors, gradually forget about them, and eventually accept Satan completely, becoming loyal to it unto death, never

leaving or abandoning it, and following it until the end. Is this not Satan's method of doing things? This is how Satan acts, and antichrists also use this kind of method when they act in order to fulfill their ambitions and aims of having people worship and follow them. The consequences that this leads to are the same, and not at all different to the consequences of Satan misleading and corrupting people.

—The Word, Vol. 4. Exposing Antichrists. Item Four: They Exalt and Testify About Themselves

Some people talk about some absurd theories and abstract arguments to make people think that they are intellectual and knowledgeable, and that their actions are very profound, and thereby achieve their aim of getting people to worship them. That is, they always want to participate and offer their opinion in all matters, and even when everyone has already made a final decision, if they are not satisfied with it, they will spout some high-sounding ideas to show off. Is this not a means of exalting oneself and testifying about oneself? With some matters, everyone has actually already talked things over, conferred with each other, found the principles, and decided on a plan of action, but they do not accept the decision and obstruct things in an unreasonable manner, saying, "That won't do. You have not considered this comprehensively. Aside from the few aspects we talked about, I have also thought of another one." In fact, the aspect they thought of is just some absurd theory; they are just splitting hairs. They are fully aware that they are splitting hairs and making things difficult for other people, but they still do it. What is their aim in this? It is to show people that they are different, that they are smarter than others. What they mean is, "So this is the level you are all at? I must show you that I'm at a higher level." They usually ignore whatever anyone else says, but as soon as something important comes up, they start to upset things. What is this sort of person called? Colloquially, they are called a nitpicker and a bad egg.

What are the common approaches of a nitpicker? They enjoy spouting high-sounding ideas and engaging in some vile and crooked practices. If you ask them to present a correct plan of action, they won't be able to produce one, and if you ask them to handle something serious, they won't be able to. They only do vile things, and they always want to give people a "surprise" and show off their abilities. How does that phrase go again? "An old lady puts on lipstick—to give you something to look at." This means that they always want to show off their abilities, and regardless of whether they can show them off well or not, they want to let people know, "I'm more outstanding than you guys. You're all no good, you're mere mortals, ordinary people. I'm extraordinary and transcendent. I'll share my ideas to surprise you and then you can see whether I am superior or not." Is this not upsetting things? They are upsetting things on purpose. What kind of behavior is this? They are causing disruptions and disturbances. What they mean is this: I haven't shown how smart I am in this matter yet, so no matter whose interests are harmed and no matter whose efforts are wasted, I'm going to sabotage this until everyone believes that I am superior, capable, and able. Only then will I let this matter proceed unimpeded. Do bad people like this exist? Have you done these sorts of things before? (Yes. Sometimes others had finished discussing a matter and found a suitable plan, but since they did not inform me during the decision-making process, I intentionally found some faults with it.) When you did this, did you know in your heart whether it is right or wrong? Did you know that the nature of this problem is serious, that it is causing a disruption and disturbance? (I was not aware of this at the time, but through being pruned severely by my brothers and sisters, and by eating and drinking God's words of judgment and chastisement, I saw that this problem is serious in nature, that it is disrupting and disturbing the work of the church, and is a kind of satanic

behavior.) Since you recognized how serious this is, when similar things befell you after that, were you able to change a little and have some entry in terms of your approach? (Yes. When I revealed such thoughts and ideas, I was aware that it was a satanic disposition, that I could not do things that way, and I was able to consciously pray to God and rebel against those incorrect thoughts and ideas.) You were able to change somewhat. When you have such problems of corruption, you must seek the truth to resolve them, restrain yourself, and pray to God. When you think that others look upon you with disdain, that they don't think highly of you or take you seriously, and consequently you wish to cause a disruption, when you have this thought, you must be aware that it does not come from normal humanity but rather from a satanic disposition, and that, if you go on like this, there will be trouble, and you will be likely to offend God's disposition. You must first know to restrain yourself, and then come before God to pray to Him and reverse your course. When people live inside their own thoughts, inside their corrupt dispositions, nothing that they do is in line with the truth or able to satisfy God; everything they do is antagonistic toward Him. You can recognize this fact now, can't you? Always wanting to fight for fame and gain, and not hesitating to disrupt and disturb the work of the church in order to gain reputation and status, are the most obvious manifestations of antichrists.

—The Word, Vol. 4. Exposing Antichrists. Item Four: They Exalt and Testify About Themselves

How is an antichrist exalting and testifying about themselves different than the average person doing the same? The average person often boasts and shows off to make people think highly of them, and will also have manifestations of these dispositions and states, so how is an antichrist exalting and testifying about themselves different than regular people doing the same? Where does the difference lie? … When an average person with

corrupt dispositions exalts and flaunts themselves, it is just to show off. Once they have shown off, that is the end of the matter, and they do not care whether other people think highly or lowly of them. Their intent is not too clear-cut, it is just a disposition governing them, a revelation of a disposition. That is all it is. Is it easy to change this kind of disposition? If the person in question pursues the truth, they will be able to gradually change when they experience being pruned, judged and chastised. They will gradually gain more of a sense of shame and rationality, and they will display this sort of behavior less and less. They will condemn this type of behavior, and they will exercise restraint and rein themselves in. This is unconsciously exalting and testifying about oneself. Although the dispositions contained within consciously exalting and testifying about oneself and unconsciously doing so are the same, the nature of the two is different. How are they different in nature? Consciously exalting and testifying about oneself is done with intent. People who do this are not speaking casually—each time they exalt and testify about themselves, they are harboring certain intentions and hidden aims, and they do this kind of thing with satanic ambitions and desires. On the surface, it seems like the same kind of manifestation. In both cases, people are exalting and testifying about themselves, but how does God define unconsciously exalting and testifying about oneself? As a revelation of a corrupt disposition. And how does God define exalting and testifying about oneself consciously? As someone wanting to mislead people, intent on getting people to think highly of them, worship them, look up to them, and then follow them. Their action is misleading by nature. So, as soon as they have the intent to mislead people, and to take possession of people so that they will follow and worship them, they will employ some means and methods when speaking and acting that can easily mislead and misguide those who do not

understand the truth and lack a deep foundation. Such people not only lack discernment, on the contrary, they think that what this person says is correct, and they may look up to and think highly of them, and over time they will worship and even follow them. A most common phenomenon in daily life is that someone seems to understand a sermon quite well after hearing it, but later on when something befalls them, they do not know how to resolve it. They go before God to seek, but this does not bear fruit, and in the end, they must go to their leader to inquire about this matter and ask them for a solution. Every time something befalls them, they want to ask their leader to resolve it. It is like how smoking opium becomes an addiction and a pattern for some people, and in due course, they will not be able to go on without smoking it. So, antichrists exalting and testifying about themselves imperceptibly becomes a sort of drug for those who are small in stature, undiscerning, foolish and ignorant. Whenever anything befalls them, they will go to ask the antichrist about it, and if the antichrist does not issue an order, they do not dare to carry anything out, even if everyone has already finished talking it over and reached a consensus on the matter. They are afraid of going against the antichrist's will and being suppressed, so with every matter, they only dare to take action after the antichrist has spoken. Even when they have clearly understood the truth principles, they dare not make a decision or handle the matter, instead they wait for the "master" that they look up to for the final verdict and decision. If their master does not say anything, whoever is handling the matter will feel unsure about what they ought to do. Have these people not been poisoned? (They have.) This is what it means to have been poisoned. For them to be poisoned so deeply, how much work does the antichrist have to do, and how much poison does the antichrist need to slip them? If the antichrist frequently dissected themselves and got to know themselves, and

often put their weaknesses, mistakes, and transgressions out in the open for people to see, then would everyone still worship them like this? Absolutely not. It appears that the antichrist puts considerable effort into exalting and testifying about themselves, which is why they have achieved such "success." This is the result that they want. Without them, no one would know how to do their duties appropriately, and everyone would be at a total loss. It is evident that, while controlling these people, the antichrist secretly slips them many poisons and puts in a great deal of effort! If they only said a few words, would these people still be constrained by them like this? Absolutely not. When the antichrist manages to achieve their goal of making people worship them, and look up to them and heed them in every matter, then have they not done many things and spoken many words that exalt and testify about themselves? What is the outcome that they achieve by doing this? It is that people would lack a path and not be able to go on living without them—it is as if the sky would fall and the earth would stop turning without them, and believing in God would have no value or meaning, and listening to sermons would be useless. It is also that people feel they have some hope in their lives when the antichrist is around, and would lose all hope if the antichrist were to die. Have these people not been taken captive by Satan? (They have.) And don't people like this deserve that? (They do.) Why do we say they deserve it? God is the One you believe in, so why do you worship and follow antichrists, letting them constrain and control you at every turn? Besides, regardless of what duty one is doing, God's house has provided people with clear principles and rules. If there is a difficulty that one cannot resolve on their own, they should seek from someone who understands the truth, and seek from the Above on more serious matters. But not only do you not seek the truth, on the contrary, you worship and look up to people, believing what these

antichrists say. You have therefore become Satan's lackeys, and don't you only have yourself to blame? Don't you deserve this? Exalting and testifying about oneself is a shared behavior and manifestation among antichrists, and it is one of the most common manifestations. What is the main characteristic of how antichrists exalt and testify about themselves? In what way is it different than how the average person exalts and testifies about themselves? It is that antichrists have their own intent behind this action, and are absolutely not doing it unconsciously. Rather, they are harboring intents, desires, and ambitions, and the consequences of them testifying about themselves in this way are too dreadful to contemplate—they can mislead and control people.

—The Word, Vol. 4. Exposing Antichrists. Item Four: They Exalt and Testify About Themselves

Some people say: "Since exalting and testifying about oneself is an approach that's not in line with the truth and that is of Satan and antichrists, if I do not say or do anything, then doesn't that mean I'm not exalting or testifying about myself?" This is not correct. So, what way of acting is not exalting and testifying about oneself? If you show off and testify about yourself regarding a certain matter, you will achieve the result of making some people think highly of you and worship you. But if you lay yourself bare and share your self-knowledge regarding that same matter, the nature of this is different. Is this not true? Laying oneself bare to talk about one's self-knowledge is something that ordinary humanity ought to possess. It is a positive thing. If you really know yourself and speak about your state accurately, genuinely, and precisely; if you speak about knowledge that is completely based on God's words; if those who listen to you are edified and benefit from it; and if you testify to God's work and glorify Him, that is testifying about God. If, through laying yourself bare, you talk a lot about your strengths, how you have suffered, and paid the price, and stood firm in

your testimony, and as a result, people have a high opinion of you and worship you, then this is testifying about yourself. You need to be able to tell the difference between these two behaviors. For example, explaining how weak and negative you were when facing trials, and how, after praying and seeking the truth, you finally understood God's intention, gained faith, and stood firm in your testimony, is to exalt and testify about God. It is absolutely not showing off and testifying about yourself. Therefore, whether you are showing off and testifying about yourself or not chiefly depends on whether you are talking about your real experiences, and whether you achieve the effect of testifying about God; it is also necessary to look at what your intentions and aims are when you speak of your experiential testimony. Doing so will make it easy to discern what sort of behavior you are engaging in. If you have the right intention when you testify, then even if people have a high opinion of you and worship you, that is not really a problem. If you have the wrong intention, then even if no one has a high opinion of you or worships you, it is still a problem—and if people do have a high opinion of you and worship you, then that is even more of a problem. Therefore, you cannot look solely at results to determine whether a person is exalting and testifying about themselves. You must look primarily at their intention; the right way to distinguish between these two behaviors is based on intentions. If you just try to discern this based on results, you will be liable to falsely accuse good people. Some people share particularly genuine testimony, and some others consequently have a high opinion of them and worship them—can you say that those people are testifying about themselves? No, you cannot. There's no problem with those people, the testimony they share and the duty they do are of benefit to others, and only foolish and ignorant people who have a distorted comprehension worship other people. The key to discerning whether people

are exalting and testifying about themselves or not is to look at the intention of the speaker. If your intention is to show everyone how your corruption was revealed, and how you have changed, and to enable others to benefit from this, then your words are earnest and true, and in line with the facts. Such intentions are correct, and you are not showing off or testifying about yourself. If your intention is to show everyone that you have real experiences, and that you have changed and possess the truth reality, so that they think highly of you and worship you, then these intentions are incorrect. That is showing off and testifying about yourself. If the experiential testimony you speak of is false, adulterated, and intended to hoodwink people, to stop them from seeing your true state, and to prevent your intentions, corruption, weakness, or negativity from being revealed to others, then such words are deceiving and misleading. This is false testimony, this is tricking God and bringing shame upon God, and it is what God hates most of all. There are clear differences between these states, and they can all be discerned based on intention. If you can discern others, you will be able to see through to their states, and then you will also be able to discern yourself, and see through to your own states.

—The Word, Vol. 4. Exposing Antichrists. Item Four: They Exalt and Testify About Themselves

In God's family, among brothers and sisters, no matter how high your status or standing, or how important your duty, and no matter how great your talent and contributions, or how long you have believed in God, in the eyes of God you are a created being, an ordinary created being, and the noble titles and appellations you have bestowed on yourself do not exist. If you always regard them as crowns, or as capital that enables you to belong to a special group or be a special personage, then by doing this you resist and conflict with God's views, and are incompatible with God. … If you do not think you are a created being, but reckon that you have titles and a halo

over your head, and that you are a person of status, a great leader, conductor, editor, or director in God's family, and that you are someone who has made worthy contributions to the work of God's family—if that is what you think, then you are a most unreasonable and brazenly shameless person. Are you people with status, standing, and worth? (We are not.) Then what are you? (I am a created being.) That's right, you are just an ordinary created being. Among people, you can flaunt your qualifications, play the seniority card, brag about your contributions, or talk about your heroic exploits. But before God, these things do not exist, and you must never talk about them, or show them off, or assume the airs of an old hand. Things will go awry if you flaunt your qualifications. God will regard you as utterly unreasonable and arrogant to the extreme. He will be repulsed and disgusted by you, and sideline you, and you will be in trouble then. You must first acknowledge your identity and standing as a created being. No matter your status among others, or how distinguished your standing, or what advantages you have, or whether God has given you some kind of special talent, so that you can enjoy an ample sense of superiority among people—when you come before God, these things have no value or significance. Therefore, you must not show off, but instead be a created being meekly before God.

—The Word, Vol. 6. On the Pursuit of the Truth I. What It Means to Pursue the Truth (11)

When bearing testimony for God, you should mainly talk about how God judges and chastises people, and what trials He uses to refine people and change their dispositions. You should also talk about how much corruption has been revealed in your experience, how much you have suffered, how many things you did to resist God, and how you were eventually conquered by God. Talk about how much real knowledge of God's work you have, and how you should bear witness for God and repay

Him for His love. You should put substance into this kind of language, while putting it in a simple manner. Do not talk about empty theories. Speak more down-to-earth; speak from the heart. This is how you should experience things. Do not equip yourselves with profound-seeming, empty theories in an effort to show off; doing so makes you appear quite arrogant and senseless. You should speak more about real things from your actual experience, and speak more from the heart; this is most beneficial to others, and most appropriate for them to see. You used to be people who opposed God the most, who were least inclined to submit to Him, but now you have been conquered—never forget that. You should ponder and think about these matters more. Once people understand them clearly, they will know how to bear testimony, otherwise, they will be liable to commit shameful and senseless acts, which is not bearing testimony for God, but rather bringing shame upon God. Without genuine experiences and an understanding of the truth, it is not possible to bear testimony for God. People whose faith in God is muddled and confused will never be able to bear testimony for God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Pursuing the Truth Can One Achieve a Change in Disposition

God has done a significant amount of work on humans, but has He ever spoken about it? Has He ever explained it? Has He ever declared it? No, He hasn't. No matter how people misunderstand God, He doesn't explain. From God's perspective, no matter if you are sixty or eighty years old, your understanding of God is very limited, and based on how little you know, you are still a child. God doesn't hold it against you; you are still an immature child. It doesn't matter that some people may have lived for many years and their body shows signs of age; their understanding of God is still very childish and superficial. God doesn't hold it against you—if you don't

understand, you don't understand. That's your caliber and your capacity, and it can't be changed. God will not force anything on you. God demands that people bear testimony to Him, but has He borne testimony to Himself? (No.) On the other hand, Satan is afraid that people won't know about even the smallest thing it does. The antichrists are no different: They boast about every little thing they do in front of everyone. Hearing them, it seems like they are testifying to God—but if you listen closely you'll discover that they're not testifying to God, but showing off, building themselves up. The intention and essence behind what they say is to vie with God for His chosen people, and for status. God is humble and hidden, and Satan flaunts itself. Is there a difference? Showing off versus humility and hiddenness: which are positive things? (Humility and hiddenness.) Could Satan be described as humble? (No.) Why? Judging by its wicked nature essence, it is a worthless piece of trash; it would be abnormal for Satan to not flaunt itself. How could Satan be called "humble"? "Humility" is said of God. God's identity, essence, and disposition are lofty and honorable, but He never shows off. God is humble and hidden, so people do not see what He has done, but as He works in such obscurity, humankind is unceasingly provided for, nourished, and guided—and this is all arranged by God. Is it not hiddenness and humility, that God never declares these things, never mentions them? God is humble precisely because He is able to do these things but never mentions or declares them, and does not argue about them with people. What right have you to speak of humility when you are incapable of such things? You didn't do any of those things, yet insist on taking credit for them—this is called being shameless. Guiding mankind, God carries out such great work, and He presides over the entire universe. His authority and power are so vast, yet He has never said, "My power is extraordinary." He remains hidden among all things, presiding over

everything, nourishing and providing for humankind, allowing all humankind to continue for generation after generation. Take the air and the sunshine, for example, or all the material things necessary for human existence on earth—they all flow forth without cease. That God provides for man is beyond question. If Satan did something good, would it keep it quiet, and remain an unsung hero? Never. It's like how there are some antichrists in the church who previously undertook dangerous work, who forsook things and endured suffering, who may have even gone to prison; there are also some who once contributed to one aspect of the work of the house of God. They never forget these things, they think they deserve lifelong credit for them, they think these are their lifetime's capital—which shows how small people are! People are truly small, and Satan is shameless.

—The Word, Vol. 4. Exposing Antichrists. Item Seven: They Are Wicked, Insidious, and Deceitful (Part Two)

God endures all kinds of pain with the utmost patience to work and save people, but people still misunderstand God, constantly pit themselves against Him, constantly protect their own interests with no concern for the interests of God's house, and always want to live a grand life, but do not want to contribute to the glory of God—in all this, is there any humanity to speak of? Although people proclaim testimony to God out loud, in their hearts they say: "This is the work I have done, which has achieved results. I too have exerted myself, I too have paid a price. Why not testify to me?" They always want to have a share in God's glory and testimony. Are people worthy of these things? The word "glory" does not belong to humans. It can only belong to God, to the Creator, and has nothing to do with created human beings. Even if people exert themselves and cooperate, they are still under the leadership of the Holy Spirit's work. If there is no work of the Holy Spirit, what can people do? The word "testimony" does not belong to

humans either. Whether it be the noun “testimony” or the verb “testify,” both these words themselves have nothing to do with created human beings. Only the Creator is worthy of being testified to and worthy of people’s testimony. This is determined by God’s identity, status, and essence, and it is also because everything God does comes from God’s efforts, and God is worthy of having it. What people can do is decidedly limited, and is all the result of the enlightenment, leadership, and guidance of the Holy Spirit. As for human nature, people become arrogant once they understand some truths and can do a little bit of work. If they have no judgment and chastisement from God to accompany them, no one can achieve submission to God and testify to Him. As a result of God’s preordination, people may have some gifts or special talents, have learned some profession or skills, or have a bit of cleverness, and so they become insufferably arrogant, and constantly want God to share His glory and His testimony with them. Is this not unreasonable? This is unreasonable in the extreme. This shows they are standing in the wrong position. They regard themselves not as human beings, but as a breed apart, as superhumans. People who don’t know their own identity, essence, and what position they should stand in have no self-awareness. The humility of people is not something that comes from abasement—people are humble and lowly to start with. God’s humility is something that comes from abasement. To say that people are humble is to exalt them—in fact they are lowly. People always want to compete for fame, gain, and status, and compete with God for His chosen ones. In this way, they play the role of Satan, and this is the nature of Satan. They truly are descendants of Satan, without the slightest bit of difference. Supposing God gives people a little bit of authority and power, and supposing they can display signs and wonders and do some extraordinary things, and let’s assume that they do everything according to God’s requirements and do it

to the letter. But can they surpass God? No, never. Are the abilities of Satan, the archangel, not greater than those of humans? It always wants to surpass God, but what is the end result? In the end, it must descend into the bottomless pit. God will forever be the embodiment of justice, whereas Satan, the devil, and the archangel, will forever be the embodiment of wickedness, and the representative of the forces of wickedness. God will forever be just, and this fact cannot be changed. This is the exceptional and extraordinary side of God. Even if human beings gain all of God's truths from Him, they are only tiny created beings and cannot surpass God. This is the difference between humankind and God. People can only exist in an orderly manner within all the rules and laws formulated by God, and can only manage everything created by God within these rules and laws. People cannot create any living things, nor can they change the fate of humankind —this is a fact. What does this fact indicate? It is that no matter how much authority and ability God gives to humankind, in the end no one can transcend God's authority. However many years, or however many generations, or however many humans there are, humans can only ever exist under God's authority and sovereignty. This is a fact that is forever immutable, one that will never, ever change!

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part One)

Related Movie Extracts

Letting Go of Fame and Status Through God's Judgment and Chastisement

Related Experiential Testimonies

The Harm Done by Showing Off

The Nature of Showing Off and Boasting

24. How to resolve the problem of seeking fame, gain, and status

Words of Almighty God of the Last Days

In your seeking, you have too many individual notions, hopes, and futures. The current work is in order to prune your desire for status and your extravagant desires. Hopes, status, and notions are all classic representations of satanic disposition. The reason that these things exist in people's hearts is entirely because Satan's poison is always corroding people's thoughts, and always people are unable to shake off these temptations of Satan. They are living in the midst of sin yet do not believe it to be sin, and still they think: "We believe in God, so He must bestow blessings on us and arrange everything for us appropriately. We believe in God, so we must be superior to others, and we must have more status and more of a future than anyone else. Since we believe in God, He must give us limitless blessings. Otherwise, it wouldn't be called believing in God." For many years, the thoughts that people have relied upon for their survival have been corroding their hearts to the point that they have become treacherous, cowardly, and despicable. Not only do they lack willpower and resolve, but they have also become greedy, arrogant, and willful. They are utterly lacking any resolve that transcends the self, and even more, they don't have a bit of courage to shake off the strictures of these dark influences. People's thoughts and lives are so rotten that their perspectives on believing in God are still unbearably hideous, and even when people speak of their perspectives on belief in God it is simply unbearable to hear. People are all cowardly, incompetent, despicable, and fragile. They do not feel disgust for the forces of darkness, and they do not feel love for the light and the truth; instead, they do their utmost to expel them. Are not your

current thoughts and perspectives just like this? “Since I believe in God I should just be showered with blessings and it should be ensured that my status never slips and that it remains higher than that of nonbelievers.” You have not been harboring that kind of perspective within you for just one or two years, but for many years. Your transactional way of thinking is overdeveloped. Although you have arrived at this step today, you still have not let go of status but struggle constantly to inquire about it, and observe it daily, with a deep fear that one day your status will be lost and your name will be ruined. People have never put aside their desire for ease. … The more you seek in this way, the less you will reap. The greater a person’s desire for status, the more seriously they will have to be pruned and the more they will have to undergo great refinement. Such people are worthless! They must be pruned and judged adequately in order for them to thoroughly let go of these things. If you pursue this way until the end, you will reap nothing. Those who do not pursue life cannot be transformed, and those who do not thirst for the truth cannot gain the truth. You do not focus on pursuing personal transformation and entry, but focus instead on extravagant desires and things that constrain your love for God and prevent you from drawing close to Him. Can those things transform you? Can they bring you into the kingdom?

—The Word, Vol. 1. The Appearance and Work of God. Why Are You Unwilling to Be a Foil?

Every one of you has risen to the pinnacle of the multitudes; you have ascended to be the ancestors of the masses. You are extremely arbitrary, and you run amok among all of the maggots, seeking a place of ease and attempting to devour the maggots that are smaller than you. You are malicious and sinister in your hearts, surpassing even the ghosts that have sunk to the bottom of the sea. You reside in the bottom of the dung, disturbing the maggots from top to bottom until they have no peace,

fighting each other for a while and then calming down. You do not know your place, yet still you battle with each other in the dung. What can you gain from such struggle? If you truly had hearts of fear for Me, how could you fight with each other behind My back? No matter how high your status, are you not still a stinking little worm in the dung? Will you be able to sprout wings and become a dove in the sky?

—The Word, Vol. 1. The Appearance and Work of God. When Falling Leaves Return to Their Roots, You Will Regret All the Evil You Have Done

Man has never loved Me sincerely. When I exalt him, he feels himself unworthy, but this does not make him try to satisfy Me. He merely holds the "station" I have given him in his hands and scrutinizes it; insensible to My loveliness, he instead persists in engorging himself on the benefits of his station. Is this not the deficiency of man? When the mountains move, could they make a detour for the sake of your station? When the waters flow, could they cease before man's station? Could the heavens and the earth be reversed by man's station? I was once merciful toward man, over and over again—yet no one cherishes or treasures this. They merely listened to it as a story, or read it as a novel. Do My words really not touch the heart of man? Do My utterances really have no effect? Could it be that no one believes in My existence? Man does not love himself; instead, he unites with Satan to attack Me, and uses Satan as an "asset" with which to serve Me. I will penetrate all the deceitful schemes of Satan, and stop the people of earth from being misled by Satan, so that they do not oppose Me because of its existence.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 22

No matter how lofty man's ideals are, no matter how realistic man's desires are or how proper they may be, all that man wants to achieve, all

that man seeks for, is inextricably linked to two words. These two words are vitally important to the life of every person, and they are things Satan intends to instill in man. What are these two words? They are "fame" and "gain." Satan uses a very subtle kind of method, a method very much in concert with people's notions, which is not at all radical, through which it causes people to unknowingly accept its way of living, its rules to live by, and to establish life goals and their direction in life, and unknowingly they also come to have ambitions in life. No matter how grand these life ambitions may seem, they are inextricably linked to "fame" and "gain." Everything that any great or famous person—all people, in fact—follow in life relates only to these two words: "fame" and "gain." People think that once they have fame and gain, they can then capitalize on those things to enjoy high status and great wealth, and to enjoy life. They think fame and gain are a kind of capital that they can use to obtain a life of pleasure-seeking and wanton enjoyment of the flesh. For the sake of this fame and gain which mankind so covets, people willingly, albeit unknowingly, hand over their bodies, minds, all that they have, their futures and their destinies, to Satan. They do so without even a moment's hesitation, ever ignorant of the need to recover all that they have handed over. Can people retain any control over themselves once they have taken refuge in Satan in this way and become loyal to it? Certainly not. They are completely and utterly controlled by Satan. They have completely and utterly sunk into a quagmire, and are unable to free themselves. Once someone is mired in fame and gain, they no longer seek that which is bright, that which is just, or those things that are beautiful and good. This is because the seductive power that fame and gain have over people is too great; they become things for people to pursue throughout their lives and even for all eternity without end. Is this not true? …

… Satan uses fame and gain to control man's thoughts, until all people can think of is fame and gain. They struggle for fame and gain, suffer hardships for fame and gain, endure humiliation for fame and gain, sacrifice everything they have for fame and gain, and they will make any judgment or decision for the sake of fame and gain. In this way, Satan binds people with invisible shackles, and they have neither the strength nor the courage to throw them off. They unknowingly bear these shackles and trudge ever onward with great difficulty. For the sake of this fame and gain, mankind shuns God and betrays Him and becomes increasingly wicked. In this way, therefore, one generation after another is destroyed in the midst of Satan's fame and gain. Looking now at Satan's actions, are its sinister motives not utterly detestable? Maybe today you still cannot see through Satan's sinister motives because you think one cannot live without fame and gain. You think that if people leave fame and gain behind, they will no longer be able to see the way ahead, no longer be able to see their goals, that their futures will become dark, dim and gloomy. But, slowly, you will all one day recognize that fame and gain are monstrous shackles that Satan uses to bind man. When that day comes, you will thoroughly resist Satan's control and thoroughly resist the shackles Satan uses to bind you. When the time comes that you wish to throw off all the things Satan has instilled in you, you will then make a clean break with Satan and you will truly loathe all that Satan has brought to you. Only then will mankind have a real love and yearning for God.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VI

When it comes to anything that involves reputation, status, or an opportunity to shine—when you hear that the house of God plans to nurture various kinds of talented individuals, for example—every one of your hearts leaps in anticipation, each of you always wants to make a name for

yourself and to step into the spotlight. You all want to fight for status and reputation. You are ashamed of this, but you would feel bad if you don't do so. You feel envy, hatred, and make complaints whenever you see someone stand out, and think that it is unfair: "Why can't I stand out? Why do other people always get the spotlight? Why is it never my turn?" And after you feel resentment, you try to repress it, but you cannot. You pray to God and feel better for a while, but when you encounter this sort of situation again, you still cannot overcome it. Is this not a manifestation of an immature stature? When people are caught in such states, have they not fallen into Satan's trap? These are the shackles of Satan's corrupt nature that bind humans. If people cast off these corrupt dispositions, will they not then feel free and liberated? Think about it: If you wish to avoid getting caught in these states of vying for fame and gain—to free yourself from these corrupt states, and to release yourself from the distress and bondage of fame, gain, and status—which truths must you understand? Which truth realities must you possess in order for you to gain freedom and liberation? First, you must see that Satan uses fame, gain, and status to corrupt people, to ensnare them, to abuse them, to degrade them and plunge them into sin. Furthermore, it is only by accepting the truth that people can forgo and put aside fame, gain, and status. Setting aside these things is very difficult for anybody, no matter if they are young or old, or new or long-time believers. Though some people are introverted, and they appear not to say much, they actually harbor more difficulties in their hearts than others do. Giving up fame, gain, and status is difficult for everyone; no one can overcome the temptation of those things—people's internal states are all the same. Satan has corrupted man using nothing other than fame and gain; several thousands of years of traditional culture have just instilled these things in people. Therefore, man's corrupt nature loves and pursues fame, gain, and

status, it is just that the ways different people pursue and express it differ. There are some who never speak of it, and conceal it in their hearts, while there are others who reveal it in their words. There are some who will fight for these things, with no scruples at all, while there are others who do not fight for them, but in private, they complain, grumble, and break things. Although it manifests differently in different people, their natures are exactly the same. They are all corrupt humans who resist God. If you always focus on fame, gain, and status, if you value these things too highly, if they occupy your heart, and if you are unwilling to give them up, then you will be controlled and bound by them. You will become their slave, and in the end, they will utterly ruin you. You must learn to let go and set these things aside, to recommend others, and to allow them to stand out. Do not struggle or rush to take advantage of opportunities to stand out and shine. You must be able to put these things aside, but you must also not hold up the performance of your duty. Be a person who works in quiet obscurity and does not show off to others while you loyally perform your duty. The more you let go of your pride and status, and the more you let go of your interests, the more at peace you will feel, the more light there will be in your heart, and the more your state will improve. The more you struggle and compete, the darker your state will become. If you do not believe Me, try it and see! If you want to reverse this sort of corrupt state, and to not be controlled by these things, you must seek the truth, and clearly understand the essence of these things, and then put them aside and relinquish them. Otherwise, the more you struggle, the darker your heart will become, and the more envy and hatred you will feel, and your desire to obtain these things will only grow stronger. The stronger your desire to obtain them, the less you will be able to obtain them, and as this happens, your hatred will increase. As your hatred increases, you will grow darker inside. The darker

you are inside, the worse your performance of your duty will become, and the worse your performance of your duty becomes, the less useful you will be to the house of God. This is an interlinked, vicious cycle. If you never perform your duty well, you will gradually be eliminated.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Freedom and Liberation Can Be Gained Only by Casting Off One's Corrupt Disposition

Instead of searching for the truth, most people have their own petty agendas. Their own interests, face, and the place or standing they hold in other people's minds are of great importance to them. These are the only things they cherish. They cling to these things with an iron grip and regard them as their very lives. And how they are viewed or treated by God is of secondary importance; for the moment, they ignore that; for the moment, they only consider whether they are the boss of the group, whether other people look up to them, and whether their words carry weight. Their first concern is with occupying that position. When they are in a group, almost all people look for this kind of standing, these kinds of opportunities. When they're highly talented, of course they want to be top dog; if they are of middling ability, they'll still want to hold a higher position in the group; and if they hold a low position in the group, being of average caliber and abilities, they, too, will want others to look up to them, they won't want others to look down on them. These people's face and dignity are where they draw the line: They have to hold on to these things. They could have no integrity, and be possessed of neither God's approval nor acceptance, but they absolutely cannot lose the respect, status, or esteem they have strived for among others—which is the disposition of Satan. But people have no awareness of this. It is their belief that they must cling to this scrap of face to the very end. They are not aware that only when these vain and superficial things are completely relinquished and put aside will they

become a real person. If a person guards these things that should be discarded as life, their life is lost. They do not know what is at stake. And so, when they act, they always hold something back, they always try to protect their own face and status, they put these first, speaking only for their own ends, to their own spurious defense. Everything they do is for themselves. They rush to anything that shines, letting everyone know they were a part of it. It didn't actually have anything to do with them, but they never want to be left in the background, they're always afraid of other people looking down on them, they're always fearful of other people saying they're nothing, that they are incapable of anything, that they have no skills. Is this all not directed by their satanic dispositions? When you are able to let go of things like face and status, you will be much more relaxed and freer; you will have set foot on the path to being honest. But for many, this is not easy to achieve. When the camera appears, for example, people scramble to the front; they like having their face on camera, the more coverage the better; they're afraid of not getting enough coverage, and will pay any price for the chance to get it. And is this not all directed by their satanic dispositions? These are their satanic dispositions. So you get coverage—what then? People think highly of you—so what? They idolize you—so what? Does any of this prove you have the truth reality? None of this has any value. When you can overcome these things—when you become indifferent to them, and no longer feel them important, when face, vanity, status, and people's admiration no longer control your thoughts and behavior, much less how you perform your duty—then your performance of your duty will become ever more effective, and ever more pure.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Corrupt mankind loves reputation and status. They all pursue power. You who are now leaders and workers, do you not feel that you bring your

title or rank to bear on your actions? So do antichrists and false leaders, who all feel themselves to be the officials in God's house, standing a head above the rest, superior to them. If they did not have official titles and ranks, they would have no burden in performing their duties, and they would not go about their work in earnest. Everyone treats being a leader or a worker as equivalent to being an official, and everyone is willing to take action as an official. Presented in a favorable light, we call this pursuing a career—but in an uglier light, this is called engaging in one's own business. It is setting up an independent kingdom in order to satisfy one's own ambitions and desires. In the end, is it a good thing or a bad thing to have status? In the eyes of men, it is a good thing. When you have an official title, speaking and acting are different. Your words have force, and people will heed them. They will fawn on you, marching on in front of you with shouts and supporting you from behind. But without your status and titles, they would turn a deaf ear to your words. Though your words may be true, full of good sense, and beneficial to people, no one will heed you. What does this show? All men venerate status. They all have ambitions and desires. They all seek the worship of others and love to handle affairs from a position of status. Can one accomplish good from a position of status? Can they do things that are beneficial to people? That's not certain. It depends on the path you take and how you treat status. If you don't pursue the truth, but always want to gain others' favor, wishing to satisfy your own ambitions and desires and to fulfill your yearning for status, then you are walking the path of antichrists. Can someone who walks the path of antichrists conform to the truth in their pursuit and their performance of their duty? Absolutely not. This is because the path one chooses determines everything. If one chooses the wrong path, all their efforts, their performance of their duty, and their pursuit are in no way aligned with the

truth. What about them is at odds with the truth? What are they after in their actions? (Status.) What do all people who do things for the sake of status display? Some say, "They always speak words and doctrines, they never fellowship the truth reality, they always show off, they always speak for their own sake, they never exalt or testify to God. People in whom such things are exhibited act for the sake of status." Is this right? (Yes.) Why do they speak words and doctrines and show off? Why do they not exalt and testify to God? Because, in their hearts, there is only status, and their fame and gain—God is utterly absent. Such people especially idolize status and authority. Their fame and gain are of huge importance to them; their fame, gain, and status have become their life. God is absent from their hearts, they do not fear God, much less submit to Him; all they do is exalt themselves, testify to themselves, and show off to gain others' admiration. Thus, they often brag about themselves, about what they've done, how much they've suffered, how they satisfied God, how forbearing they were when they were pruned, all in order to earn people's sympathy and admiration. These people are the same type of people as antichrists, they walk the path of Paul.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Resolve the Temptations and Bondage of Status

If you are a leader or worker, are you afraid of the house of God making inquiries about and supervising your work? Are you afraid that the house of God will discover lapses and mistakes in your work and prune you? Are you afraid that after the Above gets to know your real caliber and stature, they will see you in a different light and not consider you for promotion? If you have these fears, this proves that your motivations are not for the sake of church work, you are working for the sake of reputation and status, which proves that you have the disposition of an antichrist. If you have the disposition of an antichrist, you are liable to walk the path of

antichrists, and commit all the evil wrought by antichrists. If, in your heart, you have no fear of God's house supervising your work, and you are able to provide real answers to the questions and inquiries of the Above, without hiding anything, and say as much as you know, then regardless of whether what you say is right or wrong, irrespective of the corruption you revealed—even if you revealed the disposition of an antichrist—you will absolutely not be defined as an antichrist. What's key is whether you are able to know your own disposition of an antichrist, and whether you are able to seek the truth in order to solve this problem. If you are someone who accepts the truth, your antichrist's disposition can be fixed. If you know full well that you have the disposition of an antichrist and yet do not seek the truth to resolve it, if you even try to conceal or lie about problems that occur and shirk responsibility, and if you do not accept the truth when subjected to pruning, then this is a serious problem, and you are no different from an antichrist. Knowing that you have the disposition of an antichrist, why do you not dare face it? Why can you not approach it frankly and say, "If the Above inquires about my work, I'll say all I know, and even if the bad things I've done come to light, and the Above no longer makes use of me once they know, and I lose my status, I'll still say clearly what I have to say"? Your fear of supervision of and inquiries after your work by God's house proves that you treasure your status more than the truth. Is this not the disposition of an antichrist? To cherish status above all is the disposition of an antichrist. Why do you treasure status so much? What benefits can you get from status? If status brought you disaster, difficulties, embarrassment, and pain, would you still treasure it? (No.) There are so many benefits that come from having status, things like envy, respect, esteem, and flattery from other people, as well as their admiration and reverence. There is also the sense of superiority and privilege that your

status brings you, which gives you pride and a sense of self-worth. In addition, you can also enjoy things that others do not, such as the benefits of status and special treatment. These are the things you dare not even think of, and are what you have longed for in your dreams. Do you treasure these things? If status is merely hollow, with no real significance, and defending it serves no real purpose, is it not foolish to treasure it? If you can let go of things such as interests and enjoyments of the flesh, then fame, gain, and status will no longer tie you down. So, what has to be resolved before resolving issues related to treasuring and pursuing status? First, see through to the nature of the problem of doing evil and engaging in trickery, concealment, and covering up, as well as declining the supervision, inquiries, and investigation of God's house, in order to enjoy the benefits of status. Isn't this blatant resistance and opposition against God? If you can see through to the nature and consequences of coveting the benefits of status, the problem of pursuing status will be resolved. If you can't see through to the essence of coveting the benefits of status, this problem will never be resolved.

—The Word, Vol. 4. Exposing Antichrists. Item Eight: They Would Have Others Submit Only to Them, Not the Truth or God (Part Two)

This type of person, who does things for the sake of fame, gain, and status, is the most adept at misleading others. When you first meet them, you cannot see through them. You see that the doctrine they speak sounds good, what they say seems practical, the work they arrange is very fitting, and they seem to have some caliber, and you admire them quite a bit. This type of person is also willing to pay a price when performing their duty. They work hard every day but never complain about being tired. They don't have a single ounce of fragility. When other people are weak, they are not. They also do not lust after comforts of the flesh, and are not picky eaters.

When their host family prepares something special for them, they refuse it and do not eat it. They only eat everyday foods. Whoever sees people like this admires them. So, how can one discern whether they are doing things for the sake of status? First, one must look at whether they are a person who pursues the truth. Where will this be evident? (Their intent and starting point when doing things.) This is part of it. It will mainly be evident in the goal they are pursuing. If it is for the sake of gaining the truth, they will put importance on reading God's words often, understanding the truth and knowing themselves through God's words. If they fellowship often on knowing themselves, they will be able to see that they lack too many things, do not have the truth, and will naturally strive to pursue the truth. The more people know themselves, the more they are able to pursue the truth. Those who always say and do things for the sake of status are obviously not people who pursue the truth. When they are pruned they do not accept it—they are very afraid of their reputation being damaged. So, are they able to accept God's words of judgment and chastisement and reflect on themselves? Can they truly understand deviations in their own experience? If they do not have any of these manifestations, then one can be certain that they are not people who pursue the truth. Tell Me, what other manifestations do people have who do not love the truth and who pursue status? (When others give them criticism, they do not accept it, and instead get defensive, justify themselves, and give reasons. They speak in order to maintain their pride and preserve their status. If someone does not support them, they attack and judge them.) When people attack and judge others, and speak and defend themselves for the sake of their own pride and status, the intent and goal behind their actions is obviously wrong, and they are living entirely for status. Can the sort of people who say and do everything for the sake of status have consideration for God's intentions? Can they

accept the truth? Absolutely not. They think if they have consideration for God's intentions they must practice the truth, and if they practice the truth they must suffer and pay a price. Then, they will lose the enjoyment that comes with status, and will be unable to enjoy the benefits of status. Therefore, they choose to just pursue fame, gain, and status, and pursue getting rewards. In what other ways do people who pursue status manifest themselves? What other things do they do? (If they see some talented individuals around them who are more given to pursuing the truth, and who are worthy of nurturing, and who brothers and sisters are more inclined to support, then out of fear that these people will stand up and replace them, and threaten their status, they think of ways to suppress these talented individuals, and find all sorts of reasons and excuses to put them down. The most common way, is to label them as overly arrogant, self-righteous, and as always constraining others, and make people believe these things are true, and not let the house of God promote or nurture these individuals.) This is the most common manifestation. Is there anything you want to add? (They always like to testify for themselves and show off. They always talk about some wonderful thing about themselves; they never talk about their ugly side, and if they do something bad, they don't reflect on or dissect their actions.) They always talk about how they suffer and pay a price, how God guides them, and show the work they've done. This is also part of the way protecting and solidifying status manifests. People who pursue status and do things for the sake of status have another—most salient—trait, which is no matter what happens, they have to have the final say. They pursue status because they want to have the final say. They want to be the one who calls the shots, and the only person with authority. No matter the situation, everyone must listen to them, and no matter who has an issue, they must come to them to seek and ask for direction. What they want to enjoy are

these benefits of status. No matter the situation, they have to have the final say. No matter whether what they say is right or wrong, even if it is wrong, they still have to have the final say, and must make others listen and obey them. This is a severe problem. No matter the situation, they must have the final say; no matter whether or not it is a situation they understand, they have to stick their finger in it and have the final say. No matter what issue the leaders and workers are fellowshipping, they must make the decision, and there is no leeway for others to talk. No matter what solution they suggest, they must make everyone accept it, and if others don't accept it, they get angry and prune them. If anyone has criticisms or opinions, even if it is right and in line with the truth, they have to think of all sorts of ways to object to it. They are particularly good at sophistry, will persuade the other person with smooth words, and ultimately make them do things their way. They have to have the final say in everything. They never negotiate with their co-workers or partners; they are not democratic. This is sufficient to prove that they are overly arrogant and self-righteous, cannot accept the truth at all, and do not submit to the truth at all. If something big happens, or something which is crucial, and they are able to let everyone make an assessment and voice their opinion, and ultimately settle on a method of practice as per the majority opinion, and ensure it will not harm the work of the house of God, and that it will benefit the work as a whole—if this is their attitude, then they are someone who protects the work of the house of God, and someone who can accept the truth, because there are principles behind doing things this way. However, would people who pursue status do things this way? (No.) How would they do things? If something happened, they wouldn't care what advice other people had. They would already have had a solution or decision in mind long before people shared their advice. In their hearts, they would have already decided that was what they would do.

At this point, no matter what people said, they wouldn't give it the time of day. Even if someone reprimanded them, they wouldn't care at all. They give no consideration to the truth principles, whether it benefits the church's work, or whether the brothers and sisters can accept it. These things are not within the realm of their consideration. What is it they consider? They have to have the final say; they want to be the decision maker in this matter; this matter must be done their way; they must look at whether this matter is beneficial to their status or not. This is the perspective from which they view matters. Is this someone who pursues the truth? (No.) When people who do not pursue the truth do things, they always give consideration to their own status, fame, and gain; they always give consideration to how it benefits them. This is their starting point for doing things.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only in the Practice of the Truth Is There Life Entry

Antichrists' cherishment of their reputation and status goes beyond that of normal people, and is something within their disposition essence; it is not a temporary interest, or the transient effect of their surroundings—it is something within their life, their bones, and so it is their essence. This is to say that in everything antichrists do, their first consideration is their own reputation and status, nothing else. For antichrists, reputation and status are their life, and their lifelong goal. In all they do, their first consideration is: "What will happen to my status? And to my reputation? Will doing this give me a good reputation? Will it elevate my status in people's minds?" That is the first thing they think about, which is ample proof that they have the disposition and essence of antichrists; they would not consider these problems otherwise. It can be said that for antichrists, reputation and status are not some additional requirement, much less something extraneous that they could do without. They are part of the nature of antichrists, they are in

their bones, in their blood, they are innate to them. Antichrists are not indifferent toward whether they possess reputation and status; this is not their attitude. Then, what is their attitude? Reputation and status are intimately connected to their daily lives, to their daily state, to what they pursue on a daily basis. And so for antichrists, status and reputation are their life. No matter how they live, no matter what environment they live in, no matter what work they do, no matter what they pursue, what their goals are, what their life's direction is, it all revolves around having a good reputation and a high status. And this aim does not change; they can never put aside such things. This is the true face of antichrists, and their essence. You could put them in a primeval forest deep in the mountains, and still they would not put aside their pursuit of reputation and status. You can put them among any group of people, and all they can think about is still reputation and status. Although antichrists also believe in God, they see the pursuit of reputation and status as equivalent to faith in God and give it equal weight. Which is to say, as they walk the path of faith in God, they also pursue their own reputation and status. It can be said that in antichrists' hearts, they believe that pursuit of the truth in their faith in God is the pursuit of reputation and status; the pursuit of reputation and status is also the pursuit of the truth, and to gain reputation and status is to gain the truth and life. If they feel that they have no reputation, gains, or status, that no one admires them, or esteems them, or follows them, then they are very disappointed, they believe there is no point in believing in God, no value to it, and they say to themselves, "Is such faith in god a failure? Is it hopeless?" They often deliberate such things in their hearts, they deliberate how they can carve a place out for themselves in the house of God, how they can have a lofty reputation in the church, so that people listen when they talk, and support them when they act, and follow them wherever they

go; so that they have the final say in the church, and fame, gain, and status—they really focus on such things in their hearts. These are what such people pursue. Why are they always thinking about such things? After reading the words of God, after hearing sermons, do they really not understand all this, are they really not able to discern all this? Are the words of God and the truth really not able to change their notions, ideas, and opinions? That is not the case at all. The problem lies in them, it is wholly because they do not love the truth, because, in their hearts, they are averse to the truth, and as a result, they are utterly unreceptive to the truth—which is determined by their nature essence.

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part Three)

What is the motto of antichrists, no matter what group they are in? "I must compete! Compete! Compete! I must compete to be the highest and greatest!" This is the disposition of antichrists; everywhere they go, they compete and try to achieve their aims. They are the lackeys of Satan, and they disturb the work of the church. The disposition of antichrists is like this: They begin by looking around the church to see who has believed in God for many years and has capital, who has some gifts or talents, who has been of benefit to the brothers and sisters in their life entry, who has more prestige, who has seniority, who is well spoken of among the brothers and sisters, who has more positive things. Those people are to be their competition. In sum, every time antichrists are among a group of people, this is what they always do: They compete for status, compete for a good reputation, compete to have the final say over matters and the right to make decisions in the group, which, once they have gained it, makes them happy. Are they able to do actual work after they gain these things? Absolutely not, they do not compete and fight in order to do actual work; their goal is to overpower everyone else. "I don't care if you're willing to yield to me or

not; in terms of capital, I'm the greatest, in terms of speaking skills, I'm the best, and in terms of gifts and talents, I have the most." No matter what area, they always want to compete for first place. If the brothers and sisters choose for them to be supervisors, they will compete with their partners to have the final say and the right to make decisions. If the church puts them in charge of certain work, they will insist on calling the shots about how it's carried out. They will want to strive to make everything they say and all the things they decide succeed and become a reality. If the brothers and sisters adopt somebody else's idea, will this get past them? (No.) That means trouble. If you don't listen to them, they'll teach you a lesson, make you feel that you couldn't do without them, and show you what consequences there will be if you don't obey them. That is how conceited, odious, and unreasonable the disposition of antichrists is. They have neither conscience nor reason, nor even a shred of the truth. One can see in the actions and deeds of an antichrist that what they do has none of the reason of a normal person, and though one may fellowship about the truth to them, they do not accept it. However right what you say is, it does not fly with them. The only thing they like to pursue is reputation and status, which they hold in reverence. So long as they can enjoy the benefits of status, they are contented. This, they believe, is the value of their existence. Regardless of what group of people they are among, they have to show people the "light" and "warmth" they provide, their talents, their uniqueness. And it is because they believe they are special that they naturally think that they should be treated better than ordinary people, that they should receive people's support and admiration, that people should look up to them, worship them —they think all of this is their due. Are such people not brazen and shameless? Is it not trouble to have such people present in the church? When something happens, it's common sense that people should listen to

whoever speaks correctly, submit to whoever makes a suggestion that is beneficial to the work of God's house, and adopt whoever's suggestion is in line with the truth principles. If antichrists say something that isn't in accordance with the principles, everyone else might not listen to them, or adopt their suggestion. In that case, what will antichrists do? They will keep trying to defend and justify themselves, and think of ways to convince others, and make the brothers and sisters listen to them and adopt their suggestion. They won't consider what effect it might have on the church's work if their suggestion is adopted. This is not within the scope of their consideration. What is the only thing that they'll consider? "If my suggestion isn't adopted, where will I be able to show my face? So, I have to compete, and strive for my suggestion to be adopted." Whenever something happens, this is how they think and act. They never reflect on whether this is in accordance with the principles or not, and they never accept the truth. This is the disposition of antichrists.

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part Three)

If someone says they love the truth and that they pursue the truth, but in essence, the goal they pursue is to distinguish themselves, to show off, to make people think highly of them, to achieve their own interests, and the performing of their duty is not to submit to or satisfy God, and instead is to achieve fame, gain, and status, then their pursuit is illegitimate. That being the case, when it comes to the work of the church, are their actions an obstacle, or do they help move it forward? They are clearly an obstacle; they do not move it forward. Some people wave the banner of doing the work of the church yet pursue their own personal fame, gain, and status, run their own operation, create their own little group, their own little kingdom —is this kind of person doing their duty? All the work they do essentially disrupts, disturbs, and impairs the work of the church. What is the

consequence of their pursuit of fame, gain, and status? First, this affects how God's chosen people eat and drink God's word normally and understand the truth, it hinders their life entry, stops them from entering the right track of faith in God, and leads them onto the wrong path—which harms the chosen ones, and brings them to ruin. And what does it ultimately do to the work of the church? It is disturbance, impairment, and dismantlement. This is the consequence brought about by people's pursuit of fame, gain, and status. When they do their duty in this way, can this not be defined as walking the path of an antichrist? When God asks that people put aside fame, gain, and status, it is not that He is depriving people of the right to choose; rather, it is because, while pursuing fame, gain, and status, people disrupt and disturb the work of the church and the life entry of God's chosen people, and can even have an influence on more people's eating and drinking God's words, understanding the truth, and thus achieving God's salvation. This is an indisputable fact. When people pursue their own fame, gain, and status, it is certain that they will not pursue the truth and that they will not faithfully fulfill their duty. They will only speak and act for the sake of fame, gain, and status, and all the work they do, without the least exception, is for those things' sake. To behave and act in such a way is, without question, to walk the path of antichrists; it is a disruption and disturbance of God's work, and all its various consequences are hindering the spread of the kingdom gospel and the carrying out of God's will within the church. So, one may say with certainty that the path walked by those who pursue fame, gain, and status is the path of resistance against God. It is intentional resistance against Him, naysaying Him—it is to cooperate with Satan in resisting God and standing in opposition to Him. This is the nature of people's pursuit of fame, gain, and status. The problem with people pursuing their own interests is that the goals they pursue are the goals of

Satan—they are goals that are wicked and unjust. When people pursue personal interests such as fame, gain, and status, they unwittingly become a tool of Satan, they become an outlet for Satan, and, moreover, they become an embodiment of Satan. They play a negative role in the church; toward the work of the church, and toward the normal church life and normal pursuit of God's chosen people, the effect they have is to disturb and impair; they have an adverse and negative effect. When someone pursues the truth, they are able to be considerate of God's intentions and His burden. When they do their duty, they uphold the work of the church in every regard. They are able to exalt God and testify to God, they bring benefit to the brothers and sisters, and support them, and provide for them, and God gains glory and testimony, which brings shame upon Satan. As a result of their pursuit, God gains a created being that is truly capable of fearing God and shunning evil, that is able to worship God. As a result of their pursuit, too, God's will is carried out, and the work of God is able to progress. In the eyes of God, such pursuit is positive, it is aboveboard. Such pursuit is of tremendous benefit to God's chosen ones, as well as being wholly beneficial to the work of the church, it helps push things forward, and is approved by God.

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part One)

Pursuing reputation and status is not the right path—it runs in exactly the opposite direction of the pursuit of the truth. In sum, regardless of what the direction or target of your pursuit is, if you do not reflect on the pursuit of status and reputation, and if you find it very difficult to put these things aside, then they will affect your life entry. As long as status has a place in your heart, it will totally control and influence your life's direction and the goals you strive for, in which case it will be very difficult for you to enter the truth reality, to say nothing of achieving changes in your disposition;

whether you are ultimately able to gain God's approval, of course, goes without saying. What's more, if you are never able to put aside your pursuit of status, this will affect your ability to adequately do your duty, which will make it very difficult for you to become an acceptable created being. Why do I say this? God loathes nothing more than when people pursue status, because the pursuit of status is a satanic disposition, it is a wrong path, it is born of the corruption of Satan, it is something condemned by God, and it is the very thing that God judges and purifies. God loathes nothing more than when people pursue status, and yet you still mulishly compete for status, you unfailingly cherish and protect it, always trying to take it for yourself. And in nature, is all of this not antagonistic to God? Status is not ordained for people by God; God provides people with the truth, the way, and the life, and ultimately makes them become an acceptable created being, a small and insignificant created being—not someone who has status and prestige and is revered by thousands of people. And so, no matter what perspective it is viewed from, the pursuit of status is a dead end. No matter how reasonable your excuse for pursuing status is, this path is still the wrong one, and is not approved of by God. No matter how hard you try or how great the price you pay, if you desire status, God will not give it to you; if it's not given by God, you will fail in fighting to obtain it, and if you keep fighting there will only be one outcome: You will be revealed and eliminated, and you will meet with a dead end. You understand this, yes?

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part Three)

Man's striving after status is just one manifestation of this. This manifestation, like man's arrogant disposition, like his rebellion and resistance to God, arises from his satanic nature. What method can be used to solve this? You must still use the most basic method. As long as you follow the way of God and walk the path of pursuing the truth, all these

problems can be solved. When you have no status, you can dissect yourself often and come to know yourself. Others can benefit from this. When you have status and can still dissect and understand yourself often, allowing people to see your strengths, that you understand the truth, that you have practical experience, and that you truly change, can't others still benefit from this? No matter whether you have status or not, so long as you can practice the truth and have genuine experiential testimony, allowing people to understand God's intentions and the truth from your experience, doesn't this benefit people? So, what does status mean to you? In fact, status is simply an extra, additional thing, like a piece of clothing or a hat. It is just an ornament. It has no real use, and its presence doesn't affect anything. Whether you have status or not, you are still the same person. Whether people can understand the truth and gain the truth and life has nothing to do with status. As long as you do not take status as too great a matter, it cannot constrain you. If you love status and place special emphasis on it, always treating it as a matter of importance, then it will have you under its control; you will not be willing to open up, lay yourself bare, know yourself, or set aside your leadership role to act, speak and interact with others and perform your duty. What sort of problem is this? Is this not a matter of being constrained by status? This happens because you speak and act from a place of status and can't step down from your high horse. Aren't you just tormenting yourself by doing this? If you really understand the truth, and if you can have status without holding yourself like you do, but can instead focus on how to perform your duties well, do everything you should and fulfill the duty you ought, and if you see yourself as an ordinary brother or sister, then will you not be constrained by status? When you are not constrained by status and have a normal life entry, would you still compare yourself against others? When others occupy a higher status, would you still

feel discomfort? You must seek the truth and free yourself of the constraints of status and the constraints of all other people, events, and things. There is nothing better than doing your duty well. Only then will you be a person who possesses the truth reality.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Resolve the Temptations and Bondage of Status

How can the problem of them walking the path of antichrists be resolved? (In one respect, they must understand this matter, and come before God to pray when they reveal thoughts of striving for status. Furthermore, they must lay themselves bare to the brothers and sisters, and then consciously rebel against these incorrect thoughts. They must also ask for God to judge, chastise, prune, and discipline them. Then they will be able to embark on the correct path.) That's quite a good answer. However, this is not easy to achieve, and it's even harder for those who love reputation and status too much. Letting go of reputation and status isn't easy—it depends on people pursuing the truth. Only by understanding the truth can one come to know oneself, see clearly the emptiness of seeking fame, gain and status, and see clearly the truth of mankind's corruption. Only when a person truly comes to know themselves can they abandon status and reputation. It's not easy to cast off one's corrupt disposition. If you have recognized that you lack the truth, are beset with deficiencies, and reveal too much corruption, yet you put no effort into pursuing the truth, and you disguise yourself and engage in hypocrisy, leading people to believe that you can do anything, then this will put you in danger—and sooner or later, there will come a time when you will hit a roadblock and fall. You must admit that you don't have the truth, and be brave enough to face reality. You have weaknesses, reveal corruption, and are beset with all manner of inadequacies. This is normal, because you're a regular person,

you’re not superhuman or omnipotent, and you must recognize that. When other people scorn or satirize you, don’t immediately react with antipathy because what they say is unpleasant, or resist it because you believe yourself to be capable and perfect—this shouldn’t be your attitude toward such words. What should your attitude be? You should say to yourself, “I have my faults, everything about me is corrupt and flawed, and I’m simply an ordinary person. Their scorn and satirizing of me notwithstanding, is there any truth to it? If part of what they say is true, then I must accept it from God.” If you have this attitude, it is proof that you are capable of handling status, reputation, and what other people say about you correctly. Status and reputation are not easily put aside. For those who are somewhat gifted, have some degree of caliber, or are possessed of some work experience, putting these things aside is even harder. Though they may sometimes claim to have put them aside, they cannot do so in their hearts. As soon as the situation permits and they have the opportunity, they will go on striving for fame, gain, and status as they did before, because all corrupt humans love these things, it’s just that those who don’t possess gifts or talents have a slightly weaker desire to pursue status. Those who possess knowledge, talent, good-looks, and special capital, have a particularly strong desire for reputation and status, to the extent that they are filled with this ambition and desire. This is the hardest thing for them to put aside. When they have no status, their desire is in the nascent stage. Once they acquire status, when the house of God entrusts them with some important task, and particularly if they have worked for many years and have a lot of experience and capital, the desire is no longer nascent, but has already taken root, blossomed, and is about to bear fruit. If a person has the constant desire and ambition to do great things, to become famous, to become some great figure, then as soon as they commit a great evil, and its consequences

take effect, they'll be completely finished, and eliminated. And so, before this leads to great calamity, they must quickly turn the situation around, while there's still time. Whenever you do anything, and in whatever context, you must seek truth, practice being someone who is honest and obedient to God, and put aside the pursuit of status and reputation. When you have the constant thought and desire to compete for status, then you must realize what bad things this kind of state will lead to if left unsolved. So waste no time in searching for the truth, overcome your desire to compete for status while it is in the nascent stage, and replace it with practicing the truth. When you practice the truth, your desire and ambition to compete for status will be diminished, and you will not disturb the work of the church. In this way, your actions will be remembered and approved of by God. So what am I trying to emphasize? It is this: You must rid yourself of your desires and ambitions before they flower, come to fruition, and lead to great calamity. If you don't address them while they are still in their infancy, you will miss a great opportunity; and once they have led to great calamity, it will be too late to solve them. If you lack even the will to rebel against the flesh, it will be very difficult for you to set foot upon the path of pursuing the truth; if you encounter setbacks and failure in your pursuit of fame, gain, and status, and you do not come to your senses, then this is dangerous: There is a possibility that you will be eliminated. When those who love the truth encounter one or two failures and setbacks in terms of their reputation and status, they can see clearly that reputation and status have no value at all. They are able to utterly forsake status and reputation, and resolve that, even if they never possess status, they will still continue to pursue the truth and perform their duty properly, and share their experiential testimony, and thereby achieve the result of bearing testimony to God. Even when they are ordinary followers, they are still capable of following to the

very end, and all they want is to receive God's approval. Only these are people who genuinely love the truth and have resolve. The house of God has eliminated many antichrists and evil people, and some who pursue the truth, after seeing the failure of antichrists, reflect on the path that those people took, and also reflect on and know themselves. From this, they gain an understanding of God's intention, resolve to be ordinary followers, and focus on pursuing the truth and doing their duty well. Even if God says they are service-doers or lowly nobodies, it's fine by them. They will just try to be lowly people, and small, insignificant followers in God's eyes, who will ultimately end up being called acceptable created beings by God. People like this are the good ones and those that God approves of.

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part Three)

When God requires that people fulfill their duty well, He is not asking them to complete a certain number of tasks or accomplish any great endeavors, nor to perform any great undertakings. What God wants is for people to be able to do all they can in a down-to-earth way, and live in accordance with His words. God does not need you to be great or noble, or bring about any miracles, nor does He want to see any pleasant surprises in you. He does not need such things. All God needs is for you to steadfastly practice according to His words. When you listen to God's words, do what you have understood, carry out what you have comprehended, remember well what you have heard, and then, when the time comes to practice, do so according to God's words. Let them become your life, your realities, and what you live out. Thus, God will be satisfied. You always seek greatness, nobility, and status; you always seek exaltation. How does God feel when He sees this? He loathes it, and He will distance Himself from you. The more you pursue things like greatness, nobility, and being superior to others, distinguished, outstanding, and noteworthy, the more disgusting God

finds you. If you do not reflect upon yourself and repent, then God will loathe you and forsake you. Avoid becoming someone whom God finds disgusting; be a person that God loves. So, how can one attain God's love? By accepting the truth obediently, standing in the position of a created being, acting by God's words with one's feet on the ground, properly performing one's duties, being an honest person, and living out a human likeness. This is enough, God will be satisfied. People must be sure not to hold ambition or entertain idle dreams, not to seek fame, gain, and status or to stand out from the crowd. Even more, they must not try to be a person of greatness or superhuman, superior among men and making others worship them. That is the desire of corrupt humanity, and it is the path of Satan; God does not save such people. If people incessantly pursue fame, gain, and status without repenting, then there is no cure for them, and only one outcome: to be eliminated. Today, if you are quick to repent, there is still time; but when the day comes that God completes His work, and disasters grow ever greater, then you will no longer have the chance. When that time comes, those who pursue fame, gain, and status, yet stubbornly refuse to repent, shall be eliminated. You must all be clear about what kind of people God's work saves, and what the meaning of His salvation is. God asks people to come before Him, listen to His words, accept the truth, cast off their corrupt disposition, and practice as God says and commands. This means living according to His words, as opposed to their own notions, imaginings, and satanic philosophies, or pursuing human "happiness." Whoever does not listen to God's words or accept the truth, but still lives, unrepentant, by the philosophies of Satan and with a satanic disposition, this kind of person cannot be saved by God. You follow God, but of course this is also because God has chosen you—but what is the meaning of God choosing you? It is to change you into someone who trusts in God, who

truly follows God, who can forsake everything for God, and who is able to follow the way of God; someone who has cast off their satanic disposition, no longer following Satan or living under its power. If you follow God and perform your duty in His house, yet violate the truth in every regard, and do not practice or experience according to His words, maybe even opposing Him, could you be accepted by God? Absolutely not. What do I mean by this? Performing your duty isn't actually difficult, nor is it hard to do so loyally, and to an acceptable standard. You don't have to sacrifice your life or do anything special or difficult, you merely have to follow the words and instructions of God honestly and steadfastly, not adding your own ideas or running your own operation, but walking the path of pursuing the truth. If people can do this, they will basically have a human semblance. When they have true submission to God, and have become an honest person, they will possess the likeness of a true human being.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Proper Fulfillment of Duty Requires Harmonious Cooperation

As I judge you thus today, what degree of understanding will you have in the end? You will say that although your status is not high, you have nonetheless enjoyed the elevation of God. Because you are of lowly birth you do not have status, but you gain status because God elevates you—this is something He bestowed upon you. Today you are able to personally receive God's training, His chastisement, and His judgment. This, even more so, is His elevation. You are able to personally receive His purification and burning. This is God's great love. Through the ages there has not been a single person who has received His purification and burning, and not a single person has been able to be perfected by His words. God is now speaking with you face to face, purifying you, revealing your inner rebelliousness—this truly is His elevation. What abilities do people have?

Whether they are the sons of David or the descendants of Moab, in sum, people are created beings who have nothing worthy of boasting about. Since you are created beings, you must perform the duty of a created being. There are no other requirements of you. This is how you should pray: "Oh God! Whether I have status or not, I now understand myself. If my status is high it is because of Your elevation, and if it is low it is because of Your ordination. Everything is in Your hands. I have neither any choices, nor any complaints. You ordained that I would be born in this country and among this people, and all that I should do is to be completely submissive under Your dominion because everything is within what You have ordained. I do not give thought to status; after all, I am but a created being. If You place me in the bottomless pit, in the lake of fire and brimstone, I am nothing but a created being. If You use me, I am a created being. If You perfect me, I am yet a created being. If You do not perfect me, I will still love You because I am no more than a created being. I am nothing more than a minuscule created being of the Lord of creation, just one among all created humans. It was You who created me, and now You have once again placed me in Your hands to do with me as You will. I am willing to be Your tool and Your foil because everything is what You have ordained. No one can change it. All things and all events are in Your hands." When the time comes that you will no longer give thought to status, then you will break free from it. Only then will you be able to confidently and boldly seek, and only then can your heart become free of any constraints. Once people have been extricated from these things, then they will have no more concerns.

—The Word, Vol. 1. The Appearance and Work of God. Why Are You Unwilling to Be a Foil?

As one member of created humanity, a person must keep their own position, and behave conscientiously. Dutifully guard that which is entrusted to you by the Creator. Do not act out of line, or do things beyond

your range of ability or which are loathsome to God. Do not try to be great, or become a superman, or above others, nor seek to become God. This is how people should not desire to be. Seeking to become great or a superman is absurd. Seeking to become God is even more disgraceful; it is disgusting, and despicable. What is commendable, and what created beings should hold to more than anything else, is to become a true created being; this is the only goal that all people should pursue.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

Related Movie Extracts

Letting Go of Fame and Status Through God's Judgment and Chastisement

Before the Election

Related Experiential Testimonies

I've Found My Place

Judgment and Chastisement Is God's Love

My Little Knowledge of Antichrist Dispositions

What Should We Pursue in Life?

Related Hymns

Satan Controls People's Thoughts With Fame and Gain

What Value Is There in Cherishing Status?

You Should Accept God's Scrutiny in All Things

I'm Just a Tiny Created Being

25. How to resolve the problem of indulging in the benefits of status

Words of Almighty God of the Last Days

Many people behind My back covet the benefits of status, they gorge themselves on food, they love to sleep and give every care to the flesh, always afraid that there is no way out for the flesh. They do not perform their proper function in the church, but freeload off the church, or else they admonish their brothers and sisters with My words, constraining others from positions of authority. These people keep saying they are following God's will and always say they are God's intimates—is this not absurd? If you have the right motivation, but are unable to serve in accordance with God's intentions, then you are being foolish; but if your motivation is not right, and you still say you serve God, then you are someone who opposes God, and you ought to be punished by God! I have no sympathy for such people! In the house of God, they freeload, always coveting the comforts of the flesh, and give no consideration to the interests of God. They always seek what is good for them, and they pay no heed to God's intentions. They do not accept the scrutiny of God's Spirit in anything they do. They are always being crooked and deceitful and cheating their brothers and sisters, being two-faced, like a fox in a vineyard, always stealing grapes and trampling over the vineyard. Could such people be God's intimates? Are you fit to receive God's blessings? You take no burden for your life and the church, are you fit to receive God's commission? Who would dare trust someone like you? When you serve like this, could God entrust you with a greater task? Would this not cause delays to the work?

—The Word, Vol. 1. The Appearance and Work of God. How to Serve in Harmony With God's Intentions

The word “status” is neither a trial nor a temptation, in itself. It depends on how people handle status. If you take leadership work as your duty, as a responsibility you must discharge, you will not be constrained by status. If you accept it as an official title or position, you will be in trouble and surely fall to the ground. What, then, is the mentality one should adopt upon becoming a leader and worker of the church? Where should your pursuit focus? You must have a path! If you do not seek the truth and have no path of practice, then this status of yours will become your trap, and you will tumble down. Some people are different once they gain status, and their mentality changes. They do not know how to dress themselves up, how to talk to others, what tone to adopt, how to interact with people, or what expressions to wear. As a result, they start to construct an image for themselves. Is this not a perversion? Some people look to the hairstyles of the nonbelievers, the clothes they wear, and the qualities of their speech and bearing. They imitate them and follow the direction of the nonbelievers down this path. Is this a positive thing? (It is not.) What is happening here? Though these seem to be superficial practices, they are actually a sort of pursuit. They’re an imitation. This is not the right way. Now, you can distinguish right from wrong in these obvious images and disguises, but can you reject and rebel against the wrong? (Yes, when we’re aware of it.) This is your current stature. When these ideas are fresh in your heart, you can discern and identify them. If you are motivated to pursue status, you can moderate this desire yourself, so you won’t be like the obsessed fan who chases after their idol like a brute animal that has lost its reason. Subjectively, you can identify those ideas. You can rebel against the flesh without any temptation when you’re not surrounded by people. But what if people were to follow you, to revolve around you, to care for your daily necessities, feed and clothe you, and satisfy your every need? What feelings

would stir in your heart? Would you not be enjoying the benefits of status? Would you still be able to rebel against the flesh then? When people cluster around you, when they revolve around you as if you were a star, how would you handle your status then? The things in your consciousness, that is, those things amid your thoughts and ideas—appreciation of status, enjoyment of status, greed for, or even infatuation with, status—can you examine your heart to find these things? Can you recognize them? If you can examine your heart and recognize these things inside it, could you rebel against the flesh in that situation? If you don't have the will to practice the truth, you will not rebel against these things. You will enjoy them and revel in them. Full of self-satisfaction, you will say, "To have status as a believer in God is truly wonderful. As a leader, everyone does as I say. What a great feeling. I am the one who is leading and watering these people. They are now obedient to me. When I say go east, no one goes west. When I say pray, no one dares to sing. That's an achievement." You will then have started to enjoy the benefits of status. What will status be to you then? (Poison.) And though it is poison, you do not need to fear it. It is precisely in this situation that you need to have the correct pursuit and the correct methods of practice. Often, when people have status, but their work has yet to achieve results, they will say, "I don't enjoy status, and I don't enjoy everything that status brings me." However, once their work shows some success, and they feel their status is secure, they lose their reason and enjoy the benefits of status. Do you believe that, just because you can recognize the temptation, you can rebel against the flesh? Do you really have that stature? The fact is that you don't. Your recognition and rebellion are achieved by no more than human conscience and the baseline rationality possessed by man. Those are what tell you not to act in this way. It is the standard of conscience and the bit of rationality you gain from having found faith in God that help you or

keep you off the wrong path. What is the context for this? It is that when you love status but have not yet obtained it, you may still possess your little bit of conscience and reason. These words can still restrain you and make you realize that the enjoyment of status is not good and does not conform to the truth, that it is not the right way, and is resistant against God, and displeasing to Him. Then, you can consciously rebel against the flesh and forgo the enjoyment of status. You can rebel against the flesh when you have no accomplishments or merits to show, but once you have done meritorious work, will your sense of shame, your conscience, your rationality, and your moral concepts restrain you? The little standard of conscience you possess comes nowhere near having a God-fearing heart, and your little faith will be of no avail at all.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Resolve the Temptations and Bondage of Status

For you, what is special about being leaders and workers? (Taking on more responsibility.) Responsibility is part of it. This is something you are all conscious of, but how can you fulfill your responsibilities well? Where do you start from? Fulfilling this responsibility well is, in fact, fulfilling one's duty well. The word "responsibility" may sound as if there's something special about it, but in the final analysis, it is one's duty. For you, it is no easy thing to perform your duty well, because there are many things in front of you that obstruct you, things such as the barrier of status, which is the most difficult for you to break through. If you lack any status and are just an ordinary believer, you may face fewer temptations and it will be easier for you to perform your duty well. You can live a spiritual life every day, as ordinary people do, eating and drinking of God's words, and fellowshipping on the truth, and performing your duties well. This is enough. If you have status, however, you must first break through the

obstacle that status presents. You must pass this test first. How can you break through this barrier? This is not easy for ordinary people, because corrupt dispositions are deeply rooted in man. All people live in their corrupt dispositions and are inherently enamored of the pursuit of fame, gain, and status. After finally gaining status with such difficulty, who wouldn't enjoy its benefits to the fullest? If you have the love of truth in your heart and have somewhat of a God-fearing heart, you will carefully and cautiously handle your status, while also being able to seek the truth in the performance of your duty. In this way, fame, gain, and status will find no place in your heart, nor will they hamper the performance of your duty. If you are too small of stature, you must pray frequently, restrain yourself with God's words. You will have to find ways to do certain things or consciously avoid some environments and some temptations. For example, say you are a leader. When you are in the company of several ordinary brothers and sisters, will they not think you are somewhat superior to them? Corrupt mankind would see it this way, and this is already a temptation for you. This is not a trial, but a temptation! If you also believe that you are superior to them, this is very dangerous, but if you think that they are your equals, your mentality is normal and you will not be disturbed by corrupt dispositions. If you think that as the leader, your status is greater than theirs, how will they treat you? (They will look up to the leader.) Will they just look up to you and admire you, nothing more? No. They will have to speak and act on it. For example, if you catch a cold and an ordinary brother or sister also catches a cold, who will they tend to first? (The leader.) Is that not preferential? Is this not one of the benefits of status? If you get into a dispute with a brother or sister, will they treat you fairly because of your status? Will they take the side of the truth? (No.) These things are temptations you face. Can you avoid them? How should you deal with this?

If someone treats you poorly, you may dislike them and consider how to attack them, exclude them, and get revenge on them, when in fact, there is nothing wrong with that person. On the other hand, some people may flatter you, and not only may you not object to it, but actually enjoy the feeling. Is that not troubling? Wouldn't you promptly begin to promote and train your flatterer so that they become your confidant and do your bidding? If you did, what path would you be on? (The path of antichrists.) If you fall into these temptations, you are in danger. Is it a good thing to have people in your orbit all day? I've heard that some people, after becoming leaders, do not do their own work or solve practical problems. Instead, all they think about are the pleasures of the flesh. Sometimes they even eat food made just for them, while having others wash their soiled clothes. After a time, they wind up being revealed and eliminated. What should you do when you encounter something like this? If you possess status, people will flatter you and treat you with special consideration. If you can overcome and refuse these temptations and continue to treat people fairly, regardless of how they treat you, this proves that you are the right kind of person. If you possess status, some people will look up to you. They will always be around you, fawning and flattering. Can you put an end to this? How do you handle such situations? When you don't need to be taken care of, but someone extends you a "helping hand" and panders to you, you might secretly rejoice, thinking that having status makes you different and that special treatment is to be enjoyed to the fullest. Do such things not happen? Is this not a real problem? When such things befall you, does your heart reproach you? Do you feel disgust and detestation? If someone doesn't feel disgust and detestation, and doesn't reject it, and is free at heart from accusation and blame, but instead loves to enjoy these things, feeling that it is good to have status, does such a person have a conscience? Do they possess rationality?

Is this someone who pursues the truth? (No.) What does this show? This is a lust for the benefits of status. Although this does not classify you as an antichrist, you have already started down the path of antichrists. When you become accustomed to enjoying special treatment, if one day, you can no longer receive such special treatment, will you not become angry? If some brothers and sisters are poor and don't have the money to host you, will you treat them fairly? If they tell you a truth that displeases you, will you use your power against them and ruminate on how to punish them? Will you feel displeasure when you see them and wish to teach them a lesson? Once these thoughts come to you, you are then not far from committing evil, are you not? Is it easy for people to walk the path of antichrists? Is it easy to become an antichrist? (Yes.) This is very vexing! As leaders and workers, if you do not seek the truth in all things, you are walking the path of antichrists.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Resolve the Temptations and Bondage of Status

After coming to believe in God, many people always pursue status and pursue having other people think highly of them. In God's house, they always want to stand out from the crowd and be at the head of the flock. For the sake of these things, they forsake their families and forgo their careers, suffer hardship and pay a price, then finally they get their wish and become a leader. After becoming a leader, these people's lives are truly different. They manifest every aspect of the image and style they used to have in their head of how people in office are, from the way they dress and make themselves up, to the way they talk and act. They learn how to talk like an official, learn how to order people around, and learn how to make people handle their private affairs for them. Simply put, they learn how to be an official. When they go to a place to be a leader, it means they are going

there to be an official. What does being an official mean? That they "make an arduous effort to win office for the sake of food and clothes." This is a matter that pertains to physical pleasures. After becoming a leader, what about their life is different from before? What they eat, wear and the things they use are different. When they eat, they are particular about it being nutritious and tasty. They are particular about the brand and style of clothes they wear. After being a leader in a certain place for a year, they have become pale and fat; they are dressed from head to toe in designer clothes; and their cell phone, computer and the appliances in their home are all from high-end brands. Did they have these conditions before they were a leader? (No.) After becoming a leader they didn't put effort into making money, so where did they get the money to buy all these things? Did the brothers and sisters donate these things to them, or did God's house allocate these things to them? Have you ever heard of God's house allocating these things to every leader and worker? (No.) So, how did they get them? In any case, these weren't things they acquired through their own hard work; rather, they were things they got after gaining status and becoming an "official"—where they enjoyed the benefits of status—by extorting others, and through fraud and seizures. In churches everywhere, were there any people like this amongst all the different ranks of leaders and workers that you came into contact with? When they first become a leader, they have nothing, but in less than three months they have high-end brand-name computers and cell phones. After becoming a leader, some people think they should enjoy a high standard of treatment—when they go out they should ride in a car; the computers and cell phones they use should be better than the ones average people use, must be a high-end brand, and when the model is old they must replace it with a new one. Does God's house have these rules? God's house has never had these rules, and there is not one brother or sister who thinks

so. So where do these things these leaders enjoy come from? For one thing, they got these things by extorting brothers and sisters and getting rich people to buy these things for them by flying the banner of doing the work of God's house. Besides this, they bought these things themselves by misappropriating and stealing offerings. Aren't they scum who fraudulently acquire food and drink? Is this any different from the people in the previous few cases I shared? (No.) What do they have in common? They all used their position to embezzle offerings and get offerings by extortion. Some people say, "By working in God's house and being a leader or worker, aren't they qualified to enjoy these things? Aren't they qualified to share in God's offerings along with Him?" Tell Me, are they? (No.) If they need to buy some things to do the work of God's house, in this case God's house has rules which say they can buy those things, but are these people buying things within the stipulations of the rules? (No.) What do you see that shows you they are not? (If they really needed it for work, they would think something was fine so long as it could be used, but what antichrists pursue are high-end designer things, and they use the best of everything. Judging from this, we can see they are using their status to enjoy these material things.) That's right. If it was needed for work, something would be fine so long as it could be used. Why do they need to use such fancy and expensive things? Also, when they bought these things did other people participate in the decision and agree with it? Isn't this a problem? If other people participated in the decision, could all of them have agreed with them buying these high-end things? Absolutely not. It is very obvious that they got these things by stealing offerings. This is clear as day. Also, God's house has a rule—whether each church is safeguarding offerings or partnering on work, it is never just one person's job. So, why could these people, as individuals, make use of and spend offerings as they pleased? This is not in line with the

principles. Isn't the nature of these things they do that of stealing offerings? They bought these things and acquired these things without getting the agreement and approval of other leaders and workers, let alone notifying other people, and without anyone else knowing what they were doing. Isn't the nature of this a bit like stealing? This is called stealing offerings. Stealing is cheating. Why is it called cheating? Because they bought these fancy things and obtained them by flying the banner of doing the work of God's house. This sort of behavior is called fraud, and it is called cheating. Have I gone too far by defining it this way? Am I making a big deal out of nothing? (No.) Not only this, but after these so-called leaders stay in a place for a while, they feel out very clearly what work the brothers and sisters there do in the world, what social connections they have, and what benefits they can swindle and get from these people, and what connections they can use. For example, whichever brothers and sisters work at a hospital, for a government department, or at a bank, or whoever is an entrepreneur, whoever's family owns a store, owns a car, or a big house, and so on, they feel those things out very clearly. Are these things within the scope of these leaders' work? What are they doing feeling these things out? They want to use these connections, and use these brothers and sisters who have special positions in the world to do service for them, serve them, and provide them with conveniences. You think they are doing this in order to do the church's work, and fellowship on the truth to address the difficulties of God's chosen people? Is that what they are doing? There is an intent and an objective behind all these things they do. When true leaders and workers work, they focus on solving problems, and focus on doing the church's work well. They pay no attention to things that have nothing to do with the church's work. They just focus on asking who in the church is doing their duty sincerely, who is effective in their duty, who can accept the truth and

practice the truth, and who is loyal in doing their duty. Then, they promote them, and investigate those people who cause disruptions and disturbances and deal with them according to principle. Only people who practice like this are true leaders and workers. Do antichrists do these things? (No.) What do they do? They do things and make preparations in order to glean desirable things for themselves, and for the sake of their own interests, but do not apply themselves to the church's work, and do not treat it with importance. Therefore, after they gain their footing in a certain place, they have pretty much felt out which brothers and sisters can provide what services for them. For example, whoever works in a pharmaceutical factory can give them free medicine when they're sick, and give them high-quality imported medicine; whoever works at a bank can make it convenient for them to make deposits or withdrawals; and so on. They feel all these things out very clearly. They gather these people before themselves with no regard for whether these people's humanity is good or not. So long as these people follow them and are willing to be their helpers and wingmen, antichrists will give them desirable things, and keep them close and nurture and protect them, while these people work in order to solidify the position of these antichrists in the church, and to maintain the forces of these antichrists. So, when you want to see whether a church leader is doing real work, ask them about the real situation of the brothers and sisters in that church, and how the church's work is going, and you will be able to see clearly whether they are actually someone who does real work. Some people feel out clearly the family matters and living circumstances of brothers and sisters in the church. If you ask them who works at a pharmaceutical factory, whose family owns a store, whose family has a car, whose family does big business, or who works at whatever local department and can do things for brothers and sisters, they can tell you exactly. If you ask them who pursues

the truth, who is perfunctory in their duty, who is an antichrist, who tries to win people over, who is effective in sharing the gospel, or how many potential gospel recipients there are locally, they do not know these things. What sort of people are these? They want to use all of the social connections in the place they are, and unite them to become a small social group. Therefore, the place where these leaders are cannot be called a church. After they are done with it, it has become a social group. When these people get together, they do not open up their hearts and fellowship each other's experiences and understanding; instead, they look at who has the stronger connections, who has a high standing in society and is very accomplished, who is well-known in society, who has influence in society, and who can provide especially convenient services and desirable things to the leader. Whoever these people are, they have standing in the leader's heart. Isn't this what antichrists do? (Yes.) What is it that antichrists are doing? Are they building the church? They are tearing down the church and destroying the church, and disturbing and disrupting the work of God's house. They are creating their own independent kingdom, their own private group, and clique. This is what antichrists do.

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part Five)

Some people have no status and do ordinary duties, and when they gain some qualifications, they also want to get others to serve them. Some people do a few risky duties and also want to order others to serve them. There are also some who do special duties and who regard their duties as a basic condition, a bargaining chip, and as a kind of capital with which to get brothers and sisters to serve them. For instance, some people know special professional skills which others haven't learned or grasped. When they start doing a duty in God's house related to these professional skills, they think they're different from other people, that they're being put in an important

position in God's house, that they're now in the upper echelons, and they especially feel that their worth has doubled, and that they're respectable. Consequently, they think that there are certain tasks they don't need to do themselves, that it's only natural to order others to serve them without remuneration when it comes to such daily tasks as bringing them food or doing their laundry. There are even some who use the excuse that they're busy with their duty to get the brothers and sisters to do this or that for them. Apart from the things they absolutely must do themselves, everything else that they can make others serve them in or order others to carry out, they get other people to do. Why is this? They think, "I have capital, I'm respectable, I'm a rare talent in god's house, I do a special duty, and I'm a primary recipient of god's house cultivation. None of you are as good as me, you're all on a lower level than me. I can make a special contribution to god's house, and you can't. Therefore, you should serve me." Aren't these excessive and shameless demands? Everyone harbors these demands in their hearts, but of course antichrists ruthlessly and shamelessly demand these things even more, and no matter how you fellowship on the truth with them, they won't give them up. Ordinary people possess these manifestations of antichrists, too, and if they have a little talent or make some slight contribution, they believe they're entitled to enjoy some special treatment. They don't wash their own clothes and socks and get others to do this for them, and they make some unreasonable demands that go against humanity—they're so lacking in reason! These ideas and demands people have are not within the realm of rationality; to first look at the bottom end of the scale, they do not accord with the standards of humanity and conscience, and at the top end of the scale, they do not accord with the truth. These manifestations can all be put in the category of antichrists striving for their own benefits. Everyone who possesses corrupt dispositions

is capable of doing these things, and they dare to do them, too. If someone has a bit of talent and capital and makes some contribution, they then want to exploit others, they want to use the opportunity of doing their duty to strive for their own benefits, they want to have things ready-made for them and to enjoy the happiness and treatment that come from ordering others to serve them. There are even some who give up their families and jobs to do their duty, and during this time they develop some minor illness and consequently get emotional, and complain that no one is concerned about them or looking after them. You're doing your duty for yourself, you're doing your own duty and fulfilling your own responsibility—what does this have to do with other people? Whatever duty one does, it is never done for someone else or in the service of someone else, and so no one is under any obligation to serve others without recompense or to be ordered around by others. Is this not the truth? (It is.) Although God requires that people be loving, and that they be patient and tolerant toward others, one cannot subjectively require others to be this way, and to do so is unreasonable. If someone can be tolerant and patient toward you and show you love without you demanding this, then that's up to them. However, if brothers and sisters serve you because you demand it of them, if they are forcibly ordered about and exploited by you, or serve you on the basis of you hoodwinking them into it, then there's a problem with you. Some even take advantage of the opportunity to do their duty and often use it as an excuse to extort things from certain wealthy brothers and sisters, getting them to buy this or that and provide services for them. For example, if they need some more clothes, they say to a brother or sister, "You can make clothes, can't you? Go and make me something to wear." That brother or sister says, "Get your wallet out then. You buy the material and I'll make you something." They don't get their money out but instead coerce the brother or sister into buying

the material for them—isn't the nature of this act deceptive? Exploiting the relationship between brothers and sisters, exploiting their own capital, exploiting the opportunity to do their duty to demand all kinds of services and treatment from brothers and sisters, to order brothers and sisters to labor for them—these are all the manifestations of antichrists' inferior character.

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part Four)

Ordinary people may lack such power and status, but they, too, wish to make others hold a favorable view of them, and for people to have a high estimation of them, and elevate them to a high status in their hearts. This is a corrupt disposition, and if people do not understand the truth, they are incapable of recognizing this. Corrupt dispositions are the hardest of all to recognize: Recognizing your own faults and shortcomings is easy, but recognizing your own corrupt disposition is not. People who do not know themselves never talk about their corrupt states—they always think that they are okay. And without realizing it, they start to show off: "Through all my years of faith, I have undergone so much persecution and suffered so much hardship. Do you know how I overcame it all?" Is this an arrogant disposition? What is the motivation behind putting themselves on display? (To make people think highly of them.) What is their motive in making people think highly of them? (To be given status in such people's minds.) When you are given status in the mind of someone else, then when they are in your company, they are deferential toward you, and especially polite when they talk to you. They always look up to you, they always let you go first in all things, they give way to you, and they flatter and obey you. In all things, they seek you out and let you make decisions. And you get a sense of enjoyment from this—you feel that you are stronger and better than anyone else. Everyone likes this feeling. This is the feeling of having status

in someone's heart; people wish to indulge in this. This is why people vie for status, and all wish to be given status in others' hearts, to be esteemed and worshiped by others. If they could not derive such enjoyment from it, they would not pursue status. For example, if you do not have status in someone's mind, they would engage with you on an equal footing, treating you as an equal. They would contradict you when necessary, they would not be courteous or respectful toward you, and might even leave before you have finished speaking. Would you feel put out? You do not like it when people treat you like this; you like it when they flatter you, look up to you, and worship you at every moment. You like it when you are the center of everything, everything revolves around you, and everyone listens to you, looks up to you, and submits to your direction. Is this not a desire to reign as a king, to have power? Your words and actions are driven by the pursuit and acquisition of status, and you contend, grasp, and compete with others for it. Your goal is to seize a position, and have God's chosen people listen to you, support you, and worship you. Once you have taken hold of that position, you have then acquired power and can enjoy the benefits of status, admiration from others, and all other advantages that come with that position. People are always disguising themselves, showing off in front of others, putting on appearances, putting up a front, and embellishing themselves to make others think they are perfect. Their aim in this is to gain status, so they can enjoy the benefits of status. If you don't believe this, think it over carefully: Why do you always want to make people think highly of you? You want to make them worship you and look up to you, so you can eventually take power and enjoy the benefits of status. The status that you so desperately seek will bring you many benefits, and these benefits are precisely what others envy and desire. When people get a taste of the many benefits status confers, it intoxicates them, and they indulge in

that luxurious life. People think only this is a life that has not been squandered. Corrupted humanity delights in indulging in these things. Therefore, once a person attains a certain position and begins to enjoy the various benefits it brings, they will relentlessly lust after these sinful pleasures, even to the point of never letting them go. In essence, the pursuit of fame and status is driven by the desire to bask in the advantages that come with a certain position, to reign as a king, to exert control over God's chosen people, to have dominion over everything, and to establish an independent kingdom where they can luxuriate in the benefits of their status and indulge in sinful pleasures. Satan uses methods of all kinds to deceive people, dupe them, and play them for fools, giving them false impressions. It even uses intimidation and threats to make people admire and fear it, with the ultimate goal of making them submit to it and worship it. This is what pleases Satan; this is also its goal in competing with God to win people over. So, when you fight for status and reputation among other people, what are you fighting for? Is it really for renown? No. You are actually fighting for the benefits that renown brings you. If you always want to enjoy those benefits, then you will have to fight for them. But if you do not value those benefits and say, "It doesn't matter how people treat me. I am just an ordinary person. I am not worthy of such good treatment, nor do I desire to worship a person. God is the only One I should truly worship and fear. Only He is my God and my Lord. No matter how good someone may be, how great their abilities, how vast their talent, or how magnificent or perfect their image, they are not the object of my reverence because they are not the truth. They are not the Creator; they are not the Savior, and they cannot orchestrate or reign sovereign over man's destiny. They are not the object of my worship. No human person deserves my worship," is this not in accordance with the truth? Conversely, if you do not worship others, how

should you treat them if they begin to worship you? You must find a way to stop them from doing so, and help them break free from such a mentality. You must find a way to show them your true face, and let them see your ugliness and true nature. The key is to make people understand that no matter how good your caliber is, how highly you are educated, how knowledgeable you are, or how intelligent, you are still just an ordinary person. You are not an object of admiration or worship for anyone. First and foremost, you must stand firm in your position, and not withdraw after making mistakes or embarrassing yourself. If, after making mistakes or embarrassing yourself, you not only fail to acknowledge it, but also use deception to conceal or sugarcoat it, then you compound your error and make yourself appear even more ugly. Your ambition becomes even more apparent.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Principles That Should Guide One's Conduct

The moment an antichrist gains status, then there's no holding them back—they see other people as things to be trampled underfoot, and in everything they do they want to steal the limelight, to take full advantage. They strive to gain the upper hand in everything they do, as well as when they speak. Whatever seat they sit in, they want it to be special. Whatever treatment they enjoy in God's house, they want it to be better than what anyone else receives. They want everyone to think more highly of them and have a higher opinion of them than anyone else. When they don't have status, they want to snatch it, and as soon as they do have status they become incredibly arrogant. Anyone speaking to them must gaze up at them, no one can walk side-by-side with them, and instead must stay one or two steps behind; no one can speak to them too loudly or too harshly, use the wrong words, or look at them in the wrong way. They will nitpick all,

and will have something to say about them. No one can offend them or criticize them; instead, everyone must be respectful to them, fawn on them, and flatter them. Once an antichrist gains status, they will act arbitrarily and willfully everywhere they go, and show off so that others will esteem them. Not only do they revel in status and really value the esteem of others, material pleasures are also particularly important to them. They want to stay with hosts that provide the best treatment. No matter who their host is, they have particular demands regarding what they eat, and if the food isn't good enough, they'll find a chance to prune their host. They refuse to accept any substandard pleasures—their food, clothing, lodging, and transportation must all be a cut above, average will simply not do. They cannot accept things that are the same as what the regular brothers and sisters receive. If others are getting up at 5 or 6 a.m., they will get up at 7 or 8 a.m. The best food and items must be reserved for them. Even the offerings that people make must be sifted through by them first, and they'll keep whatever is nice or valuable, or whatever catches their eye, and leave the leftovers for the church. And there's one other, most disgusting thing that antichrists do. What is it? Once they have status, their appetite grows, their horizons broaden, and they learn to enjoy themselves, after which they develop a desire to spend money, to consume, and consequently want to have to themselves all the money the church uses for its work, to allocate it however they like, to control it according to their wishes. Antichrists particularly revel in this kind of power and this kind of treatment, and once they do have power, they want to sign their name on everything, like all the checks and various agreements. They want to enjoy that feeling of incessantly scribbling their signature with a pen, of squandering money like water. When an antichrist does not have status, no one can see these manifestations in them, or that they are this type of person, that they have

this kind of disposition, that they would do such things. But as soon as they gain status, this all gets revealed. If they are elected in the morning, by that afternoon they become incredibly arrogant, they stick their nose up in the air, their head swells, and they have no regard for ordinary people. The change happens very quickly. But actually, they have not changed—they have just been revealed. They put on these arrogant airs, and what are they going to do? They want to live off the church, to indulge in the benefits of status. Any time someone puts out a spread of delicious food they begin scarfing it down, while demanding health supplements to maintain that stinking flesh of theirs. Antichrists reveling in special privileges often occurs; there are just differences in terms of the degree of severity. When any person who clings to fleshly pleasures becomes a leader, they want to revel in special privileges. This is the disposition of antichrists. The moment they gain status, they become completely different. They keep all the pleasures and special treatment that come along with status firmly and securely in their sights, in their grasp, and will not let go of, loosen their grip on a single shred of them, or allow any bit of them to slip away. Which of these manifestations and practices of antichrists is acting according to the truth principles? Not a single one. Each and every one of them is nauseating and loathsome to behold; not only are their practices and manifestations not in line with truth principles, but they certainly don't possess the slightest bit of conscience, reason, or a sense of shame. When antichrists have status, aside from recklessly committing misdeeds and working on their own power and status, they not only fail to do anything that would benefit the church's work or the brothers' and sisters' life entry, they also revel in the benefits of status, fleshly pleasures, and people looking up to them and venerating them. Some antichrists even find people to serve them, having the tea they drink served to them by others, having the clothes they wear

washed by others, and even having a particular person who scrubs their back when they bathe, and one who waits on them when they eat. Worse still, some even have a set menu for each of the day's three meals, and on top of this, they want to take health supplements, and to have all kinds of different soups boiled for them. Do antichrists have shame? No, they do not! Would you say that it is somewhat lenient to simply prune that type of person? Will pruning them make them feel shame? (It won't.) So, how can this issue be resolved? It is quite simple. After pruning, expose them, and let them know what they are. Whether or not they yield to this, they should be dismissed and everyone should reject them.

—The Word, Vol. 4. Exposing Antichrists. Item Eleven

Corrupt man loves to pursue status and enjoy its benefits. This holds for any person, whether you presently have status or not: It is exceedingly difficult to abandon status and be rid of its temptations. This requires much cooperation on man's part. What does such cooperation entail? Mainly, seeking the truth, accepting the truth, understanding God's intentions, and clearly penetrating the essence of problems. With these things, one will have the faith to overcome the temptation of status. In addition, you must think of effective ways to rid yourself of temptation and satisfy God's intentions. You must have paths of practice. This will keep you on the correct path. Without paths of practice, you will often fall into temptation. Though you will want to take the right path, your efforts will not come to much in the end, no matter how hard you try. So, what are the temptations you often encounter? (When I achieve some success in performing my duty and win the high regard of the brothers and sisters, I feel self-satisfied and enjoy this feeling greatly. Sometimes I don't realize it; sometimes I do realize that this state is wrong, but I still can't rebel against it.) That is a temptation. Who else will speak? (Because I am a leader, our brothers and

sisters sometimes give me special treatment.) That is also a temptation. If you are not conscious of the temptations you encounter, but handle them poorly and can't make the correct choices, these temptations will bring you to grief and misery. As an example, say the brothers' and sisters' special treatment of you includes the material perks of feeding you, clothing you, housing you, and providing your daily necessities. If what you enjoy is nicer than what they give you, you'll look down on it, and you may spurn their gifts. However, if you met a rich man and he gave you a fine suit of clothes, saying that he does not wear it, could you stand firm in the face of such temptation? You might think over the situation, saying to yourself, "He is rich, and these clothes mean nothing to him. He doesn't wear them anyway. If he doesn't give them to me, he'll just pack them away somewhere. So, I will keep them." What do you make of that decision? (They are already enjoying the benefits of status.) Why is this enjoying the benefits of status? (Because they accepted fine things.) Is it enjoying the benefits of status just to accept the fine things offered to you? If you are offered something ordinary, but it is just what you need and so you accept it, does this also count as enjoying the benefits of status? (Yes. Whenever they accept things from others to satisfy their own selfish desires, it counts.) It seems you're not clear on this. Have you ever thought about this: If you were not a leader and had no status, would he still offer this gift? (He wouldn't.) He certainly would not. It is because you are a leader that he makes this gift to you. The nature of the thing has changed. This is not normal charity, and herein is the problem. If you asked him, "If I were not a leader, but simply an ordinary brother or sister, would you make such a gift to me? If this item were needed by a brother or sister, would you give it to them?" He would say, "I couldn't. I can't give things willy-nilly to anyone. I give it to you because you are my leader. If you did not have this special

status, why would I give you such a gift?" Now see how you have failed to understand the situation. You believed him when he said he had no use for that fine suit of clothes, but he was deceiving you. His purpose is to have you accept his gift so that, in the future, you will be good to him and afford him special treatment. This is the intention behind his gift. The fact is that you know in your heart that he would never give you such a gift if you had no status, but you still accept it. With your tongue, you say "Thanks be to God. I have accepted this gift from God, it is God's benevolence to me." Not only do you enjoy the benefits of status, but you also take enjoyment in the things of God's chosen people, as though they were your proper due. Is this not shameless? If man has no sense of conscience and lacks all shame, then that is the problem. Is this just a matter of behavior? Is it simply wrong to accept things from others and right to refuse them? What should you do when you encounter such a situation? You must ask this giver of gifts if what they are doing conforms to the principles. Say to them, "Let us look for guidance from God's word or the administrative decrees of the church and see if what you are doing is in line with principles. If not, I cannot accept such a gift." If those resources inform the giver that their action violates the principles but they still wish to give you the gift, what should you do? You must act according to principles. Ordinary people can't overcome this. They long eagerly for others to give them more, and they wish to enjoy more special treatment. If you are the right kind of person, you should immediately pray to God when faced with such a situation, saying, "Oh God, what I'm faced with today is certainly a sign of Your goodwill. It's a lesson You've set out for me. I'm willing to seek the truth and act according to the principles." The temptations facing those with status are too great, and once a temptation comes, it is hard indeed to overcome. You need the protection and assistance of God; you must pray to

God, and you must also seek the truth and frequently reflect on yourself. In this way, you will feel grounded and at peace. However, if you wait until after you receive such gifts to pray, will you still feel such groundedness and peace? (Not anymore.) What will God think of you then? Will God be pleased by your actions, or will He detest them? He will detest your actions. Is the problem simply one of whether you accept a thing? (No.) So, where is the problem? The problem lies in the opinions and attitude you adopt when confronting such a situation. Do you decide for yourself or do you seek the truth? Do you have any standard of conscience? Do you have a God-fearing heart at all? Do you pray to God whenever you encounter the situation? Do you first seek to satisfy your own desires, or do you first pray and seek God's intentions? You are revealed in this matter. How should you handle such a situation? You must have principles of practice. First, externally, you must refuse these special material considerations, these temptations. Even when you are offered something you especially desire or precisely the thing you need, you must likewise refuse it. What is meant by material things? Food, clothing, and shelter, and items for daily use are all included. These special material considerations must be refused. Why must you refuse them? Is doing so merely a matter of how you act? No; it's a matter of your cooperative attitude. If you want to practice the truth, satisfy God, and shun temptation, you must first have this cooperative attitude. With this attitude, you will be able to shun temptation, and your conscience will be at peace. If you are offered something you want and you accept it, your heart will feel the reproach of your conscience, to some degree. However, due to your excuses and self-justifications, you will say that you ought to be given this thing, that it's your due. And then, the pangs of your conscience won't be so accurate or evident. Sometimes, certain reasons or thoughts and views may sway your conscience, so that its pangs are not

obvious. So, is your conscience a reliable standard? It is not. This is an alarm bell that warns people. What kind of warning does it give? That there's no security in relying on feelings of conscience alone; one must also seek the truth principles. That is what's reliable. Without the truth to restrain them, people can still fall into temptation, giving various reasons and excuses that let them satisfy their greed for the benefits of status. Therefore, as a leader, you should adhere in your heart to this one principle: I will always refuse, always shun, and absolutely reject any special treatment. Absolute rejection is the prerequisite for shunning evil. If you possess the prerequisite for shunning evil, you are already under the protection of God to some degree. And if you have such principles of practice and hold fast to them, you are already practicing the truth and are satisfying God. You are already walking the correct path. When you are walking the correct path and already satisfying God, do you still require the test of your conscience? Acting according to principles and practicing the truth is higher than the standards of conscience. If someone has the determination to be cooperative and is able to act according to principles, they have already satisfied God. This is the standard God requires of men.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Resolve the Temptations and Bondage of Status

26. How to resolve the problem of an intransigent disposition

Words of Almighty God of the Last Days

What kind of state is there inside people when they have an intransigent disposition? It is mainly that they are stubborn and self-righteous. They always stick to their own ideas, they always think that what they say is right, they are utterly inflexible, and they are opinionated. This is the attitude of intransigence. They are like a broken record, not listening to anyone, remaining unalterably fixed on one course of action, insisting on going through with it, regardless of whether it is right or wrong; there is some unrepentance in this. As the saying goes, "Dead pigs don't fear boiling water." People know full well what is the right thing to do, and yet they do not do it, they steadfastly refuse to accept the truth. This is one kind of disposition: intransigence. In what kinds of situations do you reveal an intransigent disposition? Are you often intransigent? (Yes.) Very often! And since intransigence is your disposition, this accompanies you in every second of every day of your existence. Intransigence stops people from being able to come before God, it stops them from being able to accept the truth, and it stops them from being able to enter the truth reality. And if you are not able to enter the truth reality, can change occur in this aspect of your disposition? Only with great difficulty. Has there now been any change in this aspect of your disposition that is intransigent? And how much change has there been? Say, for example, you used to be extremely stubborn, but there has now been a little change in you: When you encounter some issue, you have some sense of conscience in your heart, and say to yourself, "I have to practice some truth in this matter. Since God has exposed this intransigent disposition—since I have heard it, and now I know it—I must

therefore change. When I encountered these kinds of things a few times in the past, I went along with my flesh and failed, and I am not happy with this. This time I must practice the truth." With such an aspiration, it is possible to practice the truth, and this is change. When you have experience in this way for a time, and you are able to put more truths into practice, and this brings about greater changes, and your rebellious and intransigent dispositions reveal themselves less and less, has there been a change in your life disposition? If your rebellious disposition has visibly become ever more diminished, and your submission to God has become ever greater, then there has been real change. So, to what extent must you change to achieve true submission? You will have succeeded when there is not the slightest intransigence, but only submission. This is a slow process. Changes in disposition do not happen overnight, they take extended periods of experience, maybe even a lifetime. Sometimes it is necessary to suffer many great hardships, hardships akin to dying and coming back to life, hardships more painful and difficult than having poison scraped from your bones.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Knowledge of the Six Kinds of Corrupt Dispositions Is True Self-Knowledge

When someone reveals arrogance, deceit, and hypocrisy before God, do they have any awareness of this deep in their heart? (Yes.) When they do have this awareness, what do they do with it? Do they restrain themselves? Do they refrain? Do they reflect on themselves? (No.) What kind of disposition is it when a person knows that they have revealed an arrogant disposition but still doesn't reflect on or try to know themselves, and if someone points it out to them, they still don't accept it and they instead try to defend themselves? (Intransigence.) That's right, this is intransigence. No matter how this kind of intransigent disposition manifests before other

people, and regardless of the contexts in which such an attitude is revealed, this is a person with an intransigent disposition. No matter how cunning and disguised people are, this intransigent disposition is easily exposed. Because people don't live in a vacuum, and no matter if they are in front of other people or not, all people live before God, and every person is under God's scrutiny. If someone is usually willful, dissolute, unrestrained, and has these inclinations, and these revelations of corruption, and if, even when they sense this, they don't turn back, and when they recognize it, they don't repent, open up to fellowship, or seek the truth to solve this problem, this is intransigence. In terms of the manifestations of intransigence, there are two different kinds: "obstinacy" and "hardness."[a] "Obstinacy" means being very stubborn, not reversing one's course, and not being soft. "Hardness" means that other people don't dare to brush up against it, and feel pain when they do so. Usually people are unwilling to come into contact with those who have an intransigent disposition, just as people are unwilling to come into contact with hard things and will feel uncomfortable when they do so; people like soft things, the texture of soft things makes people feel comfortable, and it brings pleasure to them, while intransigence is exactly the opposite. Intransigence makes people display an attitude, and this attitude is pigheadedness and stubbornness. What disposition is at play here? It is the intransigent disposition. This means that, when a person encounters something, although they are aware or have a faint feeling that this attitude of theirs is not good and not right, they are prompted by their intransigent disposition to think, "So what if someone finds out? This is how I am!" What kind of attitude is this? They deny the issue, they do not think that this attitude is bad, or rebellious against God, that it comes from Satan, or that it is a revelation of Satan's disposition; they do not sense or realize how God sees it and how God detests it—that is the severity of this

problem. Is the disposition of intransigence good or bad? (It's bad.) It is a satanic disposition. It makes it difficult for people to accept the truth, and it makes it even more difficult for them to repent. All satanic dispositions are negative things, they all are hated by God, and none of them are positive things.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Knowing One's Disposition Is the Foundation of Changing It

Footnotes:

a. The original text does not contain the phrase "there are two different kinds: 'obstinacy' and 'hardness.'"

Another main one is something that exists in every person's disposition essence: intransigence. This also manifests quite concretely and obviously, does it not? (It does.) These are two of the main ways in which man's corrupt disposition manifests and pours forth. These specific behaviors, these specific views, attitudes, and so forth, truly and accurately illustrate that there is an element of being averse to the truth within the corrupt disposition of man. Of course, what is more prominent in man's disposition are manifestations of intransigence: Whatever God says, and whatever corrupt dispositions of man are exposed in the course of God's work, people stubbornly refuse to acknowledge it and resist it. Beyond obvious resistance or contemptuous rejection, there is, of course, another sort of behavior, which is when people do not concern themselves with God's work, as if God's work has nothing to do with them. What does it mean to not concern oneself with God? It is when a person says, "Say what You will—it has nothing to do with me. None of Your judgment or exposure has anything to do with me. I don't accept it or acknowledge it." Might we call such an attitude "intransigent"? (Yes.) It is a manifestation of intransigence. These people say, "I live however I like, in whatever way

makes me comfortable, and in whatever way makes me happy. The behaviors You talk about like arrogance, deceit, being averse to the truth, wickedness, viciousness, and so on—even if I do have them, so what? I won't examine them, or know them, or accept them. This is how I believe in God, what are You going to do about it?" This is an attitude of intransigence. When people do not concern themselves with God's words or pay heed to them, which means that they uniformly ignore God, regardless of what He says, whether He speaks in the form of reminders or warnings or exhortations—no matter which manner of speaking He employs, or what the source and goals of His speech are—then their attitude is an intransigent one. It means that they pay no heed to God's urgent intention, much less to His sincere, well-intentioned desire to save man. No matter what God does, people do not have the resolve to cooperate and they are unwilling to strive toward the truth. Even if they acknowledge that God's judgment and revelation are entirely factual, there is no remorse in their hearts, and they go on believing as they did before. In the end, when they have heard many sermons, they say the same thing: "I'm a true believer, at any rate, my humanity's not poor, I wouldn't deliberately do evil, I'm able to forsake things, I can take on hardship, and I'm willing to pay a price for my faith. God won't forsake me." Is this not just like how Paul said: "I have fought a good fight, I have finished my course, I have kept the faith: From now on there is laid up for me a crown of righteousness"? That is the sort of attitude people have. What is the disposition behind such an attitude? Intransigence.

—The Word, Vol. 6. On the Pursuit of the Truth I. What It Means to Pursue the Truth (1)

If people have conscience and reason, and yearn for the truth, yet they never know to self-reflect and make a turnaround after making mistakes, believing instead that the past is past and feeling certain that they are not wrong, then what sort of disposition does this show? What sort of behavior?

What is the essence of such behavior? (Being intransigent.) Such people are intransigent and, come what may, that is the path they will follow. God does not like such people. What did Jonah say when he expressed God's words to the Ninevites? ("Yet forty days, and Nineveh shall be overthrown" (Jonah 3:4).) How did the Ninevites react to these words? When they saw that God was going to destroy them, they hastened to take up sackcloth and ashes, confess their sins to Him, and leave the path of evil. This is what it means to repent. If man is able to repent, it presents man with an enormous opportunity. What opportunity is that? It is the opportunity to keep on living. Without real repentance, it would be hard to continue forward, whether in your performance of duty or in your pursuit of salvation. At every stage—whether when God is disciplining or correcting you, or when He is reminding and exhorting you—as long as a conflict has occurred between you and God, yet you do not make a turnaround, and continue to cling to your own ideas, viewpoints, and attitudes, then even though your steps are headed forward, the conflict between you and God, your misunderstandings of Him, your complaints and rebelliousness against Him are not rectified, and your heart does not turn around. Then God, for His part, will eliminate you. Although you have not let go of the duty at hand, and you still keep to your duty and have a bit of loyalty for what God has commissioned, and people see this as acceptable, the dispute between you and God has formed a permanent knot. You have not used the truth to resolve it and gain a true understanding of God's intentions. As a result, your misunderstanding of God deepens, and you always think that God is in the wrong and you are being treated unjustly. This means you have not made a turnaround. Your rebelliousness, your notions, and your misunderstanding of God still persist, which leads you to have a mentality of non-submission, to be always rebellious and oppose God. Is this kind of

person not someone who rebels against God, resists God, and stubbornly refuses to repent? Why does God place such importance on people making a turnaround? With what attitude should a created being regard the Creator? An attitude that acknowledges that the Creator is right, no matter what He does. If you do not acknowledge this, that the Creator is the truth, the way, and the life will be but hollow words to you. If that is the case, can you still attain salvation? You cannot. You would be unqualified; God does not save people like you.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Resolving One's Notions Can One Embark on the Right Track of Belief in God (3)

Some people are always constrained by past transgressions, and think, "God cannot possibly forgive anything that offends His disposition. His heart has long since spurned me, and it's useless for me to pursue the truth." What sort of attitude is this? This is called being suspicious of and misunderstanding God. In fact, before you even did anything that offended God's disposition, you had a disrespectful, irreverent, and perfunctory attitude toward Him, and you didn't treat God as God. People reveal their satanic dispositions because of a moment of ignorance or impulsivity, and if there is no one to discipline or stop them, they commit transgressions. After their transgressions lead to consequences, they don't know to repent and yet are ill at ease. They worry about their future outcome and destination, and carry all these things in their hearts, always thinking, "I'm finished and ruined, so I'm just going to write myself off as hopeless. If God one day doesn't want and thoroughly loathes me, the worst thing that can happen is I'll die. I put myself at the mercy of God's orchestration." On the surface they talk about putting themselves at the mercy of God's orchestration and submitting to His arrangements and sovereignty, but what is their actual state? It is resistant, intransigent, unrepentant. What does it mean to be

unrepentant? It means they stick to their own ideas, not believing or accepting anything God says, always thinking, “God’s words of exhortation and comfort are not meant for me, but for other people. As for me, I’m finished, I’m already written off, I’m worthless—God has long since given up on me, and no matter how I confess my sins, pray, or weep in remorse, He will never give me another chance.” What attitude is this, when they measure and second-guess God in their hearts? Is it an attitude of confession and repentance? Obviously not. This kind of attitude represents a type of disposition—intransigence, incredible intransigence. Outwardly they appear particularly self-righteous, not listening to anyone, understanding every doctrine but not practicing anything. In fact, they have an intransigent disposition. From God’s perspective, is intransigence submission or rebelliousness? It is clearly rebelliousness. They, however, feel they’ve been greatly wronged, “I used to love God so much, but He cannot let go of one little mistake I’ve made, and now my outcome is lost. God has passed a verdict on people like me. I am Paul.” Did God say you were Paul? God didn’t say so. You say you are Paul—where does this come from? You say you’ll be struck down by God, punished, and sent to hell. Who decided on this outcome? You clearly decided it yourself, as God has never said that you’ll be sent to hell when His work is completed, and that you cannot enter the kingdom of heaven. So long as God doesn’t say that He spurns you, then you have the chance and the right to pursue the truth, and you should just accept the judgment and chastisement of God’s words. You must have this kind of attitude, as this is the attitude of accepting the truth and God’s salvation, and of true repentance. You always cling to your own notions, imaginings, and misunderstandings; you are already filled with and occupied by these things, and have even decided that God won’t save you, and then harbored a perfunctory mindset in the course of

performing your duty, a mindset of writing yourself off as hopeless, a negative and passive mindset, a mindset of living day by day, a mindset of muddling along. Can you gain the truth? You will not be able to gain the truth with this mentality, and you will not be saved. Is such a person not pitiable? (Yes, they are.) What caused them to be so pitiable? It's because of ignorance. When things happen, they don't seek the truth but always study and speculate, and even want to dig into God's words to see which were spoken about their situation, what God's attitude is, how He passes verdicts, and what their outcome will be—and through this determine what the result of the matter will be. Is this approach seeking the truth? Certainly not. They hang God's words of condemnation and curse above their own head, living in negativity—which appears to be fragility, feebleness, and negativity, but is actually a kind of resistance. What is the disposition behind resistance? It is intransigence. In God's eyes, this kind of intransigence is a type of rebelliousness, and is what He detests the most.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Pursuing the Truth Can One Resolve Their Notions and Misunderstandings of God

Do you know what kind of people God ultimately gives up on? (Those who are continuously intransigent and do not repent before God.) What is the specific state of these kinds of people? (When performing their duties they are always perfunctory, and when faced with problems they do not seek the truth to find a resolution. They are not earnest about how they should practice the truth, and handle everything in a sloppy manner. They are merely satisfied with not doing evil or bad things, and they do not strive for the truth.) Perfunctory behavior depends on the situation. Some people do it because they do not understand the truth, and they even think that it is normal to be perfunctory. Some people are intentionally perfunctory, deliberately choosing to act in such a way. They act this way when they

don’t understand the truth, and even after they do understand, they do not improve their behavior. They do not practice the truth, consistently acting this way without the slightest amount of change. They do not listen when anyone criticizes them, nor accept being pruned. Instead, they obstinately stand their ground to the end. What is this called? This is called intransigence. Everyone knows that “intransigence” is a negative term, a derogatory term. It is not a good word. So what would you say someone’s outcome would be if the term “intransigent” is applied to them, and they fit the description? (They are spurned and set aside by God.) Let Me tell you, what God despises the most and wants to give up on are these kinds of intransigent people. They are fully aware of their wrongdoings but do not repent, they never admit their faults and always make excuses and arguments to justify themselves and deflect blame, and they try to find smooth and evasive ways around the issue, shielding their actions from others’ eyes, and making continuous mistakes without the slightest degree of repentance or confession in their hearts. Such a person is very troublesome, and it is not easy for them to achieve salvation. They are the very people that God wants to abandon. Why would God abandon such people? (Because they do not accept the truth at all, and their conscience has become numb.) Such people cannot be saved. God does not save these people; He does not do such useless work. Outwardly it looks like God does not save them, and does not want them, but in fact there is a practical reason, which is that these people do not accept God’s salvation; they reject and resist God’s salvation. They think, “What do I gain from submitting to You, accepting the truth, and practicing the truth? What advantage is there? I will only do it if there is a benefit for me. If there is no benefit then I won’t.” What kind of people are these? They are people driven by self-interest, and those who do not love the truth are all driven by self-interest.

People driven by self-interest cannot accept the truth. If you try to fellowship on the truth with someone driven by self-interest, and ask them to know themselves and admit their wrongs, how will they respond? “What benefit do I gain from admitting my wrongs? If you make me admit I did something wrong, and make me confess my sins and repent, what blessings will I receive? My reputation and interests will be damaged. I will suffer losses. Who will compensate me?” This is their mentality. They only seek personal gain, and feel that acting in a certain way in order to receive God’s blessings is very vague. They simply don’t believe it’s possible; they only believe what they see with their own eyes. Such people are driven by self-interest, and they live by the satanic philosophy that “Every man for himself and the devil take the hindmost.” That is their nature essence. In their hearts, acknowledging God and acknowledging the truth means they believe in God. Not doing evil is acceptable to them, but they must receive benefits and absolutely not suffer loss. Only when their interests are not affected will they talk about practicing the truth and submitting to God. If their interests are damaged, they cannot practice the truth or submit to God. Asking them to expend themselves, suffer, or pay a price for God is even more impossible. People like this are not true believers. They live for their own interests, merely seeking blessings and benefits, and are unwilling to endure suffering or pay a price, yet they still want a place in God’s house to escape the outcome of death. Such people do not accept the least bit of truth and cannot be saved by God. Can God still save them? God will certainly spurn and eliminate them. Does that mean God does not save them? They have abandoned themselves. They do not strive toward the truth, pray to God, or rely on God, so how can God save them? The only course is to give up on them, put them aside, and let them reflect on themselves. If people want to be saved, the only way is for them to accept the truth, know

themselves, practice repentance, and live out the truth reality. In this way, they can obtain God's approval. They must practice the truth so that they are able to submit to and fear God, which is the ultimate goal of salvation. Submission to and fear of God must be embodied in people and lived out by them. If you do not walk the path of pursuing the truth, there is no second path you can choose. If a person does not walk this path, it can only be said that they do not believe the truth can save them. They do not believe that all of the words God spoke can transform them and make them become a genuine person. Furthermore, they fundamentally do not believe that God is the truth, nor do they believe in the fact that the truth can change and save people. Therefore, no matter how you dissect it, such a person's heart is too intransigent. They refuse to accept the truth no matter what, and cannot be saved.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. In Believing in God, What Is Most Important Is to Practice and Experience His Words

Is an intransigent disposition difficult to change? Is there a path for doing so? The simplest and most direct method is to transform your attitude toward God's words and toward God Himself. How can you transform these things? By dissecting and coming to know the states and mindsets that arise from your intransigent attitude, and by looking to see which of your actions and words, which of the viewpoints and intents that you cling to, and even specifically which of the thoughts and ideas that you pour forth, are under the sway of your intransigent disposition. Examine and resolve these behaviors, outpourings, and states, one by one, and then, turn them around—as soon as you have examined and detected something, hurry to turn it around. For instance, we were just speaking about acting based on one's preferences and moods, which is capriciousness. The disposition of capriciousness carries with it a quality of being averse to the truth. If you

realize that you are that sort of person, with that sort of corrupt disposition, and you do not reflect on yourself or seek the truth to resolve it, stubbornly thinking that you are just fine, that is intransigence. After this sermon, you may suddenly realize, "I've said things like that, and I have views like that. This disposition of mine is one that's averse to the truth. As that's the case, I'll set about resolving that disposition." How are you to set about resolving it, then? Begin by letting go of your sense of superiority, your capriciousness, and your arbitrariness; no matter if you are in a good or bad mood, look to what God's requirements are. If you can rebel against the flesh and practice in line with God's requirements, how will He view you? If you can truly begin to resolve these corrupt behaviors, it is a sign that you are positively and proactively cooperating with God's work. You will be consciously rebelling against and resolving that disposition which is averse to the truth, and at the same time, you will be resolving your intransigent disposition. When you have resolved both of these corrupt dispositions, you will be able to submit to and satisfy God, and this will please Him.

—The Word, Vol. 6. On the Pursuit of the Truth I. What It Means to Pursue the Truth (1)

Intransigence is a problem of a corrupt disposition; it is something in one's nature, and it is not easy to resolve. When someone has an intransigent disposition, it manifests mainly as a propensity for offering justifications and specious arguments, sticking to their own ideas, and not easily accepting new things. There are times when people know that their ideas are wrong, yet they stick to them for the sake of their vanity and pride, obstinate to the end. Such an intransigent disposition is difficult to transform, even if one is aware of it. To resolve the problem of intransigence, one must know man's arrogance, deceit, viciousness, being averse to the truth, and other such dispositions. When one knows their own arrogance, deceit, viciousness, that they are averse to the truth, that they are

unwilling to rebel against the flesh though they wish to practice the truth, that they are always offering excuses and explaining their difficulties though they wish to submit to God, it will be easy for them to recognize that they have a problem with intransigence. To resolve this problem, one must first be possessed of normal human sense and begin by learning to listen to God's words. If you wish to be God's sheep, you must learn to listen to His words. And how should you listen to them? By listening for any problems that God exposes in His words that are relevant to you. If you find one, you should accept it; you must not believe that it is a problem that other people have, that it is everyone's problem, or humanity's problem, and that it has nothing to do with you. It would be wrong for you to have such a belief. You should reflect, through the revelation of God's words, on whether you have the corrupt states or distorted views that God is exposing. For instance, when you hear God's words revealing manifestations of an arrogant disposition pouring forth from someone, you should think to yourself: "Do I show manifestations of arrogance? I am a corrupt human, so I must show some of those manifestations; I should reflect on where I do that. People say I'm arrogant, that I'm always acting high and mighty, that I constrain people when I speak. Is that truly my disposition?" Through reflection, you will finally realize that the revelation of God's words is entirely accurate—that you are an arrogant person. And as the revelation of God's words is entirely accurate, as it matches up perfectly with your situation without the least discrepancy, and appears even more accurate upon further reflection, you should accept the judgment and chastisement of His words, and discern and come to know the essence of your corrupt disposition according to them. Then you will be able to feel true remorse. In believing in God, it is only by eating and drinking of His words in this way that you can come to know yourself. In order to resolve your corrupt

dispositions, you must accept the judgment and exposure of God's words. If you cannot do that, there will be no way for you to cast off your corrupt dispositions. If you are a smart person who sees that the revelation of God's words is generally accurate, or if you can admit that half of it is correct, then you should accept it at once and submit before God. You must also pray to Him and reflect on yourself. Only then will you understand that all of God's words of revelation are accurate, that they are all facts, and nothing short of that. It is only by submitting before God with a God-fearing heart that people can truly reflect on themselves. Only then will they be able to see the variety of corrupt dispositions that exist within them, and that they are indeed arrogant and self-righteous, without the least bit of sense. If someone is a lover of the truth, they will be able to prostrate themselves before God, admit to Him that they have been deeply corrupted, and have the will to accept His judgment and chastisement. In this way, they can develop a heart of remorse, begin to deny and hate themselves, and regret not having pursued the truth before, thinking, "Why was I unable to accept the judgment and chastisement of God's words when I began reading them? This attitude I held toward His words was one of arrogance, wasn't it? How could I be so arrogant?" After frequently self-reflecting in this way for some time, they will recognize that they are indeed arrogant, that they are not entirely capable of admitting that God's words are the truth and facts, and that they truly do not have a shred of sense. But it is a difficult thing to know oneself. Each time a person reflects, they can only gain a bit more and a bit deeper knowledge of themselves. To gain clear knowledge of a corrupt disposition is not something that can be accomplished in a short span of time; one must read more of God's words, pray more, and reflect more on themselves. Only thus can they gradually come to know themselves. All those who truly know themselves have failed and stumbled

a few times in the past, after which, they read God's words, prayed to Him, and reflected on themselves, and thereby came to see the truth of their own corruption clearly, and to feel that they were indeed profoundly corrupted, and absolutely bereft of the truth reality. If you experience God's work like this, and you pray to Him and seek the truth when things befall you, you will gradually come to know yourself. Then one day, your heart will finally be clear: "I may have slightly better caliber than others, but this was given to me by God. I'm always boastful, attempting to outdo others when I speak, and trying to get people to do things my way. I truly lack sense—this is arrogance and self-righteousness! Through reflection, I've learned of my own arrogant disposition. This is God's enlightenment and grace, and I thank Him for it!" Is it a good thing or a bad thing to learn of your own corrupt disposition? (A good thing.) From there, you should seek how to speak and act with sense and obedience, how to stand on equal footing with others, how to treat others fairly without constraining them, how to correctly regard your caliber, gifts, strengths, and so on. In this way, like a mountain being hammered into dust, one strike at a time, your arrogant disposition will be resolved. After that, when you interact with others or work with them to perform a duty, you will be able to treat their views correctly and pay careful, close attention while you listen to them. And when you hear them voice a view that is correct, you will discover, "It seems my caliber isn't the best. The fact is that everybody has their own strengths; they're not inferior to me at all. Before, I always thought that I had better caliber than others. That was self-admiration and narrow-minded ignorance. I had a very limited outlook, like a frog at the bottom of a well. Thinking like that really lacked sense—it was shameless! I was blinded and deafened by my arrogant disposition. Other people's words didn't get through to me, and I thought that I was better than them, that I was right,

when in fact, I'm no better than any of them!" From then on, you will have true insight into and knowledge of your deficiencies and your small stature. And after that, when you fellowship with others, you will listen closely to their views, and you will realize, "There are so many people who are better than me. My caliber and comprehension ability are both middling, at best." With this realization, will you not have gained a bit of self-awareness? By experiencing this, and frequently reflecting on yourself according to God's words, you will be able to gain true self-knowledge that grows ever deeper. You will be able to see through to the truth of your corruption, to your poverty and wretchedness, to your deplorable ugliness, and at that time, you will feel averse toward yourself and hate your corrupt disposition. Then it will be easy for you to rebel against yourself. That is how you experience God's work. You must reflect on your outpourings of corruption according to God's words. In particular, after revealing a corrupt disposition in any kind of situation, you must frequently reflect on and know yourself. It will then be easy for you to see your corrupt essence clearly, and you will be able to hate your corruption, your flesh, and Satan from the heart. And from the heart, you will be able to love and strive for the truth. In this way, your arrogant disposition will keep diminishing, and you will gradually cast it off. You will gain more and more sense, and it will be easier for you to submit to God. In the eyes of others, you will appear steadier and more grounded, and you will seem to speak more objectively. You will be capable of listening to others, and you will give them time to talk. When others are right, it will be easy for you to accept their words, and your interactions with people will not be so taxing. You will be able to cooperate harmoniously with anyone. If this is how you perform your duty, will you not then have sense and humanity? That is the way to resolve this kind of corrupt disposition.

Take the intransigent disposition, for example: At the start, when there hadn't been any change in your disposition, you did not understand the truth, nor were you aware that you had an intransigent disposition, and when you heard the truth, you thought to yourself, "How can the truth always lay bare people's scars?" After hearing it, you felt that God's words were right, but if, after one or two years, you have not taken any of them to heart, if you have not accepted any of them, then this is intransigence, is it not? If, after two or three years, there has been no acceptance, if there has been no change in the state within you, and though you have not fallen behind in performing your duty, and you have suffered much, your intransigent state has not been resolved at all or lessened in the slightest, then has there been any change in this aspect of your disposition? (No.) Then why are you running about and working? Regardless of the reason you do so, you are running about and working blindly, because you have run about this much and worked this much, and yet there has not been the slightest change in your disposition. Until a day comes when you suddenly think to yourself, "How is it that I am unable to speak even a single word of testimony? My life disposition hasn't changed at all." At this time you feel just how serious this problem is, and you think to yourself, "I am truly rebellious and intransigent! I am not a person who pursues the truth! I hold no place for God within my heart! How can this be called faith in God? I have believed in God for several years yet still do not live out the image of man, nor is my heart close to God! I have not taken God's words to heart, either; nor do I have any sense of reproach or inclination to repent when I do something wrong—is this not intransigence? Am I not a son of rebellion?" You feel troubled. And what does it mean that you feel troubled? It means that you wish to repent. You are aware of your own

intransigence and rebelliousness. And at this time, your disposition begins to change. Without realizing it, there are certain thoughts and desires within your consciousness that you want to change, and you no longer find yourself at an impasse with God. You find yourself wanting to improve your relationship with God, to no longer be so intransigent, to be able to put God's words into practice in your everyday life, to practice them as the truth principles—you have this consciousness. It is good that you are conscious of these things, but does it mean you will be able to change straight away? (No.) You must go through several years of experience, during which time you will have an ever clearer awareness in your heart, and you will have a powerful need, and in your heart you will think to yourself, "This isn't right—I must stop wasting my time. I must pursue the truth, I must do something proper. In the past I've been neglecting my proper duties, only thinking about material things like food and clothing, and I was only pursuing fame and gain. As a result, I've gained no truth at all. I regret this and I must repent!" At this point, you embark on the right path of faith in God. So long as people begin to focus on practicing the truth, does this not take them a step closer to changes in their disposition? No matter how long you have believed in God, if you can sense your own turbidity—that you have always just been drifting along, and that after several years of just drifting along, you have gained nothing, and you still feel empty—and if this makes you feel uncomfortable, and you begin to reflect on yourself, and you feel that not pursuing the truth is wasting time, then at such a time you will realize that God's words of exhortations are His love for man, and you will hate yourself for not listening to God's words and for being so lacking in conscience and reason. You will feel regret, and then you will want to conduct yourself anew, and to truly live before God, and you will say to yourself, "I cannot hurt God anymore. God has spoken

so much, and every word has been for the benefit of man, and to point man on the right way. God is so lovely, and so worthy of man's love!" This is the beginning of people's transformation. It is such a good thing to have this appreciation! If you are so numb that you don't even know these things, then you are in trouble, aren't you? Today people realize that the key to faith in God is reading more of God's words, that understanding the truth is most important of all, that understanding the truth and knowing oneself is crucial, and that only being able to practice the truth and make the truth their reality is entering the right track of faith in God. So how many years of experience do you think you must have in order to have this knowledge and feeling in your heart? People who are shrewd, who are insightful, who have a strong desire for God—such people may be able to turn themselves around in one or two years and begin entry. But people who are muddleheaded, who are numb and dull-witted, who lack insight—will pass three or five years in a daze, unaware that they haven't gained anything. If they perform their duties with enthusiasm, they may pass more than ten years in a daze and still make no obvious gains or be able to speak on their experiential testimonies. It is not until they are sent away or eliminated that they finally wake up and think to themselves, "I really don't have any truth reality. I really haven't been a person who pursues the truth!" Is their awakening not a little late by this point? Some people drift along in a daze, constantly hoping for the day of God to come but not pursuing the truth at all. As a result, more than ten years pass without them making any gains or being able to share any testimony. It is only once they are harshly pruned and warned that they finally feel God's words pierce their heart. How intransigent their hearts are! How is it okay for them not to be pruned and punished? How is it okay for them not to be severely disciplined? What must be done to make them aware, for them to react? Those who don't

pursue the truth won't shed a tear until they see the coffin. It is only once they've done a great deal of demonic and evil things that realization comes to them and they say to themselves, "Is my faith in God over? Does God not want me anymore? Have I been condemned?" They begin to reflect. When they are negative, they feel that all these years of believing in God have been a waste, and they are full of resentment, and are inclined to give up on themselves as hopeless. But when they come to their senses, they realize that "Am I not just hurting myself? I must get back on my feet. I was told I do not love the truth. Why was I told this? How do I not love the truth? Oh no! Not only do I not love the truth, but I can't even put the truths I do understand into practice! This is a manifestation of being averse to the truth!" Thinking this, they feel somewhat remorseful, and somewhat afraid, too: "If I carry on like this, I will surely be punished. No, I must quickly repent—God's disposition must not be offended." At this time, is their level of intransigence reduced? It is like a needle has pierced their heart; they feel something. And when you have this feeling, your heart is stirred, and you start to feel interested in the truth. Why do you have this interest? Because you need the truth. Without the truth, when you are pruned, you cannot submit to it or accept the truth, and you cannot stand firm when you are tested. If you were to become a leader, would you be able to refrain from being a false leader and from walking the path of an antichrist? You would not. Can you overcome having status and being praised by others? Can you overcome the situations or temptations you are presented with? You know and understand yourself all too well, and you will say, "If I do not understand the truth, I cannot overcome all of this—I am trash, I am capable of nothing." What kind of mentality is this? This is needing the truth. When you are in need, when you are at your most helpless, you will only want to depend on the truth. You will feel that nobody else can be

depended on, and that only depending on the truth can solve your problems, and allow you to make it through prunings, trials, and temptations, and help you make it through any situation. And the more you depend on the truth, the more you will feel that the truth is good, useful, and of the greatest help to you, and that it can solve all your difficulties. At such times, you will begin to yearn for the truth. When people reach this point, does their corrupt disposition start to diminish or change little by little? From when they begin to understand and accept the truth, the way people see things begins to change, following which their dispositions also begin to change. This is a slow process. In the early stages, people are not able to perceive these tiny changes; but when they truly understand and are able to practice the truth, there begin to be essential changes, and they are able to feel such changes. From the point when people begin to have a longing for the truth, and hunger to gain the truth, and wish to seek the truth, to the point when something happens to them and, based on their understanding of the truth, they are able to put the truth into practice and satisfy God's intentions, and not act according to their own will, and are able to overcome their motives, and overcome their own arrogant, rebellious, intransigent, and betraying heart, then bit-by-bit, does the truth not become their life? And when the truth becomes your life, the arrogant, rebellious, intransigent, and betraying dispositions within you cease to be your life, and can control you no more. And what guides your comportment at this time? The words of God. When the words of God have become your life, has there been a change? (Yes.) And afterward, the more you change, the better things get. This is the process by which people's dispositions change, and achieving this effect takes a long time.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Knowledge of the Six Kinds of Corrupt Dispositions Is True Self-Knowledge

27. How to resolve the disposition of being averse to the truth

Words of Almighty God of the Last Days

Being averse to the truth mainly refers to a lack of interest and an antipathy toward the truth and positive things. Being averse to the truth is when people are able to understand the truth and know what positive things are, and yet still treat the truth and positive things with an attitude and state that is resistant, perfunctory, antipathetic, prevaricating, and indifferent. This is the disposition of being averse to the truth. Does this kind of disposition exist in everyone? Some people say, "Even though I know the word of God is the truth, I still don't like it or accept it, or at least, I can't accept it right now." What is the matter here? This is being averse to the truth. The disposition inside them does not allow them to accept the truth. What specific manifestations are there of not accepting the truth? Some say, "I understand all the truths, but I just can't put them into practice." This reveals that this is a person who is averse to the truth, and that they don't love the truth, and so they can't put any truths into practice. Some people say, "That I have been able to earn so much money is something God holds sovereignty over. God has truly blessed me, God has been so good to me, God has given me great riches. My whole family is well-clothed and fed, and they want for neither clothes nor food." Seeing that they have been blessed by God, these people thank God in their heart, they know that this was all ruled by God, and that if they had not been blessed by God—if they had relied on their own talents—they would absolutely not have earned all this money. This is what they really think in their heart, what they truly know, and they truly give thanks to God. But a day comes when their business fails, when times are hard for them, and they suffer poverty. Why

is this? Because they are greedy for comfort, and give no thought to how to perform their duty properly, and they spend their whole time chasing after riches, becoming slaves to money, which affects their performance of their duty, and so God strips this from them. In their heart, they know that God has blessed them with so much, and given them so much, yet they have no desire to repay God's love, they do not wish to go out and perform their duty, and are timid and constantly fearful of arrest, and they are afraid of losing all these riches and pleasures, and as a result, God strips these things from them. Their hearts are clear as a mirror, they know that God has taken these things from them, and that they are being disciplined by God, and so they pray to God and say, "Oh God! You blessed me once, so You can bless me a second time. Your existence is eternal, and so Your blessings are also with mankind. I give thanks to You! Whatever happens, Your blessings and promise shall not change. If You take from me, still I shall submit." But the word "submit" rings hollow from their mouth. Their mouth says they can submit, but afterward, they think about it, and something doesn't sit right with them: "Things used to be so good. Why did God take it all away? Wasn't staying home and doing my duty the same as going out to do my duty? What was I delaying?" They are always reminiscing about the past. They have a kind of complaint and dissatisfaction toward God, and constantly feel depressed. Is God still in their heart? What is in their heart is money, material comforts, and those good times. God has no place whatsoever in their heart, He is no longer their God. Even though they know it is a truth that "God gave, and God has taken away," they like the words that "God gave," and are averse to the words that "God has taken away." Clearly, their acceptance of the truth is selective. When God blesses them, they accept it as the truth—but as soon as God takes from them, they cannot accept it. They cannot accept such sovereignty from God, and

instead they resist, and become disgruntled. When asked to perform their duty, they say, “I will if God gives me blessings and graces me. Without God’s blessings and with my family in such a state of poverty, how am I to perform my duty? I don’t want to!” What disposition is this? Though, in their heart, they personally experience God’s blessings, and how He has given them so much, they are unwilling to accept when God takes from them. Why is this? Because they cannot let go of money and their comfortable life. Though they may not have kicked up a big fuss about it, they may not have held out their hand to God, and they may not have tried to wrest back their former assets by relying on their own efforts, they have already become disheartened toward the actions of God, they are wholly incapable of acceptance, and say, “It is truly inconsiderate that God should act like this. It is beyond comprehension. How can I continue to believe in God? I no longer wish to acknowledge that He is God. If I do not acknowledge that He is God, He is not God.” Is this a kind of disposition? (Yes.) Satan has this kind of disposition, Satan denies God in this way. This kind of disposition is one of being averse to the truth and hating the truth. When people are averse to the truth to this extent, where does it lead them? It makes them oppose God and it makes them stubbornly oppose God to the very end—which means it is all over for them.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Knowledge of the Six Kinds of Corrupt Dispositions Is True Self-Knowledge

The most obvious state of people who are averse to the truth is that they are not interested in the truth and positive things, they are even repulsed by them and loathe them, and they especially like to follow trends. They do not accept in their hearts the things that God loves and what God requires people to do. Instead, they are dismissive and indifferent toward them, and some people even often despise the standards and principles that

God requires of man. They are repulsed by positive things, and they always feel resistant, opposed, and full of contempt toward them in their hearts. This is the primary manifestation of being averse to the truth. In church life, reading God's word, praying, fellowshipping on the truth, performing duties, and resolving problems with the truth are all positive things. They are pleasing to God, but some people are repulsed by these positive things, don't care for them, and are indifferent to them. The most hateful part is that they adopt a contemptuous attitude toward positive people, such as honest people, those who pursue the truth, those who perform their duties loyally, and those who safeguard the work of God's house. They always try to attack and exclude these people. If they discover that they have shortcomings or revelations of corruption, they seize upon this, making a big fuss about it, and constantly belittle them for it. What kind of disposition is this? Why do they hold hostility toward positive people so much? Why are they so fond of and accommodating toward evil people, disbelievers, and antichrists, and why do they often fool around with such people? Where negative and evil things are concerned, they feel excitement and elation, but when it comes to positive things, resistance begins to appear in their attitude; in particular, when they hear people fellowshipping the truth or solving problems using the truth, they feel averse and dissatisfied in their hearts, and they vent their grievances. Isn't this disposition being averse to the truth? Isn't this the revelation of a corrupt disposition? There are many people who believe in God who like to do work for Him and run around enthusiastically for Him, and when it comes to putting their gifts and strengths to use, indulging their preferences and showing off, they have boundless energy. But if you ask them to practice the truth and act according to the truth principles, it takes the wind from their sails, and they lose their enthusiasm. If they are not allowed to show

off, they grow listless and despondent. Why is it that they have energy for showing off? And why is it that they have no energy for practicing the truth? What is the problem here? People all like to distinguish themselves; they all covet empty glory. Everyone has inexhaustible energy when it comes to believing in God for the sake of gaining blessings and rewards, so why do they grow listless, why are they despondent when it comes to practicing the truth and rebelling against the flesh? Why does this happen? It proves that people's hearts are adulterated. They believe in God entirely for the sake of gaining blessings—to put it plainly, they do so in order to enter the kingdom of heaven. Without blessings or benefits to pursue, people grow listless and despondent, and have no enthusiasm. This is all caused by a corrupt disposition that is averse to the truth. When controlled by this disposition, people are unwilling to choose the path of pursuing the truth, they go their own way, and they choose the incorrect path—they know full well that it is wrong to pursue fame, gain, and status and yet still cannot bear to do without these things or to put them aside, and they still pursue them, walking the path of Satan. In this case, they are not following God, but following Satan. Everything they do is in service of Satan, and they are servants of Satan.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

How is the kind of disposition that is being averse to the truth chiefly manifested? In refusing to accept being pruned. Not accepting being pruned is one kind of state manifested by this kind of disposition. In their hearts, these people are especially resistant when they are pruned. They think, "I don't want to hear it! I don't want to hear it!" or, "Why not prune other people? Why pick on me?" What is the meaning of being averse to the truth? Being averse to the truth is when a person is completely uninterested in anything connected to positive things, to the truth, to what God asks, or

to God's intentions. Sometimes they feel repulsed by these things, sometimes they are aloof to them, sometimes they are irreverent and indifferent, and treat them as unimportant, and they are insincere and cursory toward them, or take no responsibility for them. The chief manifestation of being averse to the truth is not just people feeling repulsed when they hear the truth. It also includes unwillingness to practice the truth, shrinking back when the time comes to practice the truth, as if the truth has nothing to do with them. When some people fellowship during gatherings, they seem very animated, they like repeating words and doctrines and making lofty statements to mislead and win others over. They seem full of energy and in high spirits as they do this, and they go on and on endlessly. Others, meanwhile, spend all day from morning to night busy with matters of faith, reading God's words, praying, listening to hymns, taking notes, as if they cannot be apart from God for even a moment. From dawn till dusk, they busy themselves with the performance of their duty. Do these people really love the truth? Do they not have the disposition of being averse to the truth? When can their true state be seen? (When the time comes to practice the truth, they run away, and they are not willing to accept being pruned.) Could this be because they don't understand what they hear or is it because they don't understand the truth that they are unwilling to accept it? The answer is neither of these. They are governed by their nature. This is a problem of disposition. In their hearts, these people know full well that God's words are the truth, that they are positive, and that practicing the truth can bring about changes in people's dispositions and make them able to satisfy God's intentions—but they do not accept them or put them into practice. This is being averse to the truth. In whom have you seen the disposition of being averse to the truth? (The disbelievers.) The disbelievers are averse to the truth, that is very clear. God has no way of saving such

people. So among the believers of God, in what matters have you seen people being averse to the truth? It may be that when you fellowshipped the truth with them, they did not stand up and leave, and when the fellowship touched upon their own difficulties and issues, they faced them correctly—and yet they still have the disposition of being averse to the truth. Where can this be seen? (They often hear sermons, but they don't put the truth into practice.) People who do not put the truth into practice unquestionably have the disposition of being averse to the truth. Some people are occasionally able to put into practice a little of the truth, so do they have the disposition of being averse to the truth? Such a disposition is likewise found in those who practice the truth, just to varying degrees. Your being able to practice the truth does not mean you do not have a disposition of being averse to the truth. Practicing the truth does not mean your life disposition has changed immediately—that is not the case. You must resolve the problem of your corrupt disposition, this is the only way to attain change in your life disposition. Practicing the truth on one occasion does not mean you no longer have a corrupt disposition. You are capable of practicing the truth in one area, but you are not necessarily able to practice the truth in other areas. The contexts and reasons involved are different, but what's most important is that a corrupt disposition does exist, which is the root of the problem. Therefore, once a person's disposition has changed, all of their difficulties, pretexts and excuses involved in practicing the truth—these problems are all fixed, and all of their rebelliousness, defects, and faults are solved. If people's dispositions do not change, they will always have difficulty practicing the truth, and there will always be pretexts and excuses. If you wish to be able to practice the truth and submit to God in all things, there must first be a change in your disposition. Only then will you be able to solve problems at their roots.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Knowledge of the Six Kinds of Corrupt Dispositions Is True Self-Knowledge

During gatherings, some people can fellowship a little on their own states, but when it comes to the essence of issues, to their personal motives and ideas, they become evasive. When people expose them as having motives and aims, they appear to nod and admit to it. But when people try to expose or dissect anything deeper, they can't stand it, they get up and leave. Why, at the crucial moment, do they slip away? (They do not accept the truth and are unwilling to face their own problems.) This is a problem of disposition. When they are unwilling to accept the truth in order to solve the problems within them, does this not mean they are averse to the truth? What kinds of sermons are some leaders and workers least willing to hear? (Sermons on how to discern antichrists and false leaders.) Correct. They think, "All this talk of identifying antichrists and false leaders, and about Pharisees—why do you go on about this so much? You're stressing me out." Hearing that there will be talk of identifying false leaders and workers, they find any excuse to leave. What is meant by "leave" here? This refers to slipping away, to hiding. Why do they try to hide? When other people speak facts, you should listen: Listening is good for you. Note down the things that are harsh or that you find hard to accept; then you should think on these things often, take them in slowly, and change slowly. So why hide? Such people feel that these words of judgment are too harsh and that they are not easy to hear, so resistance and antipathy develop within them. They say to themselves, "I am not an antichrist or false leader—why keep going on about me? Why not talk about other people? Say something about identifying evil people, don't talk about me!" They become evasive and oppositional. What disposition is this? If they are unwilling to accept the truth, and always reasoning and arguing in defense

of themselves, is there not the problem of a corrupt disposition here? This is a disposition of being averse to the truth. Leaders and workers have this kind of state, so what about ordinary brothers and sisters? (They do, too.) When everyone first meets, they are all so loving and quite happy to parrot words and doctrines. They all seem to love the truth. But when it comes to personal problems and real difficulties, many people go dumb. For example, some people are constantly constrained by marriage. They become unwilling to do a duty or pursue the truth, and marriage becomes their largest obstacle and greatest encumbrance. At gatherings, when everyone is fellowshipping on this state, they match the others' words of fellowship against themselves and feel they are talking about them. They say, "I have no problem with you fellowshipping the truth, but why bring up me? Do you not have any problems? Why only talk about me?" What disposition is this? When you gather to fellowship the truth, you must dissect real issues and allow everyone to speak on their understanding of these problems; only then are you able to know yourselves and solve your problems. Why can't people accept this? What disposition is it when people are incapable of accepting being pruned, and cannot accept the truth? Shouldn't you discern this clearly? These are all the manifestations of being averse to the truth—this is the essence of the problem. When people are averse to the truth, it is very difficult for them to accept the truth—and if they cannot accept the truth, can the problem of their corrupt disposition be fixed? (No.) So someone like this, someone who is incapable of accepting the truth—are they able to obtain the truth? Can they be saved by God? Definitely not.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Knowledge of the Six Kinds of Corrupt Dispositions Is True Self-Knowledge

To protect their own vanity and pride, and to maintain their reputation and status, some people are happy to help others, and to sacrifice for their friends no matter the cost. But when they need to protect the interests of the house of God, the truth, and justice, their good intentions are gone, they have completely disappeared. When they should practice the truth, they do not practice it at all. What is going on? To protect their own dignity and pride, they will pay any price and endure any suffering. But when they need to do real work and handle practical affairs, to safeguard the church's work and positive things, and to protect and provide for God's chosen people, why do they no longer have the strength to pay any price and endure any suffering? That is inconceivable. Actually, they have a kind of disposition that is averse to the truth. Why do I say that their disposition is averse to the truth? Because whenever something involves bearing witness for God, practicing the truth, protecting God's chosen people, fighting against Satan's schemes, or protecting the work of the church, they flee and hide, and don't attend to any proper matters. Where is their heroism and spirit to endure suffering? Where do they apply these things? This is easy to see. Even if someone reproves them, saying that they should not be so selfish and base, and protect themselves, and that they ought to protect the work of the church, they don't really care. They say to themselves, "I don't do those things, and they do not have anything to do with me. What good would acting like that be for my pursuit of fame, gain, and status?" They are not a person who pursues the truth. They only like to seek fame, gain, and status, and they do not do the work that God has entrusted to them at all. So, when they are needed to do the work of the church, they simply choose to flee. This means that, in their hearts, they do not like positive things, and are not interested in the truth. This is a clear manifestation of being averse to the truth. Only those who love the truth and possess the truth reality can come

forward when required by the work of God's house and by God's chosen ones, only they can stand up, bravely and duty-bound, to testify to God and fellowship the truth, leading God's chosen ones onto the right path, enabling them to attain submission to God's work. Only this is an attitude of responsibility and a manifestation of showing consideration for God's intentions. If you do not have this attitude, and are nothing but careless in your handling of things, and you think, "I'll do the things within the scope of my duty, but I don't care about anything else. If you ask me something, I'll answer you—if I'm in a good mood. Otherwise, I won't. This is my attitude," then this is a type of corrupt disposition, isn't it? Only protecting one's own status, reputation, and pride, and only protecting the things that relate to one's own interests—is this protecting a just cause? Is it protecting the interests of God's house? Behind these petty, selfish motives is the disposition of being averse to the truth. The majority of you frequently display these sorts of manifestations, and the moment you encounter something that relates to the interests of God's house, you prevaricate by saying, "I didn't see," or "I don't know," or "I haven't heard." Regardless of whether you are truly unaware or just pretending to be, if you reveal this kind of corrupt disposition in crucial moments, then it is hard to say whether you are someone who truly believes in God; to Me, you're either someone who is confused in their belief, or a disbeliever. You are absolutely not someone who loves the truth.

You may understand what it means to be averse to the truth, but why do I say that being averse to the truth is a disposition? A disposition has nothing to do with occasional, temporary manifestations, and occasional, temporary manifestations don't qualify as a dispositional problem. Regardless of what kind of corrupt disposition a person has, it will often or even constantly be revealed in them; it will be revealed whenever that

person is in the right context. Therefore, you cannot arbitrarily characterize a dispositional problem on the basis of an occasional, temporary manifestation. So, what is a disposition? Dispositions are related to intentions and motivations, they're related to a person's thinking and point of view. You seem to be able to sense that they are dominating and swaying you, but dispositions can also be hidden and concealed, and obscured by superficial phenomena. In short, as long as there is a disposition within you, it will interfere with you, constrain and control you, and give rise to many behaviors and manifestations in you—that is a disposition. What behaviors, thoughts, viewpoints, and attitudes does the disposition of being averse to the truth often give rise to? One of the main characteristics of being averse to the truth that people display is a lack of interest in positive things and the truth, as well as being disinterested in, having a listlessness of the heart, a lack of desire to reach for the truth, and thinking that all this is just fine whenever it comes to anything involves practicing the truth. I'll give a simple example. A piece of common sense that people often talk about regarding good health is to eat more fruit and vegetables, to eat more light foods and less meat, and especially less fried food; this is a positive guide for people's health and wellness. Everyone can understand and accept what to eat more of and what to eat less of, so is this acceptance based on theory or in practice? (Theory.) How is theoretical acceptance manifested? In a kind of basic recognition. It is thinking that this statement is right, and that this statement is very good through discernment that is based in your judgment. But do you have any proof to demonstrate this statement? Do you have any grounds for believing it? Without experiencing it yourself, without any grounds or basis to substantiate whether this statement is right or wrong, and certainly without drawing lessons from previous mistakes, and without any real-life examples, you just accepted this view—this is

theoretical acceptance. Regardless of whether you are accepting it theoretically or practically, you must first confirm that the statement "eat more vegetables and less meat" is correct and a positive thing. So, how can your disposition of being averse to the truth be seen? Based on how you approach and apply this statement in your life; this shows your attitude toward that statement, whether you've accepted it theoretically and in terms of doctrine, or whether you've applied it in real life and made it your reality. If you've just accepted the statement in terms of doctrine, but what you do in real life completely contradicts this statement, or you show no practical application at all of this statement, do you love this statement, or are you averse to it? For example, when you eat and see some green vegetables, and think, "Green vegetables are good for one's health, but they don't taste good, and meat tastes better, so I'll eat some meat first," and then you only eat meat and no green vegetables—what kind of disposition does this show? One of not accepting correct statements, being averse to positive things, and only being willing to eat according to fleshly preferences. This kind of person who is gluttonous and greedy for pleasure has already become very averse to, resistant to, and repulsed by positive things, and this is a kind of disposition. Someone might acknowledge that this statement is quite right, but they can't do it themselves, and although they can't, they still tell others to do so; after saying it a lot, that statement becomes a kind of theory to them, and it has no effect on them. That person knows very well in their heart that eating more vegetables is right and that eating more meat is not good, but they think, "No matter what, I haven't lost out, eating meat is taking advantage, and I don't feel that it's unhealthy." Their greed and desires have made them choose an incorrect lifestyle, and made them constantly go against correct common sense and the right lifestyle. They have the kind of corrupt disposition that craves advantages and fleshly

enjoyment, so will it be easy for them to accept correct statements and positive things? It will not be easy at all. Is their lifestyle not then governed by their corrupt disposition? It is a revelation of their corrupt disposition, and it is a manifestation of their corrupt disposition. What is outwardly manifested is these behaviors and an attitude, but, in fact, it is a disposition that is governing them. What disposition is this? It is being averse to the truth. This disposition of being averse to the truth is hard to discover; no one feels that they're averse to the truth, but the fact that they've believed in God for several years and still don't know how to practice the truth is enough to show that they're averse to the truth. People listen to so many sermons and read so much of God's word, and God's intention is for them to accept His words in their hearts and to bring these words into their real lives to practice and use, so that they understand the truth and make the truth their lives. This requirement is difficult for most people to achieve, and that is why it is said that most people have the disposition of being averse to the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

No matter what they think, or what they say, or how they see things, they always think that their own points of view and their own attitudes are correct, and that what others say is not as good or as right as what they say. They always cling to their own opinions, and no matter who speaks, they will not listen to them. Even if what someone else says is correct, or in line with the truth, they will not accept it; they will only appear to be listening but they will not really adopt the idea, and when it comes time to act, they will still do things their own way, always thinking that what they say is right and reasonable. … What will God say when He sees this behavior of yours? God will say: "You are intransigent! It's understandable that you might cling to your own ideas when you do not know that you are mistaken,

but when you clearly know that you are mistaken and you still cling to your ideas, and would die before repenting, you are just a stubborn fool, and you are in trouble. If, no matter who makes a suggestion, you always adopt a negative, resistant attitude toward it, and do not accept even a little bit of the truth, and if your heart is completely resistant, closed, and dismissive, then you are so ridiculous, you are an absurd person! You are too difficult to deal with!" In what way are you difficult to deal with? You are difficult to deal with because what you are displaying is not an erroneous approach, or an erroneous behavior, but a revelation of your disposition. A revelation of what disposition? A disposition in which you are averse to the truth, and hate the truth. Once you have been identified as a person who hates the truth, in God's eyes you are in trouble, and He will spurn and ignore you. From people's perspective, the most they will say is: "This person's disposition is bad, they are incredibly obstinate, intransigent, and arrogant! This person is hard to get along with and does not love the truth. They have never accepted the truth and they do not put the truth into practice." At the most, everyone will give you this appraisal, but can this appraisal decide your fate? The appraisal that people give you cannot decide your fate, but there is one thing that you must not forget: God scrutinizes people's hearts, and at the same time God observes their every word and deed. If God defines you in this way, and says that you hate the truth, if He does not merely say that you have a bit of a corrupt disposition, or that you are a little disobedient, is this not a very serious problem? (It is serious.) This means trouble, and this trouble does not lie in the way that people see you, or how they appraise you, it lies in how God views your corrupt disposition of hating the truth. So, how does God view it? Has God merely determined that you hate and do not love the truth, and that is all? Is it that simple? Where does the truth come from? Who does the truth represent? (It

represents God.) Ponder on this: If a person hates the truth, then from God's perspective, how will He view them? (As His enemy.) Is this not a serious problem? When a person hates the truth, they hate God! Why do I say that they hate God? Did they curse God? Did they oppose God to His face? Did they judge or condemn Him behind His back? Not necessarily. So why do I say that revealing a disposition that hates the truth is to hate God? This is not making a mountain out of a molehill, it is the reality of the situation. It is like the hypocritical Pharisees who nailed the Lord Jesus to the cross because they hated the truth—the consequences that followed were terrible. What this means is that if a person has a disposition that is averse to the truth and hates the truth, they may reveal it anytime and anywhere, and if they live by it, will they not oppose God? When they are confronted with something that involves the truth or making a choice, if they cannot accept the truth, and they live by their corrupt disposition, they will naturally oppose God, and betray Him, because their corrupt disposition is one that hates God and hates the truth. If you have such a disposition, then even when it comes to words spoken by God, you will question them, and want to analyze and dissect them. Then you will be suspicious of God's words, and say, "Are these really God's words? They don't look like the truth to me, they don't necessarily all seem correct to me!" In this way, has your disposition of hating the truth not revealed itself? When you think in this way, can you submit to God? You definitely cannot. If you cannot submit to God, is He still your God? He is not. Then, what will God be to you? You will treat Him like a research subject, someone to be doubted, someone to condemn; you will treat Him like an ordinary and regular person, and condemn Him as such. In doing so, you will become someone who resists and blasphemes against God. What kind of disposition causes this? It is caused by an arrogant disposition that has become inflated to a certain

degree; not only will your satanic disposition be revealed from you, your satanic face will also be completely laid bare. What happens to the relationship between God and a person who has reached the stage of resisting God, and whose rebelliousness against God has reached a certain degree? It becomes a hostile relationship where a person places God in opposition to themselves. If, in your belief in God, you cannot accept and submit to the truth, then God is not your God. If you refuse the truth and reject it, then you will have already become someone who resists God. Can God still save you, then? He definitely cannot. God gives you an opportunity to receive His salvation and does not see you as an enemy, but you cannot accept the truth and you place God in opposition to you; your inability to accept God as your truth and as your path makes you a person who resists God. How should this problem be resolved? You must quickly repent and change course. For example, when you encounter a problem or a difficulty while performing your duty and you do not know how to resolve it, you must not blindly ponder on it, you must first quiet yourself before God, pray and seek from Him, and see what God's words say about it. If, after reading God's words, you still do not understand, and do not know what truths this issue pertains to, you must hold fast to one principle—that is, first submit, have no personal ideas or thoughts, wait with a peaceful heart, and see how God intends and wants to act. When you do not understand the truth, you should seek it, and you should wait for God, rather than acting blindly and carelessly. If someone gives you a suggestion when you do not understand the truth, and tells you how to act in accordance with the truth, you should first accept it and allow everyone to fellowship on it, and see if this path is correct or not, and whether it is in accordance with the truth principles or not. If you confirm that it is in accordance with the truth, then practice in that way; if you determine that it

does not accord with the truth, then do not practice in that way. It is as simple as that. When you seek the truth, you should seek from many people. If anyone has something to say, you should listen to them, and treat all of their words seriously. Do not ignore or snub them, because this relates to matters within the scope of your duty and you must treat this seriously. This is the right attitude and the right state. When you are in the right state, and you do not reveal a disposition that is averse to the truth and hates the truth, then practicing in this way will supplant your corrupt disposition. This is practicing the truth. If you practice the truth in this way, what fruits will it bear? (We will be guided by the Holy Spirit.) Receiving the guidance of the Holy Spirit is one aspect. Sometimes the matter will be very simple and can be achieved using your own mind; after others finish giving you their suggestions and you understand, you will be able to rectify things and act in accordance with the principles. People may think that this is a small matter, but to God it is a great matter. Why do I say this? Because, when you practice in this way, to God you are a person who can practice the truth, a person who loves the truth, and a person who is not averse to the truth—when God sees into your heart, He also sees your disposition, and this is a great matter. In other words, when you do your duty and act in the presence of God, what you live out and pour forth are all truth realities that people should possess. The attitudes, thoughts, and states that you possess in everything you do are the most important things for God, and they are what God scrutinizes.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Often Living Before God Can One Have a Normal Relationship With Him

How does the disposition of being averse to the truth mainly manifest in people? When they see a positive thing, they don't measure it by the truth—what do they use to measure it? They use Satan's logic to measure it and

to see if this thing is done with style, what its form is, and how impressive it is. They measure everything with the methods that Satan uses to evaluate people, that is, the principles and methods that nonbelievers use to evaluate people. They don't seek the truth when doing things, and the starting point for all of their actions is to measure them using their own imaginings and viewpoints, and the philosophies for worldly dealings and knowledge that they have grasped, casting the truth aside—that's how they do everything. They use human points of view and Satan's logic as their measure, and after measuring and measuring, they find that, in their eyes, no one else is ever as good as them—they are the best. Do they have God's requirements for mankind in their hearts? Are there any principles of the truth there? No, there are none. They don't see God's requirements for mankind, they don't see that the truth is the reality of all positive things, they don't see that the truth is above all things, so they naturally look down on the incarnate God, and they always have notions about the manner of dress, and the speech and deportment of God's incarnation. And so, after extended contact, they think, "You are not as dignified, majestic, and profound as I imagined, and You don't even have as much class as I do. As I stand here, don't I have the class of a great figure? Although You speak the truth, I don't see anything about You that looks like God. You always talk about the truth, You always talk about entering into reality, why don't You disclose some mysteries? Why don't You speak a bit in the language of the third heaven?" What kind of logic and viewpoint on things is this? (It is Satan's viewpoint on things.) This comes from Satan. How do you think I approach these things? (You loathe this kind of person and You are unwilling to interact with them.) You are wrong. On the contrary, when I encounter such a person, I will draw near to them and fellowship with them normally, and I will provide what I can and help how I can. If they are obstinate and stubborn, I'm not only

able to get along with them normally, I will also discuss things with them as much as possible. I'll say, "Do you think it works to do things this way? Use whichever of these methods you feel is appropriate, and if you feel that none of them are appropriate, think of your own way to solve this problem." The greater this kind of person thinks they are, the more I get along with them in this manner; I won't put on airs before anyone. If there are two stools, one higher and one lower, I will let them sit on the high one, and I will sit on the low one. I will talk to them with My head tilted upward, and finally make them feel ashamed, and make them realize, little by little, that they possess no truths, that they are impoverished and pitiful, numb and dull-witted. What do you think of this method? (It is good.) So, if I were to brush them off, would that be good for them? Actually, there's nothing wrong with that, but it won't do them any good. If they believe in God with some sincerity, possess some humanity, and they can be saved, then it is alright for Me to interact with them. Eventually, one day, if they understand the truth, they themselves will choose to sit on the lower stool, and no longer be proud. If I brush them off, they will remain this ignorant and foolish forever, saying and doing stupid things, and they will always be a foolish person, impoverished and pitiful—that is the ugly state of people who don't pursue the truth. People look down on and despise positive things, and when they see someone who is honest, loving, and who always practices the truth but sometimes lacks wisdom, they disdain them from their hearts. They think that such a person is useless and a good-for-nothing, while they themselves are shrewd, good at calculating, adept at plotting and scheming, have means and gifts, and are capable and well-spoken. They think that this makes them the object of God's salvation, but it is actually the opposite—this is the kind of person that God abhors. This is the disposition of disliking and being averse to the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Knowing One's Disposition Is the Foundation of Changing It

God does not loathe people's poor caliber, He does not loathe their foolishness, and He does not loathe that they have corrupt dispositions. What is it that God most loathes in people? It is when they are averse to the truth. If you are averse to the truth, then because of that alone, God will never find delight in you. This is set in stone. If you are averse to the truth, if you do not love the truth, if your attitude toward the truth is uncaring, contemptuous, and arrogant, or even repulsed, resistant, and rejective—if this is how you behave—then God is utterly disgusted with you, and you are dead in the water, beyond saving. If you really do love the truth in your heart, yet are of somewhat low caliber and lacking in insight, and a bit foolish; if you often make mistakes, but do not intend to do evil, and have simply done a few foolish things; if you are willing at heart to hear God's fellowship on the truth, and you long at heart for the truth; if the attitude you take in your treatment of the truth and God's words is one of sincerity and longing, and you can treasure and cherish God's words—this is enough. God likes such people. Even though you may be a bit foolish at times, God still likes you. God loves your heart, which longs for the truth, and He loves your sincere attitude toward the truth. So, God has mercy on you and is always granting grace to you. He does not consider your poor caliber or your foolishness, nor does He consider your transgressions. Because your attitude toward the truth is sincere and eager, and your heart is true, then—considering the trueness of your heart and this attitude of yours—He shall be ever merciful toward you, and the Holy Spirit shall work on you, and you shall have hope of salvation. On the other hand, if you are intransigent in your heart and self-indulgent, if you are averse to the truth, never heedful of God's words and everything that involves the truth, and antagonistic and

scornful from the depths of your heart, then what is God's attitude toward you? Loathing, revulsion, and unceasing wrath. What two characteristics are evident in God's righteous disposition? Abundant mercy and profound wrath. The "abundant" in "abundant mercy" means that God's mercy is tolerant, patient, forbearing, and that it is the greatest love—that is what "abundant" means. Because people are foolish and of poor caliber, this is how God has to act. If you love the truth but are foolish and of poor caliber, God's attitude is of abundant mercy toward you. What does mercy include? Patience and tolerance: God is tolerant and patient toward your ignorance, He gives you sufficient faith and tolerance to support you, to provide for you and help you, so that you may understand the truth bit by bit and gradually mature. Upon what foundation is this built? It is built upon the foundation of one's love and yearning for the truth, and their sincere attitude toward God, His words, and the truth. These are the fundamental behaviors that should be manifested in people. But if someone is averse to the truth in their heart, is repulsed by it, or even hates the truth, if they never take the truth seriously, and always talk about their accomplishments, how they have worked, how much experience they have, what they have gone through, how God esteems them and has entrusted them with great tasks—if they only talk about these things, their qualifications, achievements, and their talents, always showing off, and never fellowship on the truth, bear testimony to God, or fellowship on understanding gained from the experience of God's work or their knowledge of God, are they not averse to the truth? This is how being averse to the truth and not loving the truth is manifested. Some people say, "How can they listen to sermons if they don't love the truth?" Does everyone who listens to sermons love the truth? Some people just go through the motions. They are forced to put on an act in front of others, fearing that if they do not participate in the life of the church, the

house of God will not acknowledge their faith. How does God define this attitude toward the truth? God says that they do not love the truth, that they are averse to the truth. Within their disposition, there is one thing that is most fatal, even more fatal than arrogance and deceitfulness, and that is being averse to the truth. God sees this. Given the righteous disposition of God, how does He treat such people? He is wrathful toward them. If God is wrathful toward someone, sometimes He reprimands them, or disciplines and punishes them. If they do not deliberately oppose God, He will be tolerant, wait, and observe. Because of the situation or other objective reasons, God may make use of this disbeliever to render service to Him. But as soon as the environment allows, and the time is right, such people will be kicked out of the house of God, for they are not even fit to render service. Such is the wrath of God. Why is God so profoundly wrathful? This expresses God's extreme hatred for those who are averse to the truth. God's profound wrath indicates that He has defined the outcome and destination of such people who are averse to the truth. Where does God class these people? God classes them in the camp of Satan. Because He is wrathful toward them and sickened by them, God shuts the door on them, He does not permit them to set foot in the house of God, and does not give them the chance to be saved. This is one manifestation of God's wrath. God also puts them on the same level as Satan, as filthy demons and evil spirits, as the disbelievers, and when the time is right, He shall eliminate them. Is this not one way of handling them? (Yes.) Such is the wrath of God. And what awaits them once they have been eliminated? Can they ever again enjoy God's grace and blessings and the salvation of God? (No.)

—The Word, Vol. 3. The Discourses of Christ of the Last Days. To Fulfill One's Duty Well, Understanding the Truth Is Most Crucial

If you are averse to the truth, and you always slander the truth and hold it in contempt, if you have this sort of nature, you will not easily change. Even if you change, it remains to be seen whether God's attitude has changed. If what you do can change God's attitude, then you still have hope of being saved. If you can't change God's attitude, and deep down in God's heart, He has long been averse to your essence, then you have no hope of salvation. Therefore, you have to examine yourselves. If you are in a state where you are averse to the truth and resist the truth, this is very dangerous. If you often produce such a state, often fall into such a state, or if you are fundamentally this sort of person, this is even more of a problem. If you are occasionally in the state of being averse to the truth, first, it may be due to your small stature; second, man's corrupt disposition itself contains this sort of essence, which inevitably gives rise to this state. However, this state does not represent your essence. Sometimes, a fleeting emotion may produce a state that causes you to be averse to the truth. This is only temporary. It is not caused by your disposition essence that is averse to the truth. If it is a temporary state, it can be reversed, but how do you reverse it? You have to immediately come before God to seek the truth in this aspect and become able to acknowledge the truth, and submit to the truth and God. Then this state is resolved. If you don't resolve it and let it go on and on, you are in danger. For example, some people say: "Anyway, I am of poor caliber and cannot understand the truth, so I will stop pursuing it, and I don't have to submit to God either. How could God give me this caliber? God is not righteous!" You deny the righteousness of God. Isn't that being averse to the truth? It is the attitude of being averse to the truth and a manifestation of being averse to the truth. There is a context to the occurrence of this manifestation, so it is necessary to solve the context and root cause of this state. Once the root cause is solved, your state will disappear along with it.

Some states are like a symptom, such as a cough, which may be caused by a cold or pneumonia. If you cure the cold or pneumonia, the cough will also get better. When the root cause is resolved, the symptoms disappear. But some states of being averse to the truth are not a symptom, but a tumor. The root cause of the disease is inside. You may not be able to find any symptoms by looking on the outside, but once the disease occurs, it is fatal. This is a very serious problem. Such people never accept or acknowledge the truth, or even constantly slander the truth like the nonbelievers. Even if the words never leave their lips, they keep on slandering, rejecting, and refuting the truth in their hearts. No matter which truth—whether it is knowing oneself, acknowledging one's corrupt disposition, accepting the truth, submitting to God, not doing things in a perfunctory manner, or being an honest person—they do not accept, admit, or pay attention to any aspect of the truth, or even refute and slander all aspects of the truth. This is the disposition of being averse to the truth, it is a sort of essence. What kind of outcome does this essence lead to? Being spurned and eliminated by God, and then perishing. The consequences are very serious.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. To Fulfill One's Duty Well, Understanding the Truth Is Most Crucial

In the last days, God incarnate has come. What is it that man ought most to gain, given that they believe in the practical God? It is the truth, the life; nothing besides this is significant. When Christ came, what He brought was the truth, the life; He came to provide people with life. So, how does one go about believing in the practical God? What must one do to obtain the truth and the life? God has expressed so many truths. All those who hunger and thirst for righteousness should eat and drink their fill of the words of God. All God's words are the truth, and His words are rich and abundant; there are precious things everywhere and treasures all around.

Enjoying the abundance of the beautiful land of Canaan, those who love the truth are abloom with joy at heart. There is truth and light in every sentence of God's words of which they eat and drink, they are all precious. People who do not love the truth frown from woe; they sit at a feast and suffer from famine, showing their piteousness. The gains of those who are able to seek the truth will keep growing, and those who cannot do so will come to a dead end. What is now of greatest concern is learning to seek the truth in everything, to reach an understanding of the truth, to practice the truth, and to be able to truly submit to God. That's what it is to believe in God. To believe in the practical God is to obtain the truth and the life. What is the truth used for? Is it used to enrich people's spiritual world? Is it meant to give people a good education? (No.) So, what problem of man's does the truth resolve? The truth is there to resolve man's corrupt disposition, to resolve man's sinful nature, to make people live before God, and to have them live out a normal humanity. Some people do not understand what the truth is. They always feel that the truth is profound and abstract, and that the truth is a mystery. They do not understand that the truth is something for people to practice, something for people to apply. Some people have believed in God for ten or twenty years and still do not understand exactly what the truth is. Has this kind of person obtained the truth? (No.) Aren't those who have not obtained the truth pitiful? Very much so—just as sung in that hymn, they're "sitting at a feast and suffering from famine." Gaining the truth is not difficult, nor is entering into the truth reality, but if people are always averse to the truth, are they able to gain it? They cannot. So you must always come in front of God, examine your internal states of being averse to the truth, see what displays of being averse to the truth you have, and what ways of doing things are being averse to the truth, and in which things you have an attitude of being averse to the truth—you must often

examine these things. For instance, someone admonishes you by saying, "You can't do your duty just by relying on your own will—you should reflect on and know yourself," and you get angry and retort, "How I do my duty is no good, but how you do yours is fine? What's wrong with how I do my duty? God knows my heart!" What kind of attitude is this? One of accepting the truth? (No.) One must first have an attitude of accepting the truth when things happen to them. Not having this kind of attitude is like not having a vessel to receive a treasure, thus leaving you unable to obtain the truth. If a person can't obtain the truth, their belief in God is in vain! The purpose of believing in God is to obtain the truth. If one cannot obtain the truth, then their belief in God has failed. What is it to obtain the truth? It is when the truth becomes your reality, when it has become your life. That's what it is to obtain the truth—that's what it means to believe in God! What does God say His words for? What does God express those truths for? So that people may accept the truth, such that corruption is made pure; so that people may obtain the truth, such that the truth becomes their life. Why would God express so many truths otherwise? In order to compete with the Bible? In order to establish a "University of the Truth" and train a group of people? No to both. It is meant instead to save mankind completely, to have people understand the truth and ultimately obtain it. You understand now, don't you? What is most important in believing in God? (Obtaining the truth and entering into the truth reality.) From here, it comes down to how you enter into the truth reality, and whether or not you can.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Related Experiential Testimonies

Seeing That I Was Sick of the Truth

What I Gained From Writing My Testimony

28. How to resolve a vicious disposition

Words of Almighty God of the Last Days

Based on the word "vicious," what are the things that a person might do when they reveal this disposition? First of all, they will want to manipulate people. What does it mean to manipulate? It means that whatever happens in the church, they will want to intervene, interfere, and make arrangements. They will set a rule for you, and you must then keep to it. If you don't, they will get angry. They want to manipulate you: If they tell you to go east, you have to go east, and if they tell you to go west, you have to go west. They have this desire, and then they act in this way—this is called manipulation. These people want to take charge of a person's destiny, to take charge of and control a person's life, mind, behavior, and preferences, so that this person's mind, ideas, preferences, and wishes accord with what they say and what they want, rather than according with what God says—this is called manipulation. They always want to arrange for people to do this or that according to their own will, they do not act based on the principles, but based on their own intentions and preferences. They don't care how you feel, they forcibly order you, and you have to do whatever they tell you to; if you don't act according to their will, they'll handle you and make you feel that you really have no choice and that nothing can be done. You know in your heart that you're being duped and controlled, but you still don't know how to discern it, much less dare to resist. Are their actions not the behavior of Satan? (Yes.) This is Satan's behavior. Satan fools people like this and controls people like this, so a satanic disposition manifests itself in people as always trying to control and manipulate others. Regardless of whether or not they can achieve this objective of controlling and manipulating others, all people have this kind

of disposition. What is this disposition? (Viciousness.) This is viciousness. Why is it called viciousness? What are clear revelations of this disposition? Does it carry a sense of coercion? (Yes.) It carries a sense of coercion, which means that no matter whether you listen or not, no matter how you feel, whether you enjoy it or understand it, they forcibly demand that you listen to them and do what they say, without any discussion, without giving you the opportunity to speak, and without giving you any freedom—does it not have this layer of meaning? (Yes.) This is called "ferociousness," which is one aspect of viciousness.[a] The other aspect of viciousness is "evil,"[b] what does "evil" refer to? It refers to people using methods of coercive indoctrination and suppression to achieve the result of controlling you and making you heed their manipulation, and thereby satisfying themselves. This is called "evil." In its actions, Satan wants to stop you from having free will, from learning to ponder and discern, and from understanding the truth so that your life can mature. Satan doesn't let you do those things, and it wants to control you. Satan doesn't let you seek the truth and understand God's intentions, and it doesn't bring you before God, instead it brings you before itself and makes you listen to it, as if it is the truth, and whatever it says is right, and as if it is the center of all things, so you have to listen to it and not try to analyze whether its words are right or wrong. The disposition of coercively and violently manipulating and controlling people's behavior and minds is called viciousness.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Knowing One's Disposition Is the Foundation of Changing It

Footnotes:

a. The original text does not contain the phrase "which is one aspect of viciousness."

b. The original text does not contain the phrase "The other aspect of viciousness is 'evil.'"

In what other ways is a vicious disposition manifested? How is it related to being averse to the truth? In fact, when being averse to the truth manifests itself in a serious way, bearing the attributes of resistance and judgment, this reveals a vicious disposition. Being averse to the truth includes a number of states, from lack of interest in the truth to an aversion to the truth, which progresses to judging God and condemning God. When being averse to the truth has reached a certain point, people are liable to deny God, to hate God, and to oppose God. These several states are a vicious disposition, are they not? (Yes.) Therefore, those who are averse to the truth have an even more serious state, and within this is a kind of disposition: the vicious disposition. For example, some people acknowledge that everything is ruled by God, but when God takes from them, and they suffer losses to their interests, they are not outwardly complaining or opposing, but inwardly they are without acceptance or submission. Theirs is the attitude of sitting passively and awaiting destruction—which is clearly the state of being averse to the truth. There is also another, even more serious state: They don't sit passively and await destruction, but instead resist the arrangements and orchestrations of God, and resist God's taking things away from them. How do they resist? (By disrupting and disturbing the work of the church, or else by sabotaging things, trying to set up their own kingdom.) That is one form. After some church leaders are replaced, they are always disrupting things and disturbing the church as they live the church life, they resist and disobey everything the newly chosen leader says, and they try to undermine them behind their back. What disposition is this? This is a vicious disposition. What they're really thinking is, "If I can't be a leader, then no one else can keep this position, I'll chase them all off! If I force you out, I'll be in charge like before!" This is not simply being averse to the truth, it is vicious! Jockeying for status, jockeying for territory,

jockeying for personal interests and reputation, stopping at nothing for revenge, doing everything one can, employing all of one's skills, doing everything possible to achieve one's aims, to salvage one's reputation, pride, and status, or else to satisfy one's desire for revenge—all these are manifestations of viciousness. Some of the behaviors of a vicious disposition involve saying much that is disturbing and disruptive; some involve doing many bad things in order to achieve one's aims. Whether in their words or actions, everything such people do is at odds with the truth, and in violation of the truth, and it is all a revelation of a vicious disposition. Some people are incapable of discerning these things. If the mistaken speech or behavior is not blatant, they can't see it for what it is. But for people who understand the truth, everything that evil people say and do is evil, and could never contain anything that is right, or in line with the truth; these things these people say and do can be said to be 100 percent evil and are absolutely the revelations of a vicious disposition. What are evil people's motivations before they reveal this vicious disposition? What kinds of goals are they trying to achieve? How can they do such things? Can you discern this? I'll give you an example. Something happens at somebody's home. It is placed under surveillance by the great red dragon, and they can't go back, which pains them greatly. Some brothers and sisters take them in, and seeing how nice everything is in their hosts' home, they think to themselves, "How come nothing has happened to your home? How come it happened to my home? That's not fair. This won't do, I must think of a way to make something happen to your home, so you can't go home. I'll give you a taste of the same hardship I suffered." Regardless of whether they do anything or not, or whether or not this becomes a reality, or whether they achieve their aims, they still have this kind of intent. This is a kind of disposition, is it not? (Yes.) If they can't live a good life, they won't let

other people do so, either. What disposition is this? (Maliciousness.) A vicious disposition—this person is nasty! They are, as the saying goes, rotten to the core. This describes just how vicious they are. What is the nature of such a disposition? Have a go at dissecting what, when this disposition is revealed in them, are their motivations, intents, and aims? What is the starting point of their revealing this disposition? What do they wish to achieve? Something happened at their own home, and they were being well provided for at their hosts' home—so why would they want to mess this up? Are they only happy when they've messed things up for their hosts, so something happens at their hosts' home and their hosts can't go back, either? For their own sake, they should protect this place, stop anything from happening to it, and not harm their hosts, as harming them is the same as harming themselves. So just what exactly is their purpose in wanting to do this? (When things aren't going well for them, they don't want things to go well for anyone else, either.) This is called viciousness. What they're thinking is, "My home has been destroyed by the great red dragon and now I don't have a home. But you still have a nice warm home that you can go back to. This isn't fair. I can't stand to see you being able to go back home. I'm going to teach you a lesson. I'll make it so you can't go back home and you're just like me. This'll make things feel fair." Is doing this not malicious and ill-intentioned? Of what nature is this? (Viciousness.) Everything that evil people say and do is done to achieve an aim. What kinds of things do they usually do? What are the most common things that people with vicious dispositions do? (They disrupt, disturb, and wreck the church's work.) (They try to curry favor when they are face-to-face with people, but then they try to undermine people behind their backs.) (They attack people, are vengeful and maliciously lash out at people.) (They spread rumors and slander.) (They malign, judge, and condemn others.) The

nature of these actions is to disturb and wreck the work of the church, and they are all manifestations of resisting and attacking God, all revelations of a vicious disposition. Those who are capable of doing these things are undoubtedly evil people, and all those who possess certain manifestations of a vicious disposition can be defined as evil people. What is the essence of an evil person? It is that of the devil, of Satan. This is no exaggeration.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Knowledge of the Six Kinds of Corrupt Dispositions Is True Self-Knowledge

Do evil people love positive things? Evil people love wicked, vicious, and venomous things; they love all that is associated with negative things. When you talk to them about positive things, or about how something benefits people and comes from God, they are not pleased and not interested to hear about them—they have no hope of being saved. No matter how well one fellowships the truth to them or how practically they are spoken to, they are simply not interested, and might even express hostility and antagonism. But their eyes light up when they hear somebody talking about fleshly pleasure, and they become full of energy. This is a vicious and wicked disposition, and they are not goodhearted. So, they cannot possibly love positive things. In their heart, how do they regard positive things? They despise and look down upon them, they deride these things. When it comes to being an honest person, they think, "Being honest only puts you at a disadvantage. I'll pass on that! If you're honest you're a fool. Look at you, enduring hardship and working hard to perform your duty without ever considering your own future or your own health. Who's going to care if you collapse from exhaustion? I can't tire myself out." Someone else might say, "Let's leave an out for ourselves. We can't be breaking our backs like dopes. We've got to prepare our backup plan and then just exert a bit more effort." Those evil ones will be happy upon hearing this; it hits right home

with them. But when it comes to absolute submission to God and loyally expending oneself for one's duty, they feel repulsion and detestation, and will not take it in. Isn't someone like this vicious? All people like this have a vicious disposition. All you have to do is fellowship the truth and talk about the principles of practice with them, and they become repulsed and unwilling to listen. They'll think this injures their pride, wounds their dignity, and they can't benefit from it. Inwardly they'll say: "Going on and on about the truth, about the principles of practice. Always talking about being an honest person—can honesty feed you? Can speaking honestly make you money? Cheating is how I'll profit!" What logic is this? It is the logic of a bandit. Isn't this a vicious disposition? Is this person kindhearted? (No.) This kind of person cannot attain the truth. What little they do commit, expend, and forsake is all directed at a goal, one they've calculated well in advance. They only think it's a good deal to offer something if they get more back in return. What disposition is this? It is a wicked, vicious disposition.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Self-Knowledge Is of Aid in Pursuing the Truth

In the church, some people are pruned because they don't do their duty properly. The things said when pruning a person often involve that person being reprimanded and perhaps even scolded. This will certainly upset them, and they will want to look for excuses and answer back. They say things like, "Although you pruned me by saying things that are correct, some of what you said was really offensive, and you humiliated me and hurt my feelings. I've believed in God for all these years, working hard despite never making any contribution—how could I be treated like this? How come you don't prune anyone else? I can't accept this and I'm not putting up with it!" This is a kind of corrupt disposition, is it not? (Yes.) This

corrupt disposition is only manifesting through complaints, disobedience, and antagonism, but it has yet to reach its peak, it has not reached its zenith, though it is already showing some signs, and it has already begun to reach the point where it is about to break through. What is their attitude soon after this? They are not submissive, they feel irritated and defiant and start acting out of spite. They start rationalizing: "The leaders and workers aren't always right when they prune people. The rest of you might be able to accept it, but I can't. That you can accept this is because you are stupid and wimpy. I don't accept it! Let's hash it out and see who's right or wrong." People then fellowship with them, saying, "Regardless of right or wrong, the first thing you must do is obey. Is it possible that the performance of your duty is not in the least bit tainted? Do you do everything right? Even if you do everything right, being pruned is still helpful for you! We've fellowshipped on the principles with you so many times, but you never listened and chose to just blindly do as you pleased, causing disturbances to the church's work and bringing about massive losses, so how can you not face being pruned? The wording may be harsh, and it may be hard to hear, but that's normal, isn't it? So what are you arguing about? Should you just be allowed to do bad things without other people being allowed to prune you?" But will they be able to accept being pruned after hearing this? They won't. They'll just continue making excuses and resisting. What disposition did they reveal? Devilishness; it is a vicious disposition. What did they actually mean? "I don't suffer people irritating me. No one should try and touch a hair on my head. If I show you that I'm not easy to mess with, you won't dare prune me in the future. Won't I have won then?" How about it? The disposition has been exposed, right? This is a vicious disposition. People with vicious dispositions are not just averse to the truth—they hate the truth! When they are subjected to pruning, they either try to flee, or they

ignore it—in their hearts, they are incredibly hostile. It's not simply a case of them coming up with excuses. That's not their attitude at all. They are uncompliant and resistant, they even argue back like some harpy. In their hearts, they think, "I understand that you are trying to humiliate me and deliberately embarrass me, and though I do not dare contradict you to your face, I will find the chance to get my own back! You think you can just prune me and push me around? I'll get everyone on my side, single you out, and then I'll give you a taste of your own medicine!" This is what they're thinking in their hearts; their vicious disposition has finally revealed itself. To achieve their aims and vent their spite, they do their utmost to come up with excuses that will allow them to justify themselves and get everyone on their side. Only then are they happy and mollified. This is malicious, is it not? This is a vicious disposition. When they have yet to be pruned, such people are like little lambs. When they are subjected to being pruned, or when their real self is exposed, they immediately change from a lamb to a wolf, and out comes their wolfishness. This is a vicious disposition, is it not? (Yes.) So why isn't it visible most of the time? (They haven't been provoked.) That's right, they haven't been provoked and their interests haven't been endangered. It's like how a wolf won't eat you when it's not hungry—could you then say it's not a wolf? If you waited until it tried to eat you to call it a wolf, that would be too late, wouldn't it? Even when it hasn't tried to eat you, you should be vigilant at all times. The wolf not eating you does not mean it does not want to eat you, just that the time has not come yet—and when the time does arrive, its wolfish nature strikes. Being pruned reveals every kind of person. Some people think to themselves, "Why am I the only one being pruned? Why am I always being picked on? Do they see me as an easy target? I'm not the kind of person you can mess with!" What disposition is this? How could they be the only ones

being pruned? This is not the way things really are. Who among you has not been pruned? All of you have. Sometimes leaders and workers are wayward and reckless in their work, or else they do not carry it out according to work arrangements—and most of them are pruned. This is done to protect the church's work and to prevent people from going rogue. It is not done to target any specific individual. What they said is obviously a distortion of the facts, and this is also manifestation of a vicious disposition.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Knowledge of the Six Kinds of Corrupt Dispositions Is True Self-Knowledge

By the phrase "inclined toward vengeance," it is evident these people are not anything good; colloquially speaking, they are bad apples. Judging from the consistent manifestations and revelations of their humanity, as well as their principles of action, their hearts are not kind. As the common saying goes, they are "nasty pieces of work." We say they are not of the good sort; more specifically, these individuals are not kind-hearted but carry evil, maliciousness, and cruelness. Once someone says or does something that touches upon these individuals' interests, face, or status, or if they themselves have been offended by someone's words or actions, for one thing, they harbor hostility in their hearts. For another, on the basis of this hostility, they act; they act with the objective of venting their hatred and relieving their anger, a behavior known as taking revenge. There's always a portion of individuals like this among people. Whether it's being petty, domineering, or overly sensitive, regardless of the terms used to describe or summarize their humanity, the common manifestation of their interactions with others is that anyone who accidentally or intentionally hurts or offends them must suffer and face the corresponding consequences. It's like some people say: "Offend them, and you won't get away with it easily. If you trigger or hurt them, don't think of escaping lightly." Do such individuals

exist among people? (Yes.) They certainly do. Regardless of what happens, whether or not it's worth being angry or petty about, those inclined toward vengeance prioritize it in their daily agendas, treating it as a matter of utmost importance. Whoever offends them, it is unacceptable, and they demand an equivalent price be paid, which is their principle for treating people, for treating anyone they consider enemies. For example, in church life, some people fellowship about their state or normally share their experiences, discussing their states and corruption. In doing so, they inadvertently involve others' states and corruption. The speaker may be unintentional, but the listener takes it to heart. After listening, this individual cannot correctly comprehend or approach it, and they are prone to developing a vengeful mentality. If they cling to this and insist on attacking and retaliating, it will cause trouble for the church's work, so this matter must be handled promptly. As long as there are evil people in the church, disturbances will inevitably arise, so disturbances caused by evil people in the church must not be taken lightly. Whether intentional or not, as soon as you trigger or hurt them, they will not let it go easily. They think to themselves: "You speak of your own corruption, why mention me? You talk about your self-knowledge, why expose me? Exposing my corruption makes me lose face and dignity, puts me on the spot among the brothers and sisters, causes me to lose prestige, and damages my reputation. Well then, I'll take revenge on you; I won't let you get off so easily! Don't think I'm easy to bully, don't think you can push me around just because my family conditions are poor and my social status is not high. Don't take me for some pushover; I'm not someone to be trifled with!" Never mind how it is they take revenge; let's just consider these people themselves: When they encounter these minor matters—matters which are common in church life—not only can they not treat or comprehend these matters correctly, but they

also develop hatred and wait for opportunities to take revenge, even resorting to unscrupulous means to carry out their vengeance. What does this say about their humanity? (It's malicious.) Are they good people? (No.) … Others would view the same matter as commonplace, handling and treating it accordingly. Of course, good people who accept the truth would resolve it proactively and positively. Ordinary people, although not actively resolving it, do not harbor hatred, much less seek revenge. But for those non-good people, such a common and utterly ordinary matter can cause them inner turmoil, making them unable to calm down. The reactions they produce are not positive or ordinary, but vicious and wicked; they seek revenge. What is the reason for their vengeance? They believe that people intentionally slander them, exposing their true colors, their ugly side, their corruption. They take what people say as intentional, thus considering them their enemies. Then, they feel justified in using revenge to settle the matter, employing various means to achieve their vengeful ends. Is this not a vicious disposition? (Yes.) In church life, when the brothers and sisters talk about their states, most listeners can relate and accept it from God. Only those who are averse to the truth and have a wicked disposition generate hostility and even a mindset for revenge upon hearing it, thoroughly revealing their nature essence. Once the mindset for revenge is generated, a series of retaliatory behaviors and actions follow. When acts of revenge unfold, what becomes of the relationships between people? They are no longer proper. And who is the real victim in this? (The person they seek revenge on.) Correct; the real victims are those who fellowship their experiential testimony. Those inclined toward vengeance next aim to judge, attack, and even frame or slander those they perceive as exposing or harboring hostility toward them, using words or actions in various situations. Those inclined toward vengeance do not simply harbor hatred

momentarily in their hearts and that's all; they look for and even create all sorts of opportunities to retaliate against those they wish to exact revenge upon, those they are hostile toward, those they perceive as unfavorable to them. For example, during the selection of leaders, if the person they are hostile toward qualifies for election as a leader according to the principles of using people in God's house, their hostility would cause them to judge, condemn, and attack that person, engaging in behind-the-scenes maneuvers or actions detrimental to them to exact their revenge. In summary, their means of revenge are varied. For instance, they might latch onto any detail about someone and badmouth them over it, exaggerate or baselessly spread rumors about that person, or spread dissension between that person and others. They might even falsely accuse that person to the leaders, claiming that the person is not loyal in doing their duties or is negative and resistant, which are actually all deliberate fabrications, making something out of nothing. See how, from their suspicions and misunderstandings of that person, so many unwarranted behaviors and actions arise; all of these approaches stem from their vengeful nature. In fact, when that person shared their experiential testimonies, it was not targeted at them at all; there was no malice intended toward them whatsoever. It's merely because they are averse to the truth and have a vicious disposition inclined toward vengeance that they do not allow others to expose them, nor do they permit discussions about knowing oneself, discussing corrupt dispositions, or talking about one's satanic nature. When such topics are discussed, they become enraged, assuming they are being targeted and exposed, hence developing and forming a vengeful mindset. This kind of person's tendency to seek revenge is not at all limited to just one scenario. Why do I say so? It's because such individuals have a vicious nature; none may trigger or provoke them. They inherently possess an aggressiveness toward anyone

and anything, akin to a scorpion or centipede. Hence, whether someone triggers or hurts them by speaking intentionally or unintentionally, as long as they feel that their pride or prestige has been lost, they will devise ways to salvage their pride and prestige, leading to a series of retaliatory actions.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (25)

Those who are wicked and do not love the truth always have active thoughts. If today they see a glimmer of hope for receiving blessings, they'll give it their all and do good deeds for everyone to see, hoping to win them over. After a while, however, when God has not blessed them, they become regretful and complain, and this is the conclusion they arrive at: "God is sovereign over all; He shows no partiality—I'm not so sure these words are true." They cannot see beyond their own immediate interests; if it doesn't benefit them, they won't lift a finger. Isn't this vicious? No matter who they interact with, they try to make deals with them, and they even dare to try to make deals with God. They think: "I need to see some profit, and right now. I must profit right away!" Such forcefulness—would it be going too far to say they have a vicious disposition? (No.) How can their viciousness be proven, then? When they are faced with a little trial or disaster, they won't be able to take it and won't perform their duty. They'll feel they've suffered a loss: "I've invested so much and God still hasn't blessed me. Is there even a God? Is this the right way or not?" Their heart stirs with doubt. They want to see profit, and this proves that they do not willingly and earnestly make sacrifices; in this way they are revealed. What did Job's wife say when Job was experiencing his trials? ("Do you still retain your integrity? curse God, and die" (Job 2:9).) She was a disbeliever, denying God and forsaking Him when disaster struck. When God granted blessings, she said, "Jehovah God, You are the great Savior! You've given

me so much property and blessed me. I will follow You. You are my God!" And when God took her property away, she said, "You are not my God." She even told Job, "Do not believe. There is no God! If there were, how could He let our property be taken away by bandits? Why didn't He protect us?" What disposition is this? It is a vicious disposition. As soon as their interests are compromised, and their own goals and desires are not met, they fly into a rage, rebel, and become a Judas, betraying and forsaking God. Are there many people like this? Such rather obvious evil people and disbelievers may still exist within the church to some extent. But some people only have this kind of state; that is, they have this disposition, but they are not necessarily of this type. However, if you have this kind of disposition, does it need to change? (Yes.) If you have this kind of disposition, then it means your nature is also vicious. With this kind of vicious disposition, you are capable of opposing God, betraying God, and acting hostilely toward Him at any moment. Every day you do not change these corrupt dispositions is a day you are not compatible with God. When you are incompatible with God, you cannot come before Him and experience His work and you have no way of receiving salvation.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Self-Knowledge Is of Aid in Pursuing the Truth

One of the main strains in the nature of antichrists is viciousness. What does "viciousness" mean? It means that they have a particularly vile attitude regarding the truth—not only failing to submit to it, and not only refusing to accept it, but even condemning those who prune them. That is the vicious disposition of antichrists. Antichrists think that whoever accepts being pruned is vulnerable to bullying, and that people who are always pruning others are those who wish always to tease and bully people. So, an antichrist will resist whoever prunes them, and they will give that person a

hard time. And whoever brings up an antichrist's deficiencies or corruption, or fellowships with them about the truth and God's intentions, or has them know themselves, they think that person is giving them a hard time and finds them displeasing. They hate that person from the bottom of their heart, and they will take revenge on them and make things hard for them. This is another manifestation of how antichrists treat being pruned which we will fellowship. They hate whoever prunes them and exposes them. This is a very obvious manifestation in antichrists. What sort of people are possessed of such a vicious disposition? Evil people. The fact is that antichrists are evil people. Therefore, it is only evil people and antichrists who are possessed of such a vicious disposition. When a vicious person is faced with any kind of well-intentioned exhortation, accusation, teaching or help, their attitude is not to be grateful or accept it humbly, but instead to become enraged from shame, and to feel extreme hostility, hatred, and to even retaliate. There are some who prune and expose an antichrist by saying, "You have recently been running wild, not acted according to principle, and consistently flaunted yourself while doing your duty. You have been working for the sake of status and making a complete mess of your duty. Have you done right by God? Why have you not sought the truth when doing your duty? Why have you not been acting according to principle? Why have you not accepted it when the brothers and sisters fellowship about the truth with you? Why have you ignored them? Why have you gone on doing as you please?" These several whys, these words that expose their expression of corruption—they get under their skin: "Why? There is no 'why'—I do whatever I want! What gives you the right to prune me? Who are you to do that? I am willful; what can you do about it? Now that I've gotten to this age, nobody dares speak to me like this. Only I can speak this way to others; nobody else can speak to me like this.

Who dares to lecture me? The person who can lecture me has not been born yet! Do you really think you can lecture me?" Hatred arises deep in their hearts, and they seek an opportunity for revenge. In their minds they are calculating: "Does this person pruning me have power in the church? If I retaliate against him, will anybody speak up for him? If I make him suffer, will the church deal with me? I have a solution. I won't retaliate against him personally; I'll do something in absolute secrecy. I will do something to his family to cause him suffering and embarrassment, that way I will be free of this resentment. I must get my revenge. I can't let the matter drop now. I didn't start believing in god so that I could get pushed around, and I didn't come here to let people bully me as they wish; I came to gain blessings and enter the kingdom of heaven! People need their pride just as a tree needs its bark. People must have the spine to fight for their dignity. How dare you expose me. This is bullying! Now that you don't treat me like an important figure, I'll give you hell, and I'll make you bear the consequences. Let's fight it out, and see who's fiercer!" Just a few simple words of exposure enrage antichrists and provoke such great hatred in them, causing them to go to such great lengths for revenge. Their vicious disposition is entirely laid bare. Of course, when they retaliate against another because of hatred, it is not because they have hatred toward or an old grudge against that person, but because that person has exposed their mistakes. This shows that the mere act of exposing an antichrist, regardless of who does so, and regardless of their relationship with the antichrist, can trigger their hatred and instigate their revenge. Regardless of who it is, whether they understand the truth, or whether they are a leader or worker or an ordinary member of God's chosen people, as long as anyone exposes and prunes the antichrist, they will treat that person as an enemy. They will even openly say, "I'll go hard on whoever prunes me. Whoever prunes me, exposes the

skeletons in my closet, gets me expelled by the house of god, or robs me of my share of blessings, I'll never leave them be. That's how I am in the secular world: No one dares give me trouble. The person who dares to bother me hasn't been born yet!" These are the type of ruthless words antichrists let out when they face being pruned. When they let out these ruthless words, it isn't to intimidate others, nor are they venting to protect themselves. They are truly capable of doing evil, and they will stoop to any means available to them. This is the vicious disposition of antichrists.

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part Eight)

Antichrists expropriate everything from the house of God and the property of the church, and treat them as their personal property, all of which is to be managed by them, and they do not permit anyone else to intervene in this. The only things they think about when doing the work of the church are their own interests, their own status, and their own pride. They do not allow anyone to harm their interests, much less do they allow anyone of caliber or anyone who is able to speak of their experiential testimony to threaten their reputation and status. And so, they try to suppress and exclude as competitors those who are able to speak of experiential testimony, and who can fellowship the truth and provide for God's chosen people, and they desperately try to isolate those people completely from everyone else, to drag their names thoroughly through the mud, and to bring them down. Only then will the antichrists feel at peace. If these people are never negative, and are able to carry on doing their duty, speaking of their testimony, and supporting others, then the antichrists will turn to their last resort, which is to find faults with them and condemn them, or to frame them and fabricate reasons to torment and punish them, until they get them cleared out of the church. Only then will the antichrists completely relax. This is what is most insidious and malicious about the

antichrists. What causes them the most fear and anxiety is the people who pursue the truth and are possessed of true experiential testimony, because people with such testimony are the ones whom God's chosen people approve of and support the most, rather than those who blather on emptily about words and doctrines. Antichrists do not possess true experiential testimony, nor are they capable of practicing the truth; at best, they are capable of doing a few good deeds to curry favor with people. But no matter how many good deeds they do or how many nice-sounding things they say, these are still incomparable to the benefits and advantages that a good experiential testimony can bring to people. Nothing is a substitute for the effects of the provision and watering provided to God's chosen people by those who are able to speak of their experiential testimony. And so, when antichrists see someone speaking of their experiential testimony, their gaze becomes a dagger. Rage ignites in their hearts, hatred rises up, and they are champing at the bit to shut the speaker up and stop them from saying any more. If they carry on talking, the antichrists' reputation will be completely ruined, their ugly faces completely exposed for all to see, so the antichrists find a pretext to disturb the person who is speaking testimony, and to suppress them. Antichrists permit only themselves to mislead people with words and doctrines; they do not allow God's chosen people to glorify God by speaking of their experiential testimony, which indicates what kind of people the antichrists hate and fear the most. When someone distinguishes themselves with a little work, or when someone is able to speak of true experiential testimony, and God's chosen people receive benefits, edification, and support from it, and it earns great praise from everyone, envy and hate grows in the hearts of the antichrists, and they try to exclude and suppress that person. They do not, under any circumstances, allow such people to undertake any work, in order to prevent them from

threatening their status. People with the truth reality serve to accentuate and highlight the poverty, wretchedness, ugliness, and wickedness of antichrists when they're in their presence, so when the antichrists choose a partner or co-worker, they never select people with the truth reality, they never select people who can speak of their experiential testimony, and they never select honest people or people who are able to practice the truth. These are the people the antichrists envy and hate the most, and they are a thorn in the side of the antichrists. No matter how much these people who practice the truth do that is good or of benefit to the work of God's house, the antichrists will try their hardest to cover these deeds up. They will even twist the facts to claim the credit for good things while shifting the blame for bad things onto others, as a means to elevate themselves and belittle other people. Antichrists have a great jealousy and hatred toward those who pursue the truth and are able to speak of their experiential testimony. They are fearful that these people will threaten their own status, and so they do all they can to attack and exclude them. They prohibit the brothers and sisters from contacting them or getting close to them, or from supporting or praising these people who are able to speak of their experiential testimony. This is what most reveals the satanic nature of antichrists, which is averse to the truth and hates God. And so, too, does it prove that the antichrists are an evil countercurrent in the church, that they are the ones to blame for the disturbance to church work and impedance of God's will.

—The Word, Vol. 4. Exposing Antichrists. Item Eight: They Would Have Others Submit Only to Them, Not the Truth or God (Part One)

Once antichrists are replaced or eliminated, they take the gloves off and complain without restraint, and their demonic side is exposed. What demonic side is exposed? In the past, they absolutely did not perform their duties in order to pursue the truth and attain salvation, but to gain blessings,

and now they tell the truth about this and reveal the real situation. They say: “If I weren’t trying to get into the kingdom of heaven or gain blessings and great glory later, would I have mixed with you people who are lower than dung? Are you worthy of my presence? You don’t train me or promote me, and you want to eliminate me. One day I’ll show you that there’ll be a price to pay for you eliminating me, and the consequences that you’ll suffer because of it!” Antichrists disseminate these ideas, and these devilish words slip out of them. Once they have taken the gloves off, their malicious nature and vicious disposition are exposed, and they start to spread notions. They also start to rope in those who are new believers, who are of relatively small stature and lack discernment, who do not pursue the truth, and who are often negative and weak, and they also rope in those who are consistently perfunctory in their duties and who do not truly believe in God. As they said themselves, “If you eliminate me, I will have to drag several others down with me!” Hasn’t their satanic nature been laid bare? Would normal people do this? Generally, people with corrupt dispositions just feel sad and hurt when they are dismissed, believing themselves to be hopeless, but their consciences make them think: “This is our fault, we haven’t fulfilled our duties. In the future I will strive to do better, and as for how God treats me and what determinations He makes about me, that’s God’s business. People have no right to make demands of God. Aren’t God’s actions based on people’s manifestations? If one walks the wrong path then they ought to be disciplined and chastened, this goes without saying. Right now, the sad thing is that I have poor caliber and cannot satisfy the intentions of God, and that I do not understand the truth principles and act arbitrarily and willfully based on my corrupt dispositions. I deserve to be eliminated, but I hope I’ll have the chance to make up for it in the future!” People with a little conscience will walk a path like this. They choose to consider the

issue in this way, and in the end, they also choose to resolve the issue in this way. Of course, there are not many elements of practicing the truth within this, but because these people have consciences, they won't go as far as resisting God, blaspheming against God, or opposing God. But antichrists are not the same. Because they have a vicious nature, they are innately antagonistic toward God. When their prospects and destiny are threatened or taken away, when they cannot see any chances to live, what they choose to do is to spread notions, to judge the work of God, and to get the disbelievers who are in league with them to disturb the work of God's house alongside them. They even refuse to take responsibility for any of their past misdeeds and transgressions, as well as any losses they have caused to the work or property of God's house. When God's house handles them and eliminates them, they say one sentence that is most often spoken by antichrists. What is it? (If this place won't keep me, there's a place for me out there.) Isn't this another devilish sentence? This is something that a person with normal humanity, a sense of shame, and a conscience could not say. We call them devilish words. These are various manifestations of the vicious dispositions that antichrists reveal when they are pruned and feel that their status and reputation are in danger, that their status and prestige are being threatened, and especially that they're about to be deprived of their prospects and destiny; at the same time as this, their disbeliever essence is exposed.

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part Eight)

No matter how they are tried, the allegiance of those who have God in their heart remains unchanged; but for those who do not have God in their heart, once the work of God is not advantageous to their flesh, they change their view of God, and even depart from God. Such are those who will not stand fast in the end, who only seek God's blessings and have no desire to

expend themselves for God and dedicate themselves to Him. Such base people will all be expelled when God's work comes to an end, and they are unworthy of any sympathy. Those without humanity are incapable of truly loving God. When the environment is safe and secure, or there are profits to be made, they are totally obedient toward God, but once that which they desire is compromised or finally refuted, they immediately revolt. Even in the space of just one night, they may go from a smiling, "kind-hearted" person to an ugly-looking and ferocious killer, suddenly treating their benefactor of yesterday as their mortal enemy, without rhyme or reason. If these demons are not cast out, these demons that would kill without blinking an eye, will they not become a hidden danger? The work of saving man is not achieved following the completion of the work of conquest. Although the work of conquest has come to an end, the work of purifying man has not; such work will only be finished once man has been wholly purified, once those who truly submit to God have been made complete, and once those disguisers who are without God in their heart have been cleared out. Those who do not satisfy God in the final stage of His work will be completely eliminated, and those who are eliminated are of devils. As they are incapable of satisfying God, they are rebellious against God, and even though these people follow God today, this does not prove that they are those who will finally remain.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

In which matters in your daily lives do you have a God-fearing heart? And in which matters do you not? Are you able to hate someone when they offend you or impinge on your interests? And when you hate someone, are you capable of punishing them and getting revenge? (Yes.) Then you are quite scary! If you do not have a God-fearing heart, and are able to do evil things, then this vicious disposition of yours is far too severe! Love and

hatred are things which normal humanity should possess, but you must differentiate clearly between what you love and what you hate. In your heart, you should love God, love the truth, love positive things, and love your brothers and sisters, whereas you should hate Satan and devils, hate negative things, hate antichrists, and hate evil people. If you are capable of suppressing and taking revenge on your brothers and sisters out of hatred, this would be very frightening, and this is the disposition of an evil person. Some people simply have hateful thoughts and ideas—evil ideas, but they would never do anything evil. These are not evil people because when something happens, they are able to seek the truth, and they pay attention to the principles in how they conduct themselves and deal with things. When interacting with others, they do not ask more of them than they should; if they get along with the person well, they will keep interacting with them; if they do not get along, then they won't. It barely affects the performance of their duty or their life entry. God is in their heart and they have a God-fearing heart. They are unwilling to offend God, and are afraid to do so. Though these people might harbor certain incorrect thoughts and ideas, they are able to rebel against and abandon them. They exercise restraint in their actions, and do not utter a single word that is out of line, or which offends God. Someone who speaks and acts this way is someone who has principles and who practices the truth. Your personality might be incompatible with another person's, and you may not like them, but when you work together with them, you remain impartial and will not vent your frustrations in doing your duty, or take out your frustrations on the interests of God's family; you can handle affairs according to principles. What is this a manifestation of? It is a manifestation of having a basic God-fearing heart. If you have a bit more than that, when you see that someone else has some inadequacies or weaknesses, then even if they have offended you or have a bias against you,

you still have it in you to treat them correctly and lovingly help them. This means there is love in you, that you are a person who possesses humanity, that you are someone who is kind and who can practice the truth, that you are an honest person who possesses truth realities, and that you are someone with a God-fearing heart. If you are still of small stature but you have a will, and are willing to strive for the truth, and to strive to do things according to principle, and you are able to deal with things and act toward others with principle, then this also counts as having somewhat of a God-fearing heart; this is most fundamental. If you cannot even achieve this, and cannot restrain yourself, then you are in great danger and are quite frightening. If you were given a position, you could punish people and give them a hard time; you would then be liable to turn into an antichrist at any moment.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Five Conditions That Must Be Met to Embark on the Right Track of Belief in God

What is the most obvious manifestation of a person with a vicious disposition? It is when they encounter a guileless person who is easy to pick on and they start to pick on them and toy with them. This is a common phenomenon. When a person who is relatively kindhearted sees a person who is guileless and cowardly, they will feel a sense of compassion for them, and even if they can't help them, they won't bully them. When you see that one of your brothers or sisters is guileless, how do you treat them? Do you bully them or tease them? (I'd probably look down on them.) Looking down on people is a way of seeing them, of viewing them, a kind of mentality, but how you act and speak toward them involves your disposition. Tell Me, how do you act toward people who are timid and cowardly? (I order them about and pick on them.) (When I see them doing their duty wrong, I discriminate against them and exclude them.) These

things you mention are manifestations of a vicious disposition and relate to people's dispositions. There are many more of these things, so there's no need to go into detail about them. Have you ever come across such a person, someone who wished death upon whoever offended them, and even prayed to God, asking Him to damn them, to wipe them from the face of the earth? Although no man has such power, in their heart they think about how good it would be if they did, or else they pray to God and ask that God do this. Do you have such thoughts in your heart? (When we are spreading the gospel and encounter evil people who attack us and report us to the police, I feel hateful toward them, and have thoughts like "the day will come when you are punished by God.") That's quite an objective case. You were attacked, you suffered, you felt pained, your personal integrity and self-respect were utterly trampled on—in such circumstances most people would have a hard time getting over it. (Some people spread rumors about our church online, they make many allegations, and it makes me really angry when I read them, and there is a lot of hatred in my heart.) Is this viciousness, or is it hot-headedness, or is this normal humanity? (It is normal humanity. Not hating demons and God's enemies is not normal humanity.) That's right. This is the revelation, manifestation, and response of normal humanity. If people do not hate negative things or love positive things, if they have no standards of conscience, then they are not people. Under these circumstances, what actions can a person perform to develop into a vicious disposition? If this hatred and loathing morphs into a certain kind of behavior, if you lose all reason, and your actions cross a certain red line for humanity, if you are even liable to kill them and break the law, then this is viciousness, it is acting in a hot-headed way. When people understand the truth, and are able to discern evil people, and they hate wickedness, this is normal humanity. But if people handle things in a hot-

headed way, they are acting without principles. Is this any different from committing evil? (Yes.) There is a difference. If a person is extremely bad, extremely vicious, extremely evil, extremely immoral, and you feel great antipathy toward them, and this antipathy reaches the point that you ask God to curse them, then this is okay. But is it okay if God does not act after you have prayed two or three times and you take matters into your own hands? (No.) You can pray to God and express your views and opinions, then search for the truth principles, in which case you will be able to handle things correctly. But you should not demand or try to force God to exact payback on your behalf, much less should you allow your hot-headedness to make you do stupid things. You should approach the matter rationally. You should be patient, await the time of God, and spend more time praying to God. See how God acts with wisdom toward Satan and devils, and in this way, you can be patient. Being rational means entrusting all of this to God and letting God act. This is what a created being should do. Do not act out of hot-headedness. Acting out of hot-headedness is not acceptable to God, it is condemned by God. At such times, the disposition revealed in people is not human weakness or passing anger, rather it is a vicious disposition. Once it is determined to be a vicious disposition, you are in trouble, and not likely to be saved. That's because when people have vicious dispositions, they are liable to act in violation of conscience and reason, and they become highly disposed to breaking the law, and violating the administrative decrees of God. So how can this be avoided? At a minimum, there are three red lines that must not be crossed: The first is not doing things that are in violation of conscience and reason, the second is not breaking the law, and the third is not violating God's administrative decrees. Additionally, do not do anything extreme or anything that will disturb the work of the church. If you abide by these principles, at the very least your safety will be assured,

and you will not be eliminated. If you viciously resist when you are being pruned because you committed all kinds of evils, then that's even more dangerous. You are likely to directly offend God's disposition and be cleared out or expelled from the church. The punishment for offending God's disposition is much more severe than for breaking the law—it is a fate worse than death. Breaking the law entails a prison sentence at most; a few hard years and you're out, that's it. But if you offend God's disposition, you will suffer eternal punishment. Therefore, if people with vicious dispositions have no rationality, they are in extreme danger, they are liable to commit evil, and they are sure to be punished and suffer retribution. If people have a little rationality, are able to seek and submit to the truth, and can refrain from committing too much evil, then they absolutely have hope of being saved. It is crucial for a person to have rationality and reason. A person with reason is likely to accept the truth and handle being pruned in a correct way. A person without reason is in danger when they are pruned. Say, for example, someone is very angry after being pruned by a leader. They feel like spreading rumors and attacking the leader, but do not dare to for fear of causing trouble. Such a disposition already exists in their heart, however, and it is hard to say whether they would act on it or not. As long as this kind of disposition is in someone's heart, as long as these thoughts exist, then although they might not act on it, they are already in danger. When circumstances permit—when they get the chance—they may well act. So long as their vicious disposition exists, if it is not resolved, then sooner or later this person will commit evil. So what other situations are there in which a person reveals a vicious disposition? Tell Me. (I was perfunctory in my duty and didn't get any results, and then I was replaced by the leader in accordance with the principles, and I felt somewhat resistant. Then when I saw that he revealed a corrupt disposition, I thought

of writing a letter to report him.) Does this idea come out of thin air? Absolutely not. This was produced by your nature. Sooner or later, the things in people's natures are revealed, there is no knowing in what instance or context they will be revealed and acted out. Sometimes people do nothing, but that is because the situation does not permit it. If they are someone who pursues the truth, however, they will be able to seek the truth to resolve this. If they are not a person who pursues the truth, they will do as they please, and as soon as the situation permits, they will commit evil. Therefore, if a corrupt disposition is not resolved, it is extremely likely that people will get themselves into trouble, in which case they will have to reap what they have sown. Some people do not pursue the truth and are constantly perfunctory in the performance of their duties. They don't accept it when they are pruned, they never repent, and eventually they are ostracized for the purpose of reflection. Some people are cleared out of the church because they constantly disturb church life and they have become rotten apples; and some people are expelled because they perform all kinds of evil. Therefore, no matter what kind of person they are, if someone frequently reveals a corrupt disposition and does not seek the truth to resolve this, they are liable to commit evildoing. Mankind's corrupt disposition does not consist of arrogance alone, but also wickedness and viciousness. Arrogance and viciousness are just common factors.

So how should this problem of revealing a vicious disposition be solved? People must recognize what their corrupt disposition is. Some people's disposition is particularly vicious, malicious, and arrogant, and they are totally unscrupulous. This is the nature of evil people, and these people are the most dangerous of all. When such people hold power, the devils hold power, Satans hold power. In God's house, all evil people are revealed and eliminated because of their performance of all kinds of evil

acts. When you try to fellowship the truth to evil people or to prune them, there is a high chance that they will attack you, or judge you, or even take revenge on you, which are all consequences of their dispositions being so malicious. This is actually very common. For example, there could be two people who get along very well, who are very considerate and understanding of each other—but they end up divided over a single thing concerning their interests, and they cut ties with each other. Some people even become enemies and try to take revenge on each other. They are all highly vicious. When it comes to people doing their duty, have you noticed which things that are manifested and revealed in them fall under a vicious disposition? These things certainly exist, and you must root them out. This will help you to discern and recognize these things. If you do not know how to root them out and discern them, you will never be able to discern evil people. After being misled by antichrists and falling under their control, some people's lives are harmed, and it is only then that they know what an antichrist is, and what a vicious disposition is. Your understanding of the truth is too superficial. Your understanding of most truths stops at the spoken or written level, or you only understand words and doctrines, and these do not match up at all with reality. After hearing many sermons, there seems to be understanding and enlightenment in your heart; but when faced with reality, you still can't discern things for what they really are. You all know, theoretically speaking, what the manifestations of an antichrist are, but when you lay eyes on a real antichrist, you are unable to discern them as an antichrist. This is because you have too little experience. When you have experienced more, when you have been hurt by antichrists enough, you will well and truly be able to discern them for what they really are. Today, though most people listen to sermons conscientiously during gatherings, and want to strive for the truth, once they have heard the sermon, they only

understand the literal meaning, they don't get any further than the theoretical level, and they are incapable of experiencing the practical side of the truth. Therefore, their entry into the truth reality is very superficial, which means they lack discernment of evil people and antichrists. Antichrists have the essence of evil people, but apart from antichrists and evil people, do other people not have vicious dispositions? In reality, there are no good people. When nothing's wrong, they are all smiles, but when they are faced with something that harms their own interests, they turn ugly. This is a vicious disposition. This vicious disposition can be revealed at any time; it is involuntary. So what exactly is happening here? Is it a matter of being possessed by evil spirits? Is it a matter of demonic reincarnation? If it is either of these two things, then the person has the essence of an evil person and they are beyond help. If their essence is not that of an evil person, and they just have this corrupt disposition, then their condition is not terminal, and if they can accept the truth, there is still hope for them to be saved. So how is a vicious, corrupt disposition to be resolved? Firstly, you must often pray when you encounter matters and reflect on what motivations and desires you have. You must accept God's scrutiny and keep your behavior in check. Moreover, you must not reveal any evil words or behavior. If a person finds themselves with incorrect intents and malice in their heart, wanting to do bad things, they must seek the truth to resolve it, they must find the relevant words of God to understand and resolve this matter, they must pray to God, ask for His protection, swear to God, and they must curse themselves when they do not accept the truth and commit evil. Fellowshipping with God in this way grants protection and stops a person from doing evil. If something happens to a person and evil intentions emerge, but they pay it no heed, and just let things play out, or take it for granted that this is the way they should act, then they are an evil person, and

they are not someone who genuinely believes in God and loves the truth. Such a person still wants to believe in God and follow God, and to be blessed and enter the heavenly kingdom—is that possible? They're dreaming.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Knowledge of the Six Kinds of Corrupt Dispositions Is True Self-Knowledge

Related Experiential Testimonies

Lessons Learned From Lashing Out

I Learned to Treat People Fairly

How I Cast My Hateful Emotions Aside

29. How to resolve a wicked disposition

Words of Almighty God of the Last Days

The hardest to detect is wickedness, because it has become man's nature and they start to glorify it, and even more wickedness will not seem wicked to them. So a wicked disposition is even harder to detect than an intransigent one. Some people say: "How can it not be easy to detect? People all have wicked lusts. Isn't that wickedness?" That is superficial. What is true wickedness? Which states are wicked when they manifest? Is it a wicked disposition when people use high-sounding statements to hide the wicked and shameful intents that lie in the depths of their hearts, and then make others believe that these statements are very good, aboveboard, and legitimate, and ultimately achieve their ulterior motives? Why is this called being wicked and not being deceitful? In terms of disposition and essence, deceitfulness is not quite as bad. Being wicked is more serious than being deceitful, it is a behavior that is more insidious and vile than deceitfulness, and it is difficult for the average person to see through it. For example, what kind of words did the serpent use to entice Eve? Specious words, that sound correct and seem to be said for your own good. You are not aware that there is anything wrong with these words or any malicious intent behind them, and at the same time, you are unable to let go of these suggestions made by Satan. This is temptation. When you are tempted and you listen to these kinds of words, you cannot help but be enticed and it is likely that you will fall into a trap, thereby achieving Satan's goal. This is called wickedness. The serpent used this method to entice Eve. Is this a type of disposition? (It is.) Where does this type of disposition come from? It comes from the serpent, from Satan. This type of wicked disposition exists within man's nature. Isn't this wickedness different from people's wicked lusts? How do

wicked lusts come about? It has to do with the flesh. True wickedness is a type of disposition, deeply hidden, that is wholly undiscernible to people without experience or understanding of the truth. That is why among man's dispositions it is the most difficult to detect. In which type of person is a wicked disposition most severe? Those who love exploiting others. They excel so much at manipulation that the people they manipulate don't even know what happened afterward. This type of person has a wicked disposition. Wicked people, based on deceitfulness, use other means to cover up their deceit, conceal their sins, and hide their secret intentions, goals, and selfish desires. This is wickedness. Furthermore, they will use various means to entice, tempt, and seduce, making you follow their wishes and satisfy their selfish desires to achieve their goals. This is all wicked. This is an authentic satanic disposition. Have you displayed any of these behaviors? Which of the aspects of a wicked disposition have you displayed more: temptation, enticement, or using lies to cover up other lies? (I feel like all of them a bit.) You feel like all of them a bit. That is, on an emotional level, you feel like you both have and haven't displayed these behaviors. You can't come up with any evidence. In your daily life, then, do you realize it if you reveal a wicked disposition when faced with something? Actually, these things exist inside everyone's disposition. For instance, there's something you don't understand, but you don't want to let others know you don't understand it, so you use various means to mislead them into thinking you understand. This is fraud. This kind of fraud is a manifestation of wickedness. There's also temptation and enticement, these are all manifestations of wickedness. Do you tempt others often? If you're legitimately trying to understand someone, wanting to fellowship with them, and it's required for your work and is a proper interaction, this doesn't count as temptation. But if you have personal intent and purpose,

and you don't really want to understand this person's disposition, pursuits, and knowledge, but rather want to extract their innermost thoughts and true feelings, then this is called wickedness, temptation, and enticement. If you do this, then you have a wicked disposition; is this not something that is hidden? Is this kind of disposition easy to change? If you can discern what manifestations each aspect of your disposition has, what states they often cause, and match these up with yourself, feeling how terrible and dangerous this kind of disposition is, then you will feel burdened to change in this regard, and you will be able to thirst for the words of God and accept the truth. That is when you can change and receive salvation. But if after matching them up you still don't thirst for the truth, have no indebtedness or accusation—much less any repentance—and do not love the truth, then it will be difficult for you to change. And understanding won't help, because all you'd understand is just doctrine. Regardless of what aspect of the truth it is, if your understanding stops at the level of doctrine and does not connect with your practice and entry, there won't be any use for the doctrine you understand. If you do not understand the truth, you will not recognize your corrupt disposition and repent to God and confess, and you won't feel indebted to God and hate yourself, so you will have zero chance of being saved. If you recognize how serious your problems are, but you don't care and don't hate yourself, still feeling quite numb and passive on the inside, not accepting God's judgment and chastisement, and not praying to Him or relying on Him to resolve your corrupt disposition, then you are in great danger, and will not receive salvation.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Self-Knowledge Is of Aid in Pursuing the Truth

Wickedness goes to a deeper level than deceitfulness; it's more insidious, more secretive, more misleading, and harder to fathom, and

wickedness carries within it enticing, coaxing, drawing in, winning over, bribing, and tempting. These actions and behaviors go far beyond deceitfulness; they are wicked, without a doubt. The man didn't say, "If you don't tell me, I'll hit you, kick you, or slaughter you!" He didn't adopt such methods, and outwardly, he didn't appear malicious. However, this is even more formidable than malice—this is wickedness. Why do I say it's wickedness? Deceitfulness can usually be detected by most people, but his method is more devious. On the surface, he uses polite language that conforms to human affection; but in reality, deep down, there are things that are more hidden. His actions and methods are more concealed, more insidious than the deceitfulness commonly seen and encountered by people. His tactics are more sophisticated, more duplicitous, and more misleading. This is wickedness.

In daily life, can you distinguish and discern the revelation of other people's wicked disposition and their wicked behavior? While deceitful individuals may be fairly tactful, after interacting with them for some time, most people can still see through them. However, those who have a wicked disposition are not so easy to see through. If you can't see the essence or consequences, you have no way to see through them. Wicked individuals are even more insidious than deceitful ones. You have no way of seeing through them from just a sentence or two. When it comes to people with a wicked disposition, during some time or a short period you might not see through or penetrate why they are doing that certain thing, why they are speaking or acting in such a manner. One day, when they have been utterly revealed and entirely laid bare, then everybody will finally discover what kind of person they are. This is more than just deceitfulness—it is wickedness. Therefore, discerning a wicked disposition requires a period of time, and sometimes the consequences must first come into view before one

is able to discern it—this isn't something that can be discerned quickly. For instance, the great red dragon has misled people for decades, and only now have a small number of people had some discernment. The great red dragon often says things that sound the best and align most with human notions, raising the banner of serving the people to mislead people and the banner of justice to drive out dissidents, slaughtering countless good people. But few can discern this because what it says and does appears right to people. People all think that everything it does is just and fitting, legal and reasonable, and in line with humanism. As a result, it has misled people for decades. When it is finally exposed and collapses, people will see its true face is that of the devil, and its nature essence is wicked. The great red dragon has misled people for so many years, and the poison of the great red dragon is within everyone—they have become its descendants. Are any of you capable of doing the types of things the great red dragon has done? Some people speak like the great red dragon, using very pleasing words but doing no real work. All their words are pleasant, but they do no real work. Also, they are particularly insidious and wicked. When it comes to such people, if anyone offends them, they won't let it go. Sooner or later, they will find the appropriate opportunity to achieve their purpose of revenge but not give them any leverage. They may even handle the matter without coming forward and showing their face. Isn't this wicked? Wicked people operate with principles, methods, intentions, motives, and purposes that are particularly secretive and hidden. Wicked individuals employ schemes to harm others, sometimes using others to kill on their behalf, sometimes tormenting others by luring them to commit sins, and sometimes using laws or resorting to all sorts of despicable means to torment others. These are all manifestations of wickedness, and none of them are just or honest methods. Do any of you exhibit these behaviors or revelations? Can you discern

them? Are you aware that they constitute a wicked disposition? Deceitfulness can usually be seen on the outside: Someone beats around the bush or uses flowery language, and no one can read what they are thinking. That is deceitfulness. What is the primary characteristic of wickedness? It's that their words sound especially pleasing, and everything seems right on the surface. There doesn't appear to be any problem, and things look pretty good from every angle. When they do something, you don't see them using any particular means, and outwardly, there is no sign of weak points or flaws, yet they achieve their goal. They do things in an extremely secretive manner. This is how antichrists mislead people. People and matters like these are the most difficult to discern. Some people often say the right things, use good-sounding excuses, and employ certain doctrines, sayings, or actions that conform to human affection to pull the wool over people's eyes. They feign one thing while doing another in order to achieve their ulterior purpose. This is wickedness, but most people consider these behaviors to be deceitful. People have a relatively limited understanding and dissection of wickedness. Actually, wickedness is more difficult to discern than deceitfulness because it is more secretive, and its methods and actions are more sophisticated. If someone has a deceitful disposition within them, usually, others can detect their deceitfulness within two or three days of interacting with them, or they can perceive the revelation of their deceitful disposition in the person's actions and words. However, supposing that person is wicked: This isn't something that can be discerned within a few days, because without any significant events or special circumstances taking place in a short period of time, it isn't easy to discern anything from just listening to them talk. They always say and do the right things, and present one right doctrine after another. After a few days of interacting with them, you might think this person is pretty good, is able to forsake things

and expend themselves, has spiritual understanding, has a God-loving heart, and has both conscience and reason in the way they act. But after they handle a few matters, you see that their speech and actions are mixed up with too many things, too many devilish intentions. You realize that this person isn't honest but deceitful—a wicked thing. They frequently use the right words and pleasing phrases that align with the truth and possess human affection to interact with people. In one respect, they establish themselves, and in another, they mislead others, achieving prestige and status among people. Such individuals are incredibly misleading, and once they attain power and status, they can mislead and harm many people. People with wicked dispositions are highly dangerous. Are there any such people around you? Are you yourselves like this? (Yes.) Then how serious is it? Speaking and acting without any truth principles, wholly relying on your wicked nature to act, always wishing to mislead others and live behind a mask, so that others cannot see through or recognize you, and will regard your humanity and status with esteem and admiration—this is wickedness. Do you exhibit these wicked behaviors only on occasion, or are you like this most of the time? Is this just who you are, and is it challenging for you to break free? If it's only on occasion that you employ such methods, this can still be changed. However, if this is just who you are, consistently acting tactfully and with deceitfulness, and constantly relying on schemes, then you are the craftiest of devils. I'll tell you the truth: People like this will never change.

—The Word, Vol. 4. Exposing Antichrists. Item Five: They Mislead, Draw In, Threaten, and Control People

Tell Me, does practicing the truth and handling matters according to the truth principles require various excuses and justifications? (No, it doesn't.) As long as a person has a sincere heart, they can put the truth into

practice. Do people who don't practice the truth come up with various excuses? For example, when they do something wrong, go against principles, and someone corrects them, can they listen? They don't listen. Is the fact that they don't listen all that there is? How are they wicked? (They find an excuse to persuade you, making you think they are right.) They will find an interpretation that aligns with your notions and imaginings, then they use a set of spiritual theories that you can acknowledge and accept and which align with the truth to convince you, make you go along with them, and make you sincerely believe they are right, all to achieve their goal of misleading and controlling people. Isn't this wickedness? (Yes.) This is indeed wickedness. Clearly, they have done something wrong, gone against the principles and truth in their actions, and failed to practice the truth, yet they come up with a set of theoretical justifications. This is truly wicked. It's like a wolf eating a sheep; it was originally in the wolf's nature to eat sheep, and God created this kind of animal to eat sheep—sheep are its food. But after eating it, the wolf still finds various excuses. Do you have any thoughts about it? You think, "You ate my sheep, and now you want me to think that you ought to have eaten it, that it was reasonable and appropriate for you to eat it, and I should even thank you." Don't you feel angry? (Yes, I do.) While you are angry, what thoughts do you have? You think, "This fellow is too wicked! If you want to eat it, go ahead, that's just what you are; eating my sheep is one thing, but you even come up with a bunch of reasons and excuses, and ask me to feel grateful to you in return. Isn't this confusing right and wrong?" This is wickedness. When a wolf wants to eat a sheep, what excuses does it find? The wolf says, "Little lamb, today I must eat you because I need to get back at you for insulting me last year." The lamb, feeling wronged, says, "I wasn't even born last year." When the wolf realizes it misspoke and miscounted the lamb's age, it says, "Well we

won’t count that then, but I still have to eat you because last time when I drank water from this river, you muddied the water, so I need to get back at you.” The lamb says, “I’m downstream from the river, and you’re upstream. How could I dirty the water upstream? If you want to eat me, just go ahead and eat me. Don’t look for various excuses.” That’s the nature of the wolf. Isn’t it wickedness? (Yes, it is.) Is the wolf’s wickedness the same as that of the great red dragon? (Yes.) This description best fits the great red dragon. The great red dragon wants to arrest people who believe in God; it wants to charge these people with crimes. So, it first creates certain fronts, it fabricates certain rumors, and then broadcasts them into the world in order to make the whole world rise up and condemn you. It assigns multiple charges to those who believe in God, such as “disturbing public order,” “leaking state secrets,” and “subverting state power.” It also spreads rumors that you’ve committed various criminal offenses and assigns these charges to you. Is it fine if you refuse to admit to them? Is it a matter of whether you admit to them or not? No, it isn’t. Once it is set on arresting you, then just like a wolf set on eating a sheep, it looks for various excuses. The great red dragon creates certain fronts, claiming that we have done something bad when, in fact, it was other people who did it. It shifts the blame and frames the church. Can you argue with it? (No.) Why can’t you argue with it? Can you have a clear argument with it? Do you think that by arguing with it and explaining the situation, it won’t arrest you? You think too well of it. Before you can finish speaking, it will grab you by the hair, slam your head into the wall, and then ask you, “Do you know who I am? I am a devil!” Following that, there will be a severe beating, along with days and nights of alternate interrogation and torture, and then you’ll start to behave. At this point, you’ll realize, “There’s no room for reasoning here; this is a trap!” The great red dragon doesn’t argue with you—do you think it creates those

fronts unintentionally, by chance? It has a conspiracy behind it, and it has the next move planned. This is just a prelude to its actions. Some people may still think, “They don’t understand matters related to believing in God; if I explain it to them, everything will be fine.” Can you explain it clearly? It framed you for something you didn’t do—can you still explain things clearly? When it framed you, did it not know that you didn’t do it? Is it ignorant of who did it? It knows very well! So why does it pin the blame on you? You are the one it is capturing. Do you think when it pins the blame on you it doesn’t know you are being treated unjustly? It wants to treat you unjustly and to arrest and persecute you. That is wickedness.

—The Word, Vol. 4. Exposing Antichrists. Item Seven: They Are Wicked, Insidious, and Deceitful (Part Three)

Wicked dispositions are also manifested in another way. Some people see that gatherings in the house of God always involve reading God’s word, fellowshipping the truth, and discussions of self-knowledge, the proper performance of duty, how to act in accordance with principles, how to fear God and shun evil, how to understand and practice the truth, and various other aspects of the truth. Having listened for all these years, they begin to get more fed up the more they listen, and they begin to complain, saying, “Isn’t the purpose of faith in God to gain blessings? Why are we always talking about the truth and fellowshipping on God’s word? Does it ever end? I’m sick of it!” But they don’t want to return to the secular world. They think to themselves, “Faith in God is so dull, it’s boring—how can I make it a little more interesting? I must find something interesting,” so they go around asking, “How many believers in God are there in the church? How many leaders and workers are there? How many have been replaced? How many are young university students and graduate students? Does anyone know the number?” They treat these things and this data as the

truth. What disposition is this? This is wickedness, commonly referred to as "vileness." They've heard so many truths, but not one of them has inspired sufficient attention or focus in them. As soon as someone has some gossip or internal news, their ears immediately prick up, they're afraid of missing it. This is vileness, is it not? (Yes.) What characterizes vile people? They don't have the slightest interest in the truth. They are only interested in external matters, and tirelessly and rapaciously seek out gossip and things that have no bearing on their life entry or on the truth. They think that figuring out this stuff, all this information, and holding it all in their head, means that they possess the truth reality, that they are well and truly a member of God's house, that they will surely be approved of by God and able to enter God's kingdom. Do you think that is really the case? (No.) You can see through this, but many new believers in God can't. They are fixated on this information, they think knowing these things makes them a member of God's house—but in fact, God loathes such people the most, they are the most vain, superficial, and ignorant of all people. God has become flesh in the last days to do the work of judging and purifying people, the effect of which is to give people the truth as life. But if people do not focus on eating and drinking of God's word and are always trying to find out gossip and trying to find out more about the internal affairs of the church, are they pursuing the truth? Are they people that do proper work? To Me, these are wicked people. They are disbelievers. People like this could also be called vile. They only ever focus on hearsay. This satisfies their curiosity, but they are loathed by God. These are not people who truly believe in God, much less people who pursue the truth. They are, quite simply, the servants of Satan, who come to disturb the work of the church. More than that, people who are always examining and investigating God are the servants and minions of the great red dragon. God hates and is disgusted by these people

most of all. If you believe in God, why do you not trust in God? When you examine and investigate God, are you searching for the truth? Does searching for the truth bear any relation to the family into which Christ was born or the environment in which He grew up? People who are always putting God under the microscope—are they not disgusting? If you constantly have notions about things to do with Christ's humanity, you should spend more time pursuing the knowledge of God's words; only when you understand the truth will you be able to resolve the problem of your notions. Will examining Christ's family background or the circumstances of His birth allow you to know God? Will this allow you to discover the divine essence of Christ? Absolutely not. People who truly believe in God devote themselves to God's words and the truth, only this is conducive to knowing the divine essence of Christ. But why are those who constantly scrutinize God constantly engaging in vileness? These trashy people who lack spiritual understanding should hurry up and get out of God's house! So many truths have been expressed, so much has been fellowshipped during gatherings and sermons—why must you still scrutinize God? What does it mean that you are always scrutinizing God? That you are extremely wicked! What's more, there are even those who think that learning all this trivial information gives them capital, and they go around showing it off to people. And what happens in the end? They are loathsome and disgusting to God. Are they even human? Are they not living demons? How are they people who believe in God? They devote all their thoughts to the way of wickedness and crookedness. It's as if they think that the more hearsay they know, the more they are a member of God's house, and the more they understand the truth. People like this are utterly absurd. In the house of God, no one is more disgusting than them.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Knowledge of the Six Kinds of Corrupt Dispositions Is True Self-Knowledge

What is the most wicked disposition people reveal before God? It is testing God. Some people worry that they might not have a good destination, and that their outcome may not be guaranteed because they went astray, did some evil, and committed many transgressions after coming to believe in God. They worry that they will go to hell, and are in constant fear about their outcome and destination. They are constantly anxious, and they always ponder, "Will my future outcome and destination be good or bad? Will I go down to hell or up to heaven? Am I one of god's people or a service-doer? Will I perish or be saved? I need to find which of god's words talk about this." They see that God's words are all the truth, and that they all expose people's corrupt dispositions, and they do not find the answers that they seek, so they continually contemplate where else to inquire. Later, when they find an opportunity to get promoted and put into an important role, they want to sound out the Above, thinking: "What is the above's opinion regarding me? If their opinion is favorable, it proves that god has not remembered the evil I did in the past and the transgressions I committed. It proves that god will still save me, that I still have hope." Then, following through with their ideas, they directly say, "Where we are, most of the brothers and sisters are not very skilled at their professions, and they have believed in god for only a short time. I have believed in god the longest. I have fallen and failed, I've had some experiences and learned some lessons. If given the chance, I am willing to shoulder a heavy burden and show consideration for god's intentions." They use these words as a test to see if the Above has any intention to promote them, or if the Above has abandoned them. In reality, they do not genuinely want to take on this responsibility or burden; their purpose in saying these words is solely to test the waters, and see whether they still have a hope of being saved. This is testing. What is the disposition behind this approach of testing? It is a

wicked disposition. Regardless of how long this approach is revealed for, how they do it, or how much it is implemented, in any case, the disposition they reveal is definitely wicked, because they have many thoughts, misgivings, and worries over the course of doing it.

—The Word, Vol. 4. Exposing Antichrists. Excursus Five: Summarizing the Character of Antichrists and Their Disposition Essence (Part Two)

If a man becomes infuriated and flies into a rage when God is mentioned, has he seen God? Does he know who God is? He does not know who God is, does not believe in Him, and God has not spoken to him. God has never troubled him, so why would he be angry? Could we say that this person is wicked? Worldly trends, eating, drinking, and pleasure-seeking, and chasing celebrities—none of these things would bother such a man. However, at the very mention of the word "God," or of the truth of God's words, he flies into a rage. Does this not constitute having a wicked nature? This is sufficient to prove that this is man's wicked nature. Now, speaking for yourselves, are there times when truth is mentioned, or when God's trials of mankind or God's words of judgment against man are mentioned, you feel an aversion; you feel repulsed, and you do not want to hear such things? Your heart may think: "Don't people all say that God is truth? Some of these words are not truth! They are clearly just God's words of admonishment toward man!" Some people might even feel a strong aversion in their hearts, and think: "This is spoken about every day—His trials, His judgment, when will it end? When will we receive the good destination?" It is not known where this unreasonable anger comes from. What sort of nature is this? (Wicked nature.) It is directed and guided by the wicked nature of Satan.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique V

Evil people all have wicked dispositions. Some wickedness is expressed through vicious dispositions, as in frequently bullying guileless people, treating them in a satirical or sarcastic way, always making them the butt of jokes, and taking advantage of them. Evil people bow and scrape in deference when they see another evil person, but when they see a weak person, they trample on them and throw their weight around. These are extremely vicious and wicked people. Anyone who bullies or oppresses Christians is a devil disguised as a person; they are a soulless beast, and the reincarnation of a devil. If there are those among the throng of evil people who do not bully guileless people, do not brutalize Christians, who only unleash their wrath on those who harm their self-interest, then these people are considered good people among the nonbelievers. But how does the wickedness of antichrists differ? The wickedness of antichrists is chiefly manifested in their particular penchant for competition. They dare to vie with Heaven, vie with the earth, and vie with other people. Not only do they not allow others to bully them, but they also bully and punish others. Every day, they contemplate how to punish people. If they are jealous of someone or hate someone, they will never let it go. These are the ways in which antichrists are wicked. Where else is this wickedness manifested? It can be seen in their devious way of doing things, which people with some brains, with some knowledge and some social experience, find difficult to detect. They do things in an exceptionally devious way, and this rises to wickedness; it is not ordinary deceitfulness. They can play shadow games and tricks, and do so at a higher level than most people. Most people cannot compete with them and cannot deal with them. This is an antichrist. Why do I say that ordinary people cannot deal with them? Because their wickedness is so extreme that they possess an enormous power to mislead people. They can think of all sorts of ways to make people worship them and follow

them. They can also exploit all sorts of people to disturb and damage the church's work. In such circumstances, the house of God repeatedly fellowships on every sort of manifestation, disposition, and essence of antichrists, so that people can discern them. This is necessary. Some people do not understand, and say, "Why always fellowship on how to discern antichrists?" Because antichrists are all too able to mislead people. They can mislead many people, like a lethal plague, which, through its contagion, can harm and kill many in a single outbreak; it is highly contagious and wide-reaching, and its infectiousness and mortality rates are quite high. Are these not severe consequences? If I don't fellowship like this with you, can you break free from being misled and constrained by antichrists? Can you truly turn to God and submit to Him? This is very difficult. When ordinary people reveal an arrogant disposition, at most, it makes others see the ugly state of their arrogance. Sometimes they boast, sometimes they flaunt and show off themselves, and sometimes they love to brandish their status and lecture others. But is this the case with antichrists? On the surface, they may not seem to brandish their status or to be fond of it, they may never seem interested in status, but deep inside, they have a strong desire for it. It's like some emperors or brigand lords of the nonbelievers: When fighting for their land, they suffer hardships together with their companions, appearing humble and unambitious. But have you seen the desires hidden deep in their hearts? Why can they endure such hardships? It's their desires that bolster them. They harbor a grand ambition inside, ready to endure any suffering or withstand any slander, defamation, offenses, and insults so that they may one day ascend the throne. Isn't this devious? Can they let anyone know about this ambition? (No.) They conceal it and keep it under wraps. What is visible on the surface is a person who can endure what others cannot, who can bear unbearable hardships, who appears tenacious, unambitious, down-

to-earth, and good to those around them. But the day they ascend the throne and gain real power, to consolidate their authority and prevent usurpation, they kill all those who suffered and fought beside them. Only when the truth is revealed do people realize how deeply cunning they are. When you look back and see that everything they did was driven by ambition, you discover their disposition was that of wickedness. What tactic was this? It was deviousness. This is the disposition of how antichrists operate. Antichrists and the devil kings that wield official power are of the same ilk; they absolutely will not suffer and endure in the church for no reason if they don't get power and status. In other words, these people are absolutely not content with being ordinary followers, compromising in God's house as common worshipers of God, or doing some duty quietly and anonymously; they would certainly not be willing to do this. If someone with status is replaced because they walked the path of an antichrist, and they think, "Without status now, I'll just straightforwardly act as an ordinary person, doing whatever duty I can; I can still believe in God just as well without status," are they an antichrist? No, this person once walked the path of an antichrist, once taking the wrong path because of momentary foolishness, but they are not an antichrist. What would a true antichrist do? If they lose their status, they won't believe anymore. Not only that, but they will also think of various ways to mislead others, making others worship and follow them, to fulfill their ambition and desire to have power. This is the difference between those who walk the path of antichrists and actual antichrists. We analyze and dissect these disposition essences and manifestations of antichrists because the nature of this issue is very serious. Most people cannot discern antichrists. Not to mention ordinary brothers and sisters, even some leaders and workers who think they understand some truth have not completely mastered discerning antichrists. It's hard to say

how much they've mastered, which indicates their stature is too small. Only those who can accurately discern antichrists are people with true stature.

—The Word, Vol. 4. Exposing Antichrists. Item Six

The most common manifestation of the wicked essence of antichrists is that they are particularly good at pretense and hypocrisy. Despite their particularly vicious, insidious, ruthless, and arrogant disposition, they present themselves externally as especially humble and benign. Isn't this pretense? These people contemplate daily in their hearts, thinking, "What kind of clothing should I wear to make me look more Christian, more upstanding, more spiritual, more burdened, and more like a leader? How should I eat in order to make people feel that I am refined, graceful, dignified, and noble enough? What walking posture should I adopt to give an air of leadership and charisma, to appear like an extraordinary person and not an ordinary one? In my conversations with others, what tone, vocabulary, looks, and facial expressions can make people feel that I am high class, like a social elite or a high-ranking intellectual? How can my attire, style, speech, and behavior make people hold me in high regard, leave an indelible impression on them, and ensure that I remain forever in their hearts? What should I say to win over and warm people's hearts, and to make a lasting impression? I must do more to help others and speak well of them, frequently talk about god's words and use some spiritual terminology in front of people, read more of god's words to others, pray more for them, speak in a low voice to make people perk up their ears and listen to me, and make them feel that I'm gentle, caring, loving, magnanimous, and forgiving." Isn't this pretense? These are the thoughts that occupy the hearts of antichrists. That which fills their thoughts is nothing but the trends of nonbelievers, wholly indicating that their thoughts and viewpoints belong to the world and Satan. Some people may dress like

a prostitute or even a loose woman in secret; their clothing caters specifically to evil trends and is especially fashionable. However, when they come to the church, among the brothers and sisters they wear a completely different costume and demeanor. Aren't they extremely adept at pretense? (Yes.) What antichrists contemplate in their hearts, what they do, their various manifestations, and the dispositions they reveal all illustrate that their disposition essence is wicked. Antichrists do not contemplate the truth, positive things, the right path, or God's requirements. Their thoughts, and the approaches, methods, and goals they choose are all wicked—they all deviate from the right path and are incompatible with the truth. They even go against the truth, and in general, they can be summarized as evil; it's just that the nature of this evil is wicked—therefore, it is collectively referred to as wickedness. They don't contemplate being an honest person, being pure and open, or being sincere and loyal; instead, they think about wicked methods. Take, for example, a person who can open up about themselves in a pure manner, which is a positive thing and is practicing the truth. Do antichrists do this? (No.) What do they do? They are constantly pretending, and once they do something bad and start to give themselves away, they furiously hide it, justify and defend themselves, and conceal the facts—then they finally provide their reasons. Do any of these practices measure up to practicing the truth? (No.) Are any of them in accordance with the truth principles? Even less so.

—The Word, Vol. 4. Exposing Antichrists. Excursus Five: Summarizing the Character of Antichrists and Their Disposition Essence (Part Two)

What is the primary manifestation of an antichrist's wickedness? It is that they know clearly what is right and what accords with the truth, but when it comes to them doing something, they will only ever choose that which violates principles and goes against the truth, and that which satisfies

their own interests and position—this is the primary manifestation of an antichrist's wicked disposition. No matter how many words and doctrines they understand, how pleasant-sounding the language they use in sermons, or how much they seem to other people to have spiritual understanding, when they do things, they only choose one principle and one method, and that is to go against the truth, to protect their own interests, and to resist the truth till the end, one hundred percent—this is the principle and method they choose to act by. Besides this, what exactly are the God and the truth they imagine in their hearts? Their attitude toward the truth is merely one of wanting to be able to speak and preach about it, and not wanting to put it into practice. They just talk about it, wanting to be held in high esteem by God's chosen people and then to use this to seize the position of church leader and achieve their aim of gaining mastery over God's chosen people. They use preaching doctrine to achieve their aims—is this not them showing contempt for the truth, playing with the truth, and trampling on the truth? Do they not offend God's disposition by treating the truth in this way? They just use the truth. In their hearts, the truth is a slogan, some lofty words, lofty words which they can use to mislead people and win them over, that can satisfy people's thirst for wonderful things. They think that there is no one in this world who can practice the truth or live out the truth, that this just doesn't work, that it is impossible, and that only that which everyone acknowledges and is workable is the truth. Even though they talk about the truth, in their hearts they don't acknowledge that it is the truth. How do we test this matter? (They don't practice the truth.) They never practice the truth; this is one aspect. And what is another important aspect? When they encounter things in real life, the doctrine they understand is never workable. They appear as though they really have spiritual understanding, they preach doctrine after doctrine, but when they encounter

issues, their methods are distorted. Even though they aren't able to practice the truth, what they do must at least be in line with human notions and imaginings, in line with human standards and tastes, and must at least pass muster with others. In this way, their position will be kept stable. In real life, however, the things they do are incredibly distorted, and one glance is enough to tell that they don't understand the truth. Why don't they understand the truth? In their hearts, they're averse to the truth, they don't acknowledge the truth, they enjoy doing things according to satanic philosophies, they always want to handle matters using human ways, and if they can convince others and gain prestige by their handling of these matters, then that is enough for them. If an antichrist hears someone preaching empty theory when they go to a venue, they get so excited, but if someone is there preaching truth reality and going into such detail as people's various states, they always feel that the speaker is criticizing them and jabbing at their heart, and so they feel repulsed and don't want to hear it. If they're asked to fellowship on how their state has been recently, whether they've made any progress, and whether they have encountered any difficulties in performing their duty, they have nothing to say. If you continue to fellowship on this aspect of the truth, they fall asleep; they don't enjoy hearing about it. There are also some people who lean forward when you engage in chit-chat with them, but the moment they hear someone fellowshipping on the truth, they go hide in the corner and have a snooze—they have no love for the truth whatsoever. To what extent do they have no love for the truth? On the mild side, they aren't interested in it and it's enough for them to be laborers; on the serious side, they're averse to the truth, they feel particularly repulsed by the truth, and they can't accept it. If this kind of person is a leader, then they are an antichrist; if they are an ordinary follower, then they are still walking the path of antichrists and they

are the successors of antichrists. From the outside, they appear intelligent and gifted, with some good potential, but their nature essence is that of an antichrist—this is how it is.

—The Word, Vol. 4. Exposing Antichrists. Item Seven: They Are Wicked, Insidious, and Deceitful (Part One)

People like antichrists feel hostile toward and loathe all positive things and the truth. Their hostility and loathing toward the truth and positive things doesn't require a reason, nor does it happen as a result of anybody's instigation, and it's certainly not the result of them being possessed by an evil spirit. Instead, they inherently just don't like these things. They feel hostile toward and loathe these things; in their lives and in their bones, they feel repulsion when they encounter positive things. If you bear testimony to God or fellowship about the truth with them, they will develop a hatred toward you, and may even have a mind to attack you. We covered this aspect of antichrists feeling hostile toward and loathing positive things in our last fellowship, so we won't discuss it again this time. In this fellowship, we'll explore another aspect. What is that other aspect? Antichrists feel hostile toward and loathe positive things, so what do they like? Today, we will analyze and dissect the wicked nature of antichrists from this side and perspective. Is this necessary? (Yes.) It is necessary. Could you realize it on your own? (No.) Antichrists' dislike of positive things and the truth is their wicked nature. So, on this basis, consider carefully what antichrists like, and what manner of things they like to do, as well as their method and means of doing things, and the kind of people they like—isn't this a better perspective and side from which to view their wicked nature? This provides a more specific and objective view. First, antichrists dislike positive things, which implies that they are hostile toward them and like negative things. What are some examples of negative things?

Lies and trickery—aren't these negative things? Yes, lies and trickery are negative things. So, what is the positive counterpart to lies and trickery? (Honesty.) Correct, it's honesty. Does Satan like honesty? (No.) It likes trickery. What is the first thing God requires of humans? God says, "If you want to believe in Me and follow Me, what kind of person should you be first and foremost?" (An honest person.) So, what is the first thing that Satan teaches people to do? To lie. What is the first evidence of the wicked nature of antichrists? (Trickery.) Yes, antichrists like trickery, they like lies, and they detest and hate honesty. Though honesty is a positive thing, they do not like it, and instead they feel repulsion and hatred toward it. By contrast, they like trickery and lies. If someone often speaks truthfully in front of antichrists, saying something like, "You like conducting work from a position of status, and sometimes you're lazy," how do antichrists feel about it? (They don't accept it.) Not accepting it is one of the attitudes they possess, but is that all? What is their attitude toward this person who speaks truthfully? They feel repulsed and don't like them. Some antichrists say to the brothers and sisters, "I've been leading you for some time now. Please everybody tell me your opinions about me." Everybody thinks, "Since you're being so sincere, we'll give you some feedback." Some say, "You're quite serious and diligent in everything you do, and you've endured a lot of suffering. We can hardly bear to watch it, and we feel distressed on your behalf. God's house could use more leaders like you! If we had to point out a shortcoming, it would be that you're too serious and diligent. If you overwork yourself and burn out, you won't be able to keep working, and won't we be done for then? Who will lead us?" When antichrists hear this, they feel pleased. They know it's a lie, that these people are currying favor with them, but they're willing to listen to it. In fact, the people saying this are playing these antichrists like fools, but these antichrists would rather

play the fool than reveal the true nature of these words. Antichrists love people who lick their boots like this. These individuals don't bring up the antichrists' faults, corrupt dispositions, or shortcomings. Instead, they covertly praise and exalt them. Even though it's clear that their words are lies and flattery, the antichrists gladly accept these words, finding them comforting and pleasing. To antichrists, these words are better than savoring the most exquisite delicacies. After hearing these words, they feel smug. What does this illustrate? It shows that there is a certain disposition within antichrists that loves lies. Suppose someone tells them, "You're too arrogant, and you treat people unfairly. You're good to those who support you, but if someone keeps their distance from you or doesn't suck up to you, you belittle and ignore them." Aren't these truthful words? (Yes.) How do antichrists feel after hearing this? They become unhappy. They don't want to hear it, and they can't accept it. They try to find excuses and reasons to explain things away and smooth things over. As for those who constantly flatter antichrists in person, who always speak nice-sounding words to covertly praise them, and even clearly trick them with their words, antichrists never investigate these people. Instead, antichrists make use of them as important figures. They even put perpetual liars in important positions, assigning them to do certain significant and dignified duties, while arranging for those who always speak honestly, and often report issues, to do their duties in less conspicuous positions, preventing them from having access to upper leadership or from being known by or close to most people. It doesn't matter how talented these people are or what duties they can do in God's house—antichrists ignore all that. They only care about who can engage in trickery and who is advantageous to them; these are the individuals whom they put in important positions, without considering the interests of God's house one bit.

Antichrists, due to their inherently wicked disposition, never speak or act straightforwardly. They do not handle things with an honest attitude and sincerity, or speak using honest words and act with a heartfelt attitude. Nothing they say or do is forthright but rather circuitous and furtive, and they never directly express their thoughts or motivations. Because they believe that if they express them, they would be fully understood and seen through, their ambitions and desires would be exposed in the light, and they would not be seen among other people as high or noble, or be looked up to and worshiped by others; hence, they always try to conceal and hide their disreputable motives and desires. So, how do they go about speaking and acting? They employ various methods. Just as there is a saying among nonbelievers, "sounding out a situation," antichrists adopt a similar approach. When they want to do something and they hold a certain viewpoint or attitude, they never express it directly; rather they use certain methods such as subtle or inquiring methods or worming things out of people to gather the information they seek. Because of their wicked disposition, antichrists never seek the truth, nor do they want to understand it. Their sole concern is their own fame, gain, and status. They engage in activities that can give them fame, gain, and status, avoiding those that offer no such things. They eagerly undertake activities related to reputation, status, standing out, and glory, while avoiding things that safeguard the work of the church or may offend others. Therefore, antichrists do not approach anything with an attitude of seeking; rather, they use the method of testing to sound things out, and then decide whether to proceed—antichrists are just this cunning and wicked. For instance, when they want to know what kind of person they are in the eyes of God, they don't assess

themselves through God's words by coming to know themselves. Instead, they inquire around and listen for implied speech, observing the tone and attitude of leaders and the Above, and looking in God's words to see how God determines the outcomes of people like them. They use these paths and methods to see where they belong within the house of God and find out what their future outcome will be. Doesn't this involve some nature of testing? After some people are pruned, for example, instead of examining why they were pruned, examining the corrupt dispositions and mistakes they revealed in the course of their actions, and what aspects of the truth they should seek to know themselves and rectify their former faults, they give others a false impression, using indirect means to find out the real attitude of the Above toward them. For instance, after being pruned, they quickly bring up an insignificant issue with which to seek the Above, to see what kind of tone the Above has, whether they are patient, whether the questions they are seeking will be answered seriously, whether they will adopt a softer attitude toward them, whether they will entrust them with tasks, whether they will still regard them highly, and what the Above really thinks about the mistakes they committed previously. All these approaches are a kind of testing. In short, when they face such situations and exhibit these manifestations, do people know in their hearts? (Yes, they do.) So, when you know and you want to do these things, how do you handle it? Firstly, at the simplest level, can you rebel against yourself? Some people find it challenging to rebel against themselves when the time comes; they think it over, "Forget it, this time it has to do with my blessings and outcome. I can't rebel against myself. Next time." When the next time comes, and they meet again with an issue involving their blessings and outcome, they still find themselves unable to rebel against themselves. Such individuals have a sense of conscience, and although they don't possess an

antichrist's disposition essence, it's still quite troublesome and dangerous for them. On the other hand, antichrists often entertain these thoughts and live in such a state, but they never rebel against themselves, because they lack a sense of conscience. Even if someone exposes and prunes them, pointing out their state, they persist and absolutely won't rebel against themselves, nor will they hate themselves because of it or let go of and resolve this state. After some antichrists are dismissed, they think, "Being dismissed seems like a normal thing, but it feels somewhat disgraceful. Though it's not a significant matter, there's one crucial thing I can't let go of. If I'm dismissed, does that mean the house of god will no longer cultivate me? Then what kind of person will I be in god's eyes? Will I still have hope? Will I still be useful at all in the house of god?" They contemplate this and come up with a plan, "I have ten thousand yuan on hand, and now is the time to use it. I'll offer this ten thousand yuan as an offering, and see if the above's attitude toward me can change a bit, and if they can show some favor toward me. If the house of god accepts the money, it means I still have hope. If it rejects the money, that proves I have no hope, and I'll make other plans." What kind of approach is this? This is testing. In short, testing is a relatively apparent manifestation of the wicked disposition essence. People use various means to obtain the information they desire, gain certainty, and then achieve peace of mind. … No matter what method people use to treat God, if they have a guilty conscience about it, and then gain knowledge about these actions and dispositions and can promptly turn them around, then the problem isn't that significant—this is a normal corrupt disposition. However, if someone can consistently and stubbornly do this, even if they know that it is wrong and detested by God, but persist in it, never rebelling against it or giving it up, this is the essence of an antichrist. The disposition essence of an antichrist is different from

ordinary people, in that they never reflect on themselves or seek the truth, but consistently and stubbornly use various methods to test God, His attitude toward people, His conclusion regarding an individual, and what His thoughts and ideas are about a person's past, present, and future. They never seek God's intentions, the truth, and especially not how to submit to the truth to achieve a change in their disposition. The purpose behind all their actions is to probe into God's thoughts and ideas—this is an antichrist. This disposition of antichrists is clearly wicked. When they engage in these actions and exhibit these manifestations, there is not a trace of guilt or remorse. Even if they link themselves to these things, they show no repentance or intention to stop, but still persist in their ways. In their treatment of God, their attitude, and their approach, it is evident that they regard God as their adversary. In their thoughts and viewpoints, there is no idea or attitude of knowing God, loving God, submitting to God, or fearing God; they simply want to obtain the information they want from God and use their own methods and means to ascertain God's precise attitude toward them and definition of them. What's more serious is that, even though they align their own approaches with God's words of revelation, even if there is the slightest awareness that this behavior is detested by God and not what a person should do, they will never give it up.

—The Word, Vol. 4. Exposing Antichrists. Excursus Six: Summarizing the Character of Antichrists and Their Disposition Essence (Part Three)

Antichrists believe in God solely for the purpose of obtaining profit and blessings. Even if they endure some suffering or pay some prices, it's all in order to make a deal with God. Their intention and desire to obtain blessings and rewards is immense, and they cling to it tightly. They don't accept any of the many truths that God has expressed, in their hearts they always think that believing in God is all about obtaining blessings and

securing a good destination, that this is the highest principle, and that nothing can surpass it. They think that people should not believe in God unless for the sake of gaining blessings, and that if it wasn't for the sake of blessings, belief in God would have no meaning or value, that it would lose its meaning and value. Were these ideas instilled in antichrists by someone else? Do they derive from someone else's education or influence? No, they are determined by the inherent nature essence of antichrists, which is something no one can change. Despite God incarnate speaking so many words today, antichrists don't accept any of them, but instead resist and condemn them. The nature of their being averse to the truth and hating the truth can never change. If they can't change, what does this indicate? It indicates that their nature is wicked. This is not an issue of pursuing or not pursuing the truth; this is a wicked disposition, it is brazenly clamoring against God and antagonizing God. This is the nature essence of antichrists; it is their true face. Since antichrists are able to brazenly clamor against and oppose God, what is their disposition? It is wicked. Why do I say it is wicked? Antichrists dare to resist God and clamor against Him for the sake of obtaining blessings, and for fame, gain, and status. Why do they dare to do this? Deep within their hearts there is a force, a wicked disposition that governs them, so they are able to act unscrupulously, argue with God, and clamor against Him. Before God even says He won't give them a crown, before God strips away their destination, their wicked disposition erupts from within their hearts, and they say, "If you don't give me a crown and a destination, I'll go to the third heaven and argue with you!" If it weren't for their wicked disposition, where would they find such energy? Can most people muster such energy? Why don't antichrists believe God's words are the truth? Why do they tenaciously hold onto their desire for blessings? Isn't this their wickedness once again? (It is.) The very blessings that God

promises to grant people have become the ambition and desire of antichrists. They are determined to obtain them, but they don't want to follow God's way, and they don't love the truth. Instead, they pursue blessings, rewards, and crowns. Even before God says He won't grant them these things, they want to contend with God. What's their logic? "If I can't obtain blessings and rewards, I will argue with you, I will oppose you, and I will say that you are not god!" Aren't they threatening God by saying such things? Aren't they trying to overthrow Him? They even dare to deny God's sovereignty over everything. As long as God's actions don't align with their will, they dare to deny that God is the Creator, the one true God. Isn't this Satan's disposition? Isn't this Satan's wickedness? Is there any difference between how antichrists act and Satan's attitude toward God? These two approaches can be completely equated. Antichrists refuse to acknowledge God's sovereignty over everything, and they want to wrest blessings, rewards, and crowns from God's hands. What kind of disposition is this? On what basis do they wish to act and seize things like this? How can they muster such energy? The reason for this can now be summed up: This is the wickedness of antichrists. Antichrists don't love the truth, yet they still want to obtain blessings and crowns, and to wrest these rewards from God's hands. Isn't this courting death? Do they realize they are courting death? (They don't realize it.) They might also have a faint sense that obtaining rewards is impossible, so they first say a statement like, "If I can't obtain blessings, I'll go to the third heaven and argue with god!" They already foresee that it will be impossible for them to obtain blessings. After all, Satan has clamored against God in midair for many years, and what has God given it? God's only statement to it is, "After the work is finished, I will throw you into the bottomless pit. You belong in the bottomless pit!" This is God's only "promise" to Satan. Isn't it twisted that it still desires

rewards? This is wickedness. The inherent essence of antichrists is antagonistic toward God, and antichrists themselves do not even know why this is the case. Their hearts are solely focused on gaining blessings and crowns. Whenever anything involves the truth or God, resistance and anger arises inside them. This is wickedness. Normal people probably cannot understand the inward feelings of antichrists; it's quite tough for antichrists. Antichrists possess such immense ambitions, they harbor such immense wicked energy within them, and such a great desire for blessings. They can be described as burning with desire. But God's house continually fellowships on the truth—it must be very painful and difficult for them to hear it. They wrong themselves and pretend so much in order to endure it. Is this not a kind of wicked energy? If ordinary people didn't love the truth, they would find church life uninteresting and even feel a sense of repulsion toward it. Reading God's words and fellowshipping on the truth would feel more like suffering than pleasure to them. So, how can antichrists endure it? It is because their desire for blessings is so immense that it compels them to wrong themselves and reluctantly endure it. Moreover, they sneak into God's house to act as Satan's lackeys, and dedicate themselves to causing disruptions and disturbances to the work of the church. They believe that this is their mission, and until they complete their task of resisting God, they feel ill at ease and that they have let Satan down. This is determined by the nature of antichrists.

—The Word, Vol. 4. Exposing Antichrists. Item Seven: They Are Wicked, Insidious, and Deceitful (Part Two)

It is certain beyond doubt that antichrists do not accept the truth; if they could accept the truth then they would not be antichrists. So why do antichrists still do their duties? What exactly is their intention in doing their duties? It is to "receive a hundredfold in this life and eternal life in the

world to come." They are entirely following this saying in their duties. Is this not a transaction? This is absolutely a transaction. Judging by the nature of this transaction, is this not a wicked disposition? (Yes.) So in what way are they wicked? Can anyone tell Me? (Although antichrists hear so many truths expressed by God, they never pursue them. They firmly hold on to their status and don't let go, only doing their duty for their personal benefit and to wield power over others.) That answer is kind of right, you've sort of got it, but it's not specific enough. If they know full well that it is wrong to make transactions with God, but still persist to the end and refuse to repent, then this problem is serious. Nowadays, most people do their duties with the intention of gaining blessings. They all want to use the performance of their duties to be rewarded and get a crown, and they do not understand the significance of performing one's duty. This problem needs to be fellowshipped on clearly. So, let's first talk about just how people's duty came into being. God works to manage and save humankind. Of course God has requirements of people, and these requirements are their duty. It is evident that people's duty arises from God's work and His requirements of humankind. Regardless of what duty one performs, it is the most proper thing they could do, the most beautiful and just thing among humankind. As created beings, people ought to perform their duty, and only then can they receive the approval of the Creator. Created beings live under the Creator's dominion, and they accept all that is provided by God and everything that comes from God, so they should fulfill their responsibilities and obligations. This is perfectly natural and justified, and was ordained by God. From this it can be seen that, for people to perform the duty of a created being is more just, beautiful, and noble than anything else done while living on earth; nothing among humankind is more meaningful or worthy, and nothing brings greater meaning and worth to the life of a

created person, than performing the duty of a created being. On earth, only the group of people who truly and sincerely perform the duty of a created being are those who submit to the Creator. This group does not follow worldly trends; they submit to the leadership and guidance of God, only listen to the words of the Creator, accept the truths expressed by the Creator, and live by the words of the Creator. This is the truest, most resounding testimony, and it is the best testimony of belief in God. For a created being to be able to fulfill the duty of a created being, to be able to satisfy the Creator, is the most beautiful thing among humankind, and is something that should be spread as a tale to be praised by all people. Anything the Creator entrusts to created beings should be unconditionally accepted by them; for humankind, this is a matter of both happiness and privilege, and for all those who fulfill the duty of a created being, nothing is more beautiful or worthy of commemoration—it is something positive. And as for how the Creator treats those who can fulfill the duty of a created being, and what He promises them, this is a matter for the Creator; it is no business of created humankind. To put it a little more plainly and simply, this is up to God, and people have no right to interfere. You will get whatever God gives you, and if He gives you nothing, then there is nothing you can say about it. When a created being accepts God's commission, and cooperates with the Creator to perform their duty and do what they can, this is not a transaction or a trade; people should not try to trade expressions of attitudes or actions and behaviors to gain any promises or blessings from God. When the Creator entrusts this work to you, it is right and proper that, as created beings, you accept this duty and commission. Is there anything transactional about this? (No.) On the Creator's side, He is willing to entrust to each and every one of you the duties that people ought to perform; and on the created humankind's side, people should gladly accept this duty,

treating it as their life's obligation, as the value they should live out in this life. There is no transaction here, this is not an equivalent exchange, much less does it involve any reward or other statements that people imagine. This is by no means a trade; it is not about exchanging the price people pay or the hard work they provide when performing their duty for something else. God has never said that, and it should not be understood in this way by people. The Creator gives humankind a commission, and a created being, having received from the Creator the commission God gives, undertakes to perform their duty. In this matter, this process, there is nothing transactional; it is quite a simple and proper thing. It is just as with parents, who, having given birth to their child, raise them without conditions or complaints. As for whether the child grows up to be filial, their parents had no such requirements since the day they were born. There isn't a single parent who, after giving birth to a child, says, "I'm only raising him so that he'll serve and honor me in the future. If he won't honor me, I'll throttle him to death right now." There is not a single parent like this. So, judging from the way parents raise their children, it is an obligation, a responsibility, right? (Yes.) Parents will go on raising their child, no matter if they are filial or not, and whatever the hardships, they will raise them until they become a grown adult, and hope for the best for them. There is nothing conditional or transactional in this responsibility and obligation that parents have for their child. Those with relevant experience can understand this. Most parents have no required standards for whether their child is filial. If their child is filial, they will be a bit more cheerful than they would otherwise be, and they will be a bit happier in their old age. If their child is not filial, they will just let that be the case. This is how most parents who are relatively open-minded will think. All in all, whether it's parents raising their children or children supporting their parents, the matter is one of responsibility, of

obligation, and it falls within a person's expected role. Of course, these are all petty matters compared to a created being's performance of their duty, but of the matters of the human world, they are among the more beautiful and just ones. Needless to say, this applies even more to a created being's performance of their duty. As a created being, when one comes before the Creator, they ought to perform their duty. This is a very proper thing to do, and they should fulfill this responsibility. On the basis that created beings perform their duties, the Creator has done even greater work among humankind, and He has carried out a further stage of work on people. And what work is that? He provides humankind with the truth, allowing them to gain the truth from Him as they perform their duties and thereby to cast off their corrupt dispositions and be purified. Thus, they come to satisfy God's intentions and embark on the right path in life, and, ultimately, they are able to fear God and shun evil, attain complete salvation, and no longer be subjected to Satan's afflictions. This is the effect that God would have humankind achieve in the end by performing their duties. Therefore, during the process of performing your duty, God does not merely make you see one thing clearly and understand a little truth, nor does He merely let you enjoy the grace and blessings you receive by performing your duty as a created being. Rather, He allows you to be purified and saved, and, ultimately, come to live in the light of the face of the Creator. This "light of the face" of the Creator involves a large amount of extended meaning and content—we won't go into this today. Of course, God is sure to issue promises and blessings to such people, and make different statements about them—this is a further matter. In terms of the here and now, what does everyone who comes before God and performs their duty as a created being receive from God? Truth and life, the most valuable and beautiful things among humankind. Not a single created being among mankind can receive

such blessings from the hand of the Creator easily. Such a beautiful and such a great thing is twisted by the ilk of the antichrists into a transaction, in which they solicit crowns and rewards from God's hand. Such a transaction turns something most beautiful and just into something most ugly and wicked. Is this not what the antichrists do? Judging from this, are the antichrists not wicked? They are quite wicked indeed!

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part Seven)

Resolving the issue of a corrupt disposition must begin with knowing oneself. It requires attentiveness, focusing on examining one's intentions and states bit by bit, constantly examining intentions and habitual ways of speech. And then one day, there will be a sudden realization: "I'm always saying nice things to disguise myself, hoping to gain status in the hearts of others. This is a wicked disposition. It is not the revelation of a normal humanity and does not conform to the truth. This wicked way of speaking and intention are wrong, and must be changed and disposed of." After having this realization, you will feel the grave severity of your wicked disposition with increasing clarity. You had thought wickedness just meant the existence of a little wicked lust between a man and a woman, and felt that although you displayed wickedness in this regard, you were not a person with a wicked disposition. This indicates that you lacked understanding of a wicked disposition; you seemed to know the superficial meaning of the word "wicked" but could not truly recognize or discern a wicked disposition; and in fact, you still do not understand what the word "wicked" means. When you realize that you have revealed this type of disposition, you start to self-reflect and recognize it, and dig deep into its origins, and you will see that you really do have such a disposition. What should you do next then? You must continually examine your intentions within your own similar ways of speaking. Through this constant digging,

you will identify with increasing authenticity and accuracy that you do indeed have this kind of disposition and essence. Only on the day that you truly admit you really do have a wicked disposition will you start to develop hatred and detestation toward it. One goes from thinking they are a good person, upright in conduct, equipped with a sense of justice, a person of moral integrity, a guileless person, to recognizing that they possess such nature essences as arrogance, intransigence, deceitfulness, wickedness, and aversion to the truth. At that point, they will have accurately assessed themselves and know what they truly are. Merely verbally acknowledging or cursorily recognizing that you have these manifestations and states will not produce genuine hatred. Only by recognizing that the essence of these corrupt dispositions is the repulsive manner of Satan can one truly hate oneself. What sort of humanity is required to truly know oneself to the point of self-hatred? One must love positive things, love the truth, love fairness and righteousness, have conscience and awareness, be kind-hearted, and be able to accept and practice the truth—all people like this can truly know and hate themselves.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Self-Knowledge Is of Aid in Pursuing the Truth

Related Experiential Testimonies

Finally Seeing My Deceitfulness

You Must Become Honest to Be Saved

30. How to resolve the problem of people rebelling against and resisting God

Words of Almighty God of the Last Days

After several thousand years of corruption, man is numb and dull-witted; he has become a demon that opposes God, to the extent that man's rebelliousness toward God has been documented in the books of history, and even man himself is incapable of giving a full account of his rebellious behavior—for man has been profoundly corrupted by Satan, and has been led astray by Satan such that he knows not where to turn. Even today, man still betrays God: When man sees God, he betrays Him, and when he cannot see God, so too does he betray Him. There are even those who, having witnessed God's curses and God's wrath, still betray Him. And so I say that man's sense has lost its original function, and that man's conscience, too, has lost its original function. The man that I look upon is a beast in human attire, he is a venomous snake, and no matter how pitiable he tries to appear before My eyes, I will never be merciful toward him, for man has no grasp of the difference between black and white, of the difference between truth and non-truth. Man's sense is so benumbed, yet still he wishes to gain blessings; his humanity is so ignoble yet still he wishes to possess the sovereignty of a king. Who could he be the king of, with sense such as that? How could he with such a humanity sit atop a throne? Man truly has no shame! He is a conceited wretch! For those of you who wish to gain blessings, I suggest you first find a mirror and look at your own ugly reflection—do you have what it takes to be a king? Do you have the face of one who could gain blessings? There has not been the slightest change in your disposition and you have not put any of the truth into practice, yet still you wish for a wonderful tomorrow. You are deluding yourself! Born into

such a filthy land, man has been severely blighted by society, he has been influenced by feudal ethics, and he has been taught at "institutes of higher learning." The backward thinking, corrupt morality, mean view on life, despicable philosophy for worldly dealings, utterly worthless existence, and depraved lifestyle and customs—all of these things have severely intruded upon man's heart, and severely undermined and attacked his conscience. As a result, man is ever more distant from God, and ever more opposed to Him. Man's disposition becomes more vicious by the day, and there is not a single person who will willingly give up anything for God, not a single person who will willingly submit to God, nor, moreover, a single person who will willingly seek the appearance of God. Instead, under the power of Satan, man does nothing but pursue pleasure, giving himself over to the corruption of the flesh in the land of mud. Even when they hear the truth, those who live in darkness give no thought to putting it into practice, nor are they inclined to seek out God even if they have beheld His appearance. How could a mankind so depraved have any chance of salvation? How could a mankind so decadent live in the light?

—The Word, Vol. 1. The Appearance and Work of God. To Have an Unchanged Disposition Is to Be in Enmity to God

The source of man's opposition and rebelliousness against God is his corruption by Satan. Because of Satan's corruption, man's conscience has grown numb; he is immoral, his thoughts are degenerate, and he has a backward mental outlook. Before he was corrupted by Satan, man naturally submitted to God and submitted to His words after hearing them. He was naturally of sound sense and conscience, and of normal humanity. After being corrupted by Satan, man's original sense, conscience, and humanity grew dull and were impaired by Satan. Thus, he has lost his submission and love toward God. Man's sense has become aberrant, his disposition has

become the same as that of an animal, and his rebelliousness toward God is ever more frequent and grievous. Yet man still neither knows nor recognizes this, and merely opposes and rebels persistently. Man's disposition is revealed in expressions of his sense, insight, and conscience; because his sense and insight are unsound, and his conscience has grown supremely dull, thus his disposition is rebellious against God. If man's sense and insight cannot change, then changes in his disposition are out of the question, as is aligning with God's intentions. If man's sense is unsound, then he cannot serve God and is unfit for use by God. "Normal sense" refers to submitting to and being faithful to God, to yearning for God, to being absolute toward God, and to having a conscience toward God. It refers to being of one heart and mind toward God, and not deliberately opposing God. Having an aberrant sense is not like this. Since man was corrupted by Satan, he has come up with notions about God, and he has had no loyalty to God or yearning for Him, to say nothing of a conscience toward God. Man deliberately opposes God and passes judgments on Him, and, furthermore, hurls invective at Him behind His back. Man passes judgment on God behind His back, with clear knowledge that He is God; man has no intention of submitting to God, and merely makes blind demands and requests of Him. Such people—people who have aberrant sense—are incapable of knowing their own despicable behavior or of regretting their rebelliousness. If people are capable of knowing themselves, then they have regained a little of their sense; the more rebellious against God people who cannot yet know themselves are, the less are they sound of sense.

—The Word, Vol. 1. The Appearance and Work of God. To Have an Unchanged Disposition Is to Be in Enmity to God

The opponents of God of which I speak refer to those who do not know God, those who acknowledge God with their lips and yet do not know

Him, those who follow God and yet do not submit to Him, and those who revel in the grace of God and yet are unable to stand witness to Him. Without an understanding of the purpose of God's work or an understanding of the work that God does in man, he cannot be in accord with the intentions of God, nor can he stand witness to God. The reason why man opposes God stems, on the one hand, from his corrupt disposition, and on the other hand, from ignorance of God and lack of understanding of the principles by which God works and of His intentions for man. These two aspects, taken together, constitute a history of man's resistance to God. Novices in the faith oppose God because such opposition lies within their nature, while the opposition to God of those with many years in the faith results from their ignorance of Him, in addition to their corrupt disposition. In the time before God became flesh, the measure of whether a man opposed God was based on whether he kept the decrees set forth by God in heaven. For instance, in the Age of Law, whoever did not keep the laws of Jehovah was regarded as one who opposed God; whoever stole the offerings to Jehovah, or whoever stood against those favored by Jehovah, was regarded as one who opposed God and would be stoned to death; whoever did not respect his father and mother, and whoever struck or cursed another, was regarded as one who did not keep the laws. And all who did not keep the laws of Jehovah were regarded as standing against Him. This was no longer so in the Age of Grace, when whoever stood against Jesus was regarded as one who stood against God, and whoever did not submit to the words uttered by Jesus was regarded as one who stood against God. At this time, the way in which opposition to God was defined became both more accurate and more practical. In the time when God had not yet become flesh, the measure of whether man opposed God was based on whether man worshiped and looked up to the invisible God in heaven.

The way in which opposition to God was defined at that time was not all that practical, for man could not see God, nor did he know what the image of God was like, or how He worked and spoke. Man had no notions about God whatsoever, and he believed in God vaguely, because God had not yet appeared to man. Therefore, no matter how man believed in God in his imagination, God did not condemn man or make overly high demands of him, because man was completely unable to see God. When God becomes flesh and comes to work among men, all behold Him and hear His words, and all see the deeds that God works from within His body of flesh. At that moment, all man's notions become foam. As for those who have seen God appearing in the flesh, they shall not be condemned if they willingly submit to Him, whereas those who purposefully stand against Him shall be deemed an opponent of God. Such people are antichrists, enemies who willfully stand against God. Those who harbor notions regarding God but are still ready and willing to submit to Him will not be condemned. God condemns man on the basis of man's intentions and actions, never for his thoughts and ideas. If He were to condemn man on the basis of his thoughts and ideas, then not a single person would be able to escape from the wrathful hands of God. Those who willfully stand against the incarnate God shall be punished for their lack of submission. With regard to these people that willfully stand against God, their opposition stems from the fact that they harbor notions about God, which leads them in turn into actions that disturb God's work. These people intentionally resist and destroy the work of God. They do not merely have notions about God, but they also engage in activities that disturb His work, and for this reason people of this kind shall be condemned. Those who do not willfully disturb God's work shall not be condemned as sinners, because they are able to willingly submit and not engage in activities that cause disruption and disturbance. People like this

shall not be condemned. However, when people have experienced God's work for many years, if they continue to harbor notions about God and remain unable to know the work of the incarnate God, and if, no matter how many years they have experienced His work, they continue to be filled with notions about God and are still unable to come to know Him, then even if they do not engage in disturbing activities, their hearts are nevertheless filled with many notions about God, and even if these notions do not become apparent, people like this are of no help whatsoever to the work of God. They are unable to spread the gospel for God or stand witness to Him. People like this are good-for-nothings and imbeciles. Because they do not know God and are moreover wholly incapable of casting away their notions about Him, they are therefore condemned. It can be said like this: It is normal for novices in the faith to hold notions about God or to know nothing of Him, but for one who has believed in God for many years and experienced a good deal of His work, it would not be normal for such a person to continue to hold notions, and it would be even less normal for someone like this to have no knowledge of God. It is because this is not a normal state that they are condemned. These abnormal people are all garbage; they are the ones who oppose God the most and who have enjoyed the grace of God for nothing. All such people shall be eliminated in the end!

—The Word, Vol. 1. The Appearance and Work of God. All People Who Do Not Know God Are People Who Oppose God

Know that you oppose God's work, or use your own notions to measure the work of today, because you do not know the principles of God's work, and because of your rash treatment of the work of the Holy Spirit. Your opposition to God and obstruction of the work of the Holy Spirit is caused by your notions and inherent arrogance. It is not because God's work is wrong, but because you are naturally too rebellious. After

finding their belief in God, some people cannot even say with certainty where man came from, yet they dare to make public speeches appraising the rights and wrongs of the Holy Spirit's work. They even lecture the apostles who have the Holy Spirit's new work, passing comment and speaking out of turn; their humanity is too low, and there is not the slightest sense in them. Will the day not come when such people are spurned by the work of the Holy Spirit, and burned by the fires of hell? They do not know the work of God, but instead criticize His work, and also try to instruct God how to work. How can such unreasonable people know God? Man comes to know God during the process of seeking and experiencing; it is not through criticizing at whim that man comes to know God through the enlightenment of the Holy Spirit. The more accurate people's knowledge of God becomes, the less they oppose Him. In contrast, the less people know of God, the more likely they are to oppose Him. Your notions, your old nature, and your humanity, character and moral outlook are the capital with which you resist God, and the more corrupted your morals, odious your qualities, and low your humanity, the more you are the enemy of God. Those who are possessed of strong notions and who have a self-righteous disposition are even more in enmity of God incarnate; such people are the antichrists. If your notions are not rectified, then they will always be against God; you will never be compatible with God, and will always be apart from Him.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

Anyone who does not understand the purpose of God's work is one who opposes Him, and one who has come to understand the purpose of God's work but still does not seek to satisfy God is even more to be deemed an opponent of God. There are those who read the Bible in grand churches and recite it all day long, yet not one among them understands the purpose

of God's work. Not one among them is able to know God; still less can any one among them accord with God's intentions. They are all worthless, vile people, each standing on high to lecture God. They willfully oppose God even as they carry His banner. Claiming faith in God, still they eat the flesh and drink the blood of man. All such people are devils that devour the soul of man, head demons that deliberately disturb those trying to step onto the right path, and stumbling blocks impeding those who seek God. They may appear of "sound constitution," but how are their followers to know that they are none other than antichrists who lead people to stand against God? How are their followers to know that they are living devils dedicated to the devouring of human souls? Those who hold themselves in high esteem in God's presence are the most abject of men, while those who think themselves lowly are the most honored. And those who think they know the work of God and who are, moreover, capable of proclaiming the work of God to others with great fanfare even as they look directly at Him—these are the most ignorant of men. Such people are without the testimony of God, arrogant and full of conceit. Those who believe that they have too little knowledge of God, despite having actual experience and practical knowledge of Him, are those most beloved by Him. Only such people truly have testimony and are truly capable of being perfected by God. Those who do not understand the intentions of God are opponents of God; those who understand the intentions of God and yet do not practice the truth are opponents of God; those who eat and drink the words of God, and yet go against the essence of God's words, are opponents of God; those who have notions about the incarnate God, and moreover have a mind to engage in rebellion, are opponents of God; those who pass judgment on God are opponents of God; and whoever is unable to know God or to bear witness to Him is an opponent of God. So I urge you: If you really have faith that you

can walk this path, then keep on following it. But if you are unable to refrain from opposing God, then you had best walk away before it is too late. Otherwise, the chances of things turning out badly for you run extremely high, because your nature is simply too corrupt. Of loyalty or submission, or a heart that thirsts for righteousness and truth, or love for God, you have not one jot or iota. It may be said that your situation before God is an utter shambles. You cannot abide by what you ought to abide by, and are unable to say what ought to be said. What you ought to put into practice, you have failed to put into practice; and the function that you ought to fulfill, you have been unable to fulfill. You do not have the loyalty, conscience, submission, or resolution that you ought. You have not endured the suffering that it behooves you to endure, and you do not have the faith that you ought. Quite simply, you are completely devoid of any merit: Are you not ashamed to go on living? Let Me persuade you that you would be better off closing your eyes in eternal rest, thereby sparing God from worrying on your account and suffering for your sake. You believe in God and yet do not know His intentions; you eat and drink the words of God and yet are unable to keep to what God demands of man. You believe in God and yet do not know Him, and you stay alive without a goal to strive for, without any values, without any meaning. You live as a human being and yet have no conscience, integrity, or credibility in the slightest degree—can you still call yourselves human beings? You believe in God and yet deceive Him; what is more, you take God's money and eat up the offerings that are made to Him. And yet, in the end you still fail to show the slightest consideration for God's feelings or the faintest conscience toward Him. Not even the most trivial of God's demands can you meet. Can you still call yourselves human beings? Eating the food God provides you and breathing the oxygen He gives you, enjoying His grace, yet, in the end, you do not

have the slightest knowledge of God. On the contrary, you have become good-for-nothings that oppose God. Does that not make you a beast even lower than a dog? Among animals, are there any that are more malicious than you?

—The Word, Vol. 1. The Appearance and Work of God. All People Who Do Not Know God Are People Who Oppose God

If you have believed in God for many years, and yet have never submitted to Him, and do not accept the entirety of His words, and instead ask that God submit to you and act according to your notions, then you are the most rebellious of all, you are a disbeliever. How could such people be able to submit to the work and words of God that do not conform to the notions of man? Most rebellious of all are those who intentionally defy and resist God. They are the enemies of God, the antichrists. Theirs is always an attitude of hostility toward the new work of God; they never have the slightest inclination to submit, nor have they ever gladly submitted or humbled themselves. They exalt themselves before others and never submit to anyone. Before God, they consider themselves the best at preaching the word, and the most skillful in working on others. Never do they discard the "treasures" in their possession, but treat them as family heirlooms for worship, for preaching about to others, and they use them to lecture those fools who idolize them. There are indeed a certain number of people like this in the church. It can be said that they are "indomitable heroes," generation after generation sojourning in the house of God. They take preaching the word (doctrine) to be their highest duty. Year after year, generation after generation, they go about vigorously enforcing their "sacred and inviolable" duty. None dare touch them; not a single person dares openly reproach them. They become "kings" in the house of God, running rampant as they tyrannize others from age to age. This pack of

demons seeks to join hands and demolish My work; how can I allow these living devils to exist before My eyes? Even those who are only half submissive cannot carry on until the end, much less these tyrants without the slightest submission in their hearts! The work of God is not easily gained by man. Even using all the strength they have, people can only gain a mere portion of it, ultimately allowing them to be made perfect. What, then, of the children of the archangel, who seek to destroy the work of God? Do they not have even less hope of being gained by God? My purpose in doing the work of conquest is not solely to conquer for the sake of conquest, but to conquer so as to reveal righteousness and unrighteousness, to obtain proof for the punishment of man, to condemn the evil, and, furthermore, to conquer for the sake of perfecting those who willingly submit. In the end, all will be separated according to kind, and the ones who are perfected will be the ones whose thoughts and ideas are filled with submission. This is the work that shall ultimately be accomplished. Those whose every action is rebellious, meanwhile, will be punished and sent to burn in the fires, the objects of eternal curse. When that time comes, those "great and indomitable heroes" of ages past will become the basest and most shunned "weak and impotent cowards." Only this can illustrate every aspect of God's righteousness, and His disposition that is unoffendable by man, and only this can appease the hatred in My heart. Do you not agree that this is entirely reasonable?

—The Word, Vol. 1. The Appearance and Work of God. Those Who Submit to God With a True Heart Shall Surely Be Gained by God

All those who do not seek submission to God in their faith oppose Him. God asks that people seek the truth, that they thirst for His words, eat and drink His words, and put them into practice, so that they may achieve submission to God. If these are your true intentions, then God will surely

raise you up, and will surely be gracious toward you. This is undoubtable and unchangeable. If your intention is not to submit to God, and you have other aims, then all that you say and do—your prayers before God, and even your every action—will be in opposition to Him. You may be soft-spoken and mild-mannered, your every action and expression may look proper, and you may appear to be one who submits, but when it comes to your intentions and your views about faith in God, everything you do is in opposition to God; everything you do is evil. People who appear as obedient as sheep, but whose hearts harbor evil intentions, are wolves in sheep's clothing. They directly offend God, and God will not spare a single one of them. The Holy Spirit will reveal each and every one of them and show everybody that all those who are hypocrites will, with certainty, be spurned by the Holy Spirit. Worry not: God will reckon with and dispose of every last one of them in turn.

—The Word, Vol. 1. The Appearance and Work of God. In Your Faith in God You Should Submit to God

People have corrupt dispositions, and even if they have the resolve to submit to God, their submission is limited; it is relative, and it is also occasional, fleeting, and conditional. It is not absolute. With a corrupt disposition, their rebelliousness is particularly great. They acknowledge God but cannot submit to Him, and they are willing to listen to His words but cannot submit to them. They know that God is good, and they want to love Him but cannot. They cannot listen to God completely, cannot let Him orchestrate everything, and they still have their own choices, harbor their own intentions and motives, and have their own schemes, ideas, and their way of doing things. Having their own way of doing things, their own methods, means there is no way they can submit to God. They can only act according to their own ideas and rebel against God. This is how rebellious

people are! So, man's nature is not only simple corrupt dispositions like superficial self-righteousness, self-importance, and pride, or occasional lies and deceit toward God; instead, man's essence has already become the essence of Satan. How did the archangel betray God back then? And what about people nowadays? To be frank, whether or not you can accept it, people nowadays are not only completely betraying God like Satan did, but are also directly hostile to God in their hearts, their thinking, and their ideologies. This is Satan's corruption of humankind into devils; humans have truly become the spawn of Satan. Perhaps you will say: "We are not hostile to God. We listen to whatever God says." That's superficial; it seems as if you listen to whatever God says. In fact, when I am formally fellowshipping and speaking, most people do not have notions and are well-behaved and obedient, but when I am speaking and doing things in normal humanity, or living and acting in normal humanity, their notions arise. Despite wanting to make room for Me in their hearts, they cannot accommodate Me, and no matter how the truth is fellowshipped, they cannot let go of their notions. This shows that man can only submit to God relatively, not absolutely. You know He is God, and you know that God incarnate must have normal humanity, so why can you not submit to God absolutely? God become flesh is Christ, the Son of man; He has both divinity and normal humanity. Outwardly, He has normal humanity, but His divinity lives and works within this normal humanity. Now, God has become flesh as Christ, possessing divinity and humanity. Yet some people can only submit to some of His divine words and work, only taking His divine words and profound language as God's words, while they disregard some of His words and work in normal humanity. Some people even have some ideas and notions in their hearts, believing that only His divine language is the word of God and that His human language is not. Can such

people accept all of the truths that God expresses? Can they be purified and made perfect by God? They cannot, because such people comprehend in an absurd manner and cannot obtain the truth. In short, man's inner world is extremely complex, and these rebellious matters are especially complicated —there is no need to elaborate on this.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Once people have grown arrogant in nature and essence, they can often rebel against and resist God, not heed His words, generate notions about Him, do things that betray Him, and things that exalt and bear testimony to themselves. You say you are not arrogant, but suppose you were given a church and allowed to lead it; suppose that I did not prune you, and that no one in God's family criticized or helped you: After leading it a while, you would bring people to your feet and make them obey you, even to the point of admiring and revering you. And why would you do that? This would be determined by your nature; it would be none other than a natural revelation. You do not have any need to learn this from others, nor is there any need for them to teach it to you. You do not need others to instruct you or compel you to do this; this kind of situation comes about naturally. Everything you do is about making people exalt you, praise you, worship you, obey you, and listen to you in all things. Allowing you to be a leader naturally brings about this situation, and it cannot be changed. And how does this situation come about? It is determined by man's arrogant nature. The manifestation of arrogance is rebellion and resistance against God. When people are arrogant, conceited, and self-righteous, they tend to set up their own independent kingdoms and do things in whatever way they want. They also bring others into their own hands and draw them into their embraces. For people to be capable of doing such arrogant things, it just proves that the essence of their arrogant nature is that of Satan; it is that of the archangel.

When their arrogance and conceit reach a certain level, they no longer have a place for God in their hearts, and God is put aside. They then wish to be God, make people obey them, and they become the archangel. If you possess such a satanic arrogant nature, God will have no place in your heart. Even if you believe in God, God will no longer recognize you, will view you as an evil person, and will eliminate you.

We have preached the gospel over and over to many leaders within religious circles, but no matter how we fellowship on the truth with them, they do not accept it. Why is this? It is because their arrogance has become second nature, and God no longer has a place in their hearts. Some people might say, "People under the leadership of certain pastors in the religious world really have a lot of drive; it is as though they have God in their midst." Do you take having enthusiasm for having drive? No matter how lofty those pastors' theories might sound, do they know God? If they truly feared God deep down, would they make people follow them and exalt them? Would they be able to control others? Would they dare to prevent others from seeking the truth and investigating the true way? If they believe that God's sheep are actually theirs, and that they should all listen to them, then is it not the case that they regard themselves as God? Such people are even worse than the Pharisees. Are they not genuine antichrists? Thus, their arrogance is fatal, and can lead them to do things of betrayal. Do such things not happen among you? Can you ensnare people this way? You could, it's just that you have not been given the opportunity, and you are incessantly being pruned, so you would not dare. Some people also exalt themselves in roundabout ways, but they speak very cleverly, so ordinary people cannot discern it. Some people are so arrogant that they say: "It is unacceptable for someone else to lead this church! God needs to go through me to get here, and He can only preach to you after I've explained this

church's situation to Him. Aside from me, no one else can come here and water you." What is the intent behind saying this? What kind of disposition does this reveal? It is arrogance. When people act like this, their conduct is resistant to and rebellious against God. So people's arrogant nature determines that they will exalt themselves, rebel against and betray God, ensnare others, ruin others, and ruin themselves. If they die unrepentant, then they will be eliminated in the end. Is it not dangerous for a person to have an arrogant disposition? If they have an arrogant disposition, but they are able to accept the truth, then there is still room to save them. They must go through judgment and chastisement, and cast off their corrupt disposition, in order to attain true salvation.

Some people always say: "Why does God use judgment and chastisement to save people in the last days? Why are the words of judgment so severe?" There is a saying you might know: "God's work varies with each individual; it is flexible, and He does not adhere to regulations." The work of judgment and chastisement in the last days is primarily directed at people's arrogant nature. Arrogance encompasses a lot of things, a lot of corrupt dispositions; judgment and chastisement come directly at this word, "arrogance," in order to fully remove people's arrogant disposition. In the end, people will not rebel against God nor resist Him, so they will not endeavor to set up their own independent kingdoms, nor will they exalt or testify of themselves, nor will they act vilely, nor will they have extravagant demands of God—in this way, they have cast off their arrogant disposition.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. An Arrogant Nature Is at the Root of Man's Resistance to God

Though, on the surface, you believe in God and do your duty, the worldly and satanic thoughts, views, ways of interacting with people, and

corrupt disposition within you have never been cleared out, and you are still filled with satanic things. You still live by those things, that is why you are still small in stature. You are still in a dangerous stage; you are not yet secure or safe. So long as you have a satanic disposition, you will continue to resist and betray God. To resolve this problem, you must first understand which things are evil and of Satan, how they are harmful, why Satan does these things, what kinds of poison people suffer when they accept them, and what those people will become, as well as what kind of person God asks people to be, what things are of normal humanity, what things are positive, and what things are negative. You will only have a path if you have discernment and are able to see these things clearly. Moreover, on the positive side, you must also perform your duty proactively while offering up your sincerity and loyalty. Do not be slippery or slack off, do not approach your duty or that which God has entrusted to you from the perspective of nonbelievers or with the philosophies of Satan. You must eat and drink more of God's words, seek to understand all aspects of the truth, and clearly understand the significance of performing a duty, and then practice and enter into all aspects of the truth while doing your duty, and gradually come to know God, His work, and His disposition. In this way, without you knowing it, your inner state will change, there will be more positive and active things within you, and fewer negative and passive things, and your ability to discern things will become stronger than before. When you grow to this extent in stature, you will have discernment of all kinds of people, events, and things in this world, and you will be able to see through to the essence of problems. Were you to see a film made by nonbelievers, you would be able to perceive what poisons people might suffer from after watching it, as well as what Satan intends to instill and plant in people through these means and trends, and what it intends to erode

in people. You will gradually be able to see through to these things. You will not be poisoned after watching the film, and you will have discernment of it—that is when you will truly have stature.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Belief in God Must Begin With Seeing Through the Evil Trends of the World

Many people have always followed and believed in this way; they've behaved well during the time that they've followed God, but this does not determine what will happen in the future. This is because you are never aware of man's Achilles' heel, or the things that are within man's nature that can come to oppose God, and before they lead you to disaster, you remain ignorant of these things. Because the issue of your nature opposing God goes unresolved, it sets you up for disaster, and it is possible that when your journey ends and God's work finishes, you will do that which most opposes God and say that which is blasphemous against Him, and thus you will be condemned and eliminated. At the final moment, at the most perilous of times, Peter tried to escape. At the time, he did not understand God's intention, and planned to survive and do the work of the churches. Later, Jesus appeared to him and said: "Would you have Me crucified for you once more?" Peter then understood God's intention, and was quick to submit. Suppose that, at that moment, he had his own demands and said, "I don't want to die now, I fear pain. Were You not crucified for our sake? Why do You ask that I be crucified? Can I be spared from crucifixion?" If he had made such demands, then the path he had walked would have been in vain. But Peter had always been a person who submitted to God and sought His intention, and, in the end, he understood God's intention and submitted completely. If Peter had not sought God's intention and had acted according to his own thinking, then he would have taken the wrong path.

People lack the faculties to understand God's intentions directly, but if they do not submit after understanding the truth, then they are betraying God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. People Make Too Many Demands of God

People cannot change their own disposition; they must undergo the judgment and chastisement, and suffering and refinement, of God's words, or being disciplined and pruned by His words. Only then can they achieve submission and faithfulness to God, and no longer be perfunctory toward Him. It is under the refinement of God's words that people's dispositions change. Only through the exposure, judgment, discipline, and pruning of His words will they no longer dare to act rashly but instead will become steady and composed. The most important point is that they are able to submit to God's current words, and to His work, even if it is not in line with human notions, they are able to put these notions aside and willingly submit.

—The Word, Vol. 1. The Appearance and Work of God. People Whose Dispositions Have Changed Are Those Who Have Entered Into the Reality of God's Words

It is through judgment and chastisement by the word that man arrives at being gained by God, and it is through the use of the word to refine, judge, and disclose that all of the impurities, notions, motives, and individual aspirations within man's heart are completely revealed. … For instance, when people realized that they were descended from Moab, they brought forth words of complaint, ceased to pursue life, and became utterly negative. Does this not show that humanity is still unable to fully submit under the dominion of God? Is this not precisely their corrupt satanic disposition? When you were not being subjected to chastisement, your hands were raised higher than all others, even that of Jesus. And you cried out in a loud voice: "Be a beloved son of God! Be an intimate of God! We

would rather die than bow down to Satan! Rebel against the old Satan! Rebel against the great red dragon! May the great red dragon fall abjectly from power! May God make us complete!" Your cries were louder than all others. But then came the time of chastisement and, once again, the corrupt disposition of humanity was revealed. Then, their cries ceased, and their resolution failed. This is the corruption of man; running deeper than sin, it is something planted by Satan and deeply rooted within man. It is not easy for man to become aware of his sins; he has no way of recognizing his own deeply rooted nature, and he must rely on judgment by the word in order to achieve this result. Only thus can man gradually be changed from this point onward.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

Changing man's disposition starts with knowledge of his essence and through changes in his thinking, nature, and mental outlook—through fundamental changes. Only in this way will true changes be achieved in the disposition of man. The root cause of corrupt dispositions arising in man is Satan's misleading, corruption, and poison. Man has been bound and controlled by Satan, and he suffers the egregious harm that Satan has inflicted upon his thinking, morality, insight, and sense. It is precisely because the fundamental things of man have been corrupted by Satan, and are utterly unlike how God originally created them, that man opposes God and cannot accept the truth. Thus, changes in man's disposition should begin with changes in his thinking, insight, and sense that will change his knowledge of God and his knowledge of the truth.

—The Word, Vol. 1. The Appearance and Work of God. To Have an Unchanged Disposition Is to Be in Enmity to God

If you want to seek a change in your disposition, you must know your nature. "A leopard can't change its spots." Do not assume that nature can be

changed. If a person's nature is too bad, then they will never change, and God will not save them. What does a transformation in disposition mean? It happens when a person who loves the truth, while experiencing God's work, accepts the judgment and chastisement of His words and undergoes all manner of suffering and refinement. Such a person is cleansed of the satanic poisons within them and completely casts off their corrupt dispositions so that they can submit to God's words and all of His orchestrations and arrangements, never again to rebel against Him or resist Him. This is a transformation in disposition. If a person's nature is very bad, and if they are an evil person, then God will not save them, and the Holy Spirit will not work within them. Put another way, it is like a doctor curing a patient: A person who has an inflammation can be treated, but a person who develops cancer cannot be saved. A transformation in disposition means that a person, because they love and can accept the truth, finally comes to know their nature, which is rebellious to God and in opposition to God. They understand that humans are corrupted too deeply, they understand humankind's absurdness and deceitfulness, and humankind's impoverished and pitiful state, and they finally come to understand humankind's nature essence. Knowing all this, they become able to deny and rebel against themselves completely, live by God's word, and practice the truth in all things. This is someone who knows God, and someone whose disposition has transformed.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Know Man's Nature

When you reveal your corrupt disposition, when you have thoughts and ideas that defy God, when you have states and viewpoints that contend with God, when you have states whereby you misunderstand God, or resist and oppose Him, God will rebuke you, judge you, and chastise you, and He will sometimes even discipline you and punish you. What is the aim of

disciplining and rebuking you? (To have us repent and change.) Yes, it is meant to have you repent. What is achieved by disciplining and rebuking you is that it allows you to turn your course around. It is to make you understand that your thoughts are the notions of man, and that they are wrong; your motivations are born of Satan, they originate from human will, they are not in line with the truth, they are incompatible with God, they cannot satisfy God's intentions, they are detestable and hateful to God, they incite His wrath, and even arouse His curse. After realizing this, you have to change your motivations and attitude. And how are they changed? First of all, you must submit to the way God treats you, and submit to the environments and people, events, and things that He sets out for you. Do not pick holes, do not give objective excuses, and do not shirk your responsibilities. Secondly, seek the truth that people should practice and enter into when God does what He does. God asks that you understand these things. He wants you to recognize your corrupt dispositions and satanic essence, for you to be able to submit to the environments He arranges for you and, ultimately, for you to be able to practice in accordance with His intentions and His requirements for you. Then you will have passed the test. Once you stop resisting and opposing God, you will then no longer argue with God and will be able to submit. When God says, "Get you behind Me, Satan," you reply, "If God says I am Satan, I am Satan. Though I don't understand what I've done wrong, or why God says I am Satan, He orders me to get behind Him, so I shall not hesitate. I must seek the desires of God." When God says the nature of your actions is satanic, you say, "I recognize whatever God says, I accept it all." What attitude is this? This is submission. Is it submission when you are able to reluctantly accept God saying you are a devil and Satan, but cannot accept it—and are incapable of submitting—when He says you are a beast? Submission means

total compliance and acceptance, not arguing or setting terms. It means not analyzing cause and effect, regardless of objective reasons, and only concerning yourself with acceptance. When people have attained submission such as this, they are close to genuine faith in God. The more God acts and the more you experience, the more real God's sovereignty over all things becomes to you, the greater your trust in God will become and the more you will feel, "Everything God does is good, none of it is bad. I must not pick and choose, but should submit. My responsibility, my obligation, my duty—it is to submit. This is what I should do as a created being. If I can't even submit to God, then what am I? I am a beast, I am a devil!" Does this not show that you now have genuine faith? Once you have gotten to this point, you will be without taint, and so it will be easy for God to use you, and it will also be easy for you to submit to the orchestrations of God. When you have God's approval, you will be able to gain His blessings.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only With True Submission Can One Have Real Trust

Though it is not easy to change people's nature, if they can discern and see through to the corrupt dispositions they reveal, and if they can seek the truth to resolve them, then they can gradually change their dispositions. Once a person has achieved a change in their life disposition, then there will be fewer and fewer things in them that resist God. The purpose of dissecting man's nature is to change their dispositions. You haven't grasped this aim, and think that just by dissecting and understanding your nature you can submit to God and restore your reason. All you do is just blindly apply regulations! Why is it that I do not simply expose people's arrogance and self-righteousness? Why must I also dissect their corrupt nature? It won't solve the problem if I only expose their self-righteousness and

arrogance. But if I dissect their nature, the aspects that this covers are very broad, and it includes all corrupt dispositions. It is more than just the narrow range of self-righteousness, self-importance, and arrogance. Nature includes much more than this. So, it would be good if people could recognize just how many corrupt dispositions they are revealing in all their various demands of God, that is, in their extravagant desires. Once people understand their own nature essence, they can then hate and deny themselves; it will be easy for them to resolve their corrupt dispositions, and they will have a path. Otherwise, you will never dig out the root cause, and will only say that this is self-righteousness, arrogance, or pride, or having no loyalty at all. Can only talking about such superficial things solve your problem? Is there any need to discuss man's nature? In the beginning, what was the nature of Adam and Eve? There was no intentional resistance within them, much less open betrayal. They didn't know what it meant to resist God, much less what it meant to submit to Him. Whatever Satan disseminated, they accepted into their hearts. Now Satan has corrupted mankind to such an extent that people can rebel against and resist God in all things, and can think up all sorts of ways to oppose Him. It's evident that man's nature is the same as Satan's. Why do I say that man's nature is the nature of Satan? Satan is that which resists God, and because people have satanic natures, they are of Satan. While people may not intentionally do things to resist God, because of their satanic nature, all of their thoughts are resistant toward God. Even if people do nothing at all, they are still resisting God, because man's internal essence has changed into something which resists God. Present man, therefore, is different from newly created man. There was no resistance or betrayal within people before, they were full of life, and not governed by any satanic nature. If there is no domination or

disturbance of a satanic nature within people, then no matter what they do, it cannot be considered resisting God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. People Make Too Many Demands of God

If people's knowledge of themselves is too shallow, they will find it impossible to solve problems, and their life dispositions simply will not change. It is necessary to know oneself on a profound level, which means knowing one's own nature: what elements are included in that nature, how these things originated, and where they came from. Moreover, are you actually able to hate these things? Have you seen your own ugly soul and your wicked nature? If you are truly able to see the truth about yourself, then you will hate yourself. When you hate yourself and then practice God's word, you will be able to rebel against the flesh and have the strength to carry out truth without believing it to be strenuous. Why do many people follow their fleshly preferences? Because they consider themselves to be pretty good, feeling that their actions are right and justified, that they have no faults, and even that they are entirely in the right, they are therefore capable of acting with the assumption that justice is on their side. When one recognizes what one's true nature is—how ugly, how despicable, and how pitiful—then one is not overly proud of oneself, not so wildly arrogant, and not so pleased with oneself as before. Such a person feels, "I must be earnest and down to earth in practicing some of God's word. If not, then I will not measure up to the standard of being human, and will be ashamed to live in God's presence." One then truly sees oneself as paltry, as truly insignificant. At this time, it becomes easy for one to carry out truth, and one will appear to be somewhat like a human should be. Only when people truly hate themselves are they able to rebel against the flesh. If they do not hate themselves, they will be unable to rebel against the flesh. Truly hating

oneself is not a simple matter. There are several things that must be found in them: First, knowing one's own nature; and second, seeing oneself as needy and pitiful, seeing oneself to be extremely small and insignificant, and seeing one's own pitiful and dirty soul. When one fully sees what one truly is, and this outcome is achieved, one then truly gains knowledge of oneself, and it can be said that one has come to know oneself fully. Only then can one truly hate oneself, going so far as to curse oneself, and truly feel that one has been corrupted profoundly by Satan such that one does not even resemble a human being. Then, one day, when the threat of death appears, such a person will think, "This is God's righteous punishment. God is indeed righteous; I really should die!" At this point, he will not lodge a complaint, much less blame God, simply feeling that he is so needy and pitiful, so filthy and corrupt that he should be eliminated and destroyed by God, and a soul like his is not fit to live on earth. Therefore, this person will not complain against or resist God, much less betray God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

I exhort you to get a better understanding of the content of the administrative decrees, and to make an effort to know the disposition of God. If not, you will find it difficult to keep your lips sealed, your tongues will wag too freely with high-sounding talk, and you will unwittingly offend the disposition of God and fall into the darkness, losing the presence of the Holy Spirit and the light. Because you are unprincipled in your actions, because you do and say that which you should not, you shall receive a fitting retribution. You should know that though you are unprincipled in word and deed, God is highly principled in both. The reason you receive retribution is because you have offended God, not a person. If, in your life, you commit many offenses against the disposition of God, then you are bound to become a child of hell. To man it may appear that you

have only committed a few deeds that are at odds with the truth, and nothing more. Are you aware, however, that in the eyes of God you are already someone for whom there is no more sin offering? Because you have violated the administrative decrees of God more than once and have, moreover, shown no sign of repentance, there is no other recourse but for you to plunge into hell, where God punishes man. A small number of people, while following God, committed some deeds that violated principles, but after being pruned and given guidance, they gradually discovered their own corruption, thereafter entered on the right track of reality, and they remain well-grounded today. Such people are those who shall remain in the end. Nevertheless, it is the honest that I seek; if you are an honest person and someone who acts according to principle, then you can be a confidant of God. If in your actions you do not offend the disposition of God, and seek the intentions of God, and have a God-fearing heart, then your faith is up to the standard. Whoever does not fear God and does not have a heart that trembles in horror is highly likely to violate the administrative decrees of God. Many serve God on the strength of their passion but have no understanding of the administrative decrees of God, still less any inkling of the implications of His words. And so, with their good intentions, they often wind up doing things that disturb God's management. In serious cases, they are thrown out, deprived of any further chance of following Him, and are cast into hell, all association with God's house at an end. These people work in the house of God on the strength of their ignorant good intentions, and end by angering God's disposition. People bring their ways of serving officials and lords to the house of God and try to put them into play, vainly thinking that they can be applied with effortless ease here. Never do they imagine that God has not the disposition of a lamb, but that of a lion. Therefore, those associating with God for the

first time are unable to communicate with Him, for the heart of God is unlike that of man. Only after you understand many truths can you continuously come to know God. This knowledge is not made up of words and doctrines but can be used as a treasure by means of which you enter into close confidence with God, and as proof that He delights in you. If you lack the reality of knowledge and are not equipped with the truth, then your passionate service can only bring upon you the loathing and abhorrence of God.

—The Word, Vol. 1. The Appearance and Work of God. Three Admonitions

Related Hymns

Those Who Do Not Know God Oppose God

31. How to resolve the problem of walking the path of antichrists

Words of Almighty God of the Last Days

You must see antichrists clearly and recognize them correctly. You must know how to discern the various manifestations of antichrists and, at the same time, you should clearly know that there are many things which your own nature essence has in common with antichrists. This is because you all belong to mankind which has been corrupted by Satan, and the only difference is that antichrists are completely under Satan's control, and they have become Satan's accomplices and speak on its behalf. You also belong to corrupt mankind, but you are able to accept the truth and have hope of attaining salvation. However, there are many things in terms of essence that you have in common with antichrists, and your methods and agendas are the same. It is only that, once you have heard the truth and listened to sermons, you are able to change course, and being able to change course determines that you have hope of attaining salvation—this is the difference between you and antichrists. Therefore, when I'm exposing antichrists, you should also make a comparison and recognize what things you and antichrists have in common, and which manifestations, dispositions, and aspects of essence you share with them. By doing this, won't you then be able to better know yourself? If you always feel antagonistic, believing that you are not an antichrist, feeling intense hatred for antichrists, and are unwilling to make this comparison or reflect on yourself and understand what path you're following, then what will the consequence be? With a satanic disposition, you are very likely to become an antichrist. This is because no antichrist purposefully seeks to become an antichrist and then becomes one; it's because they don't pursue the truth, and as a matter of

course they end up following the path of an antichrist. Aren't all those in the religious world who don't love the truth antichrists? Every single person who doesn't reflect on and understand their own nature essence, and who believes in God according to their notions and imaginings, is an antichrist. Once you have embarked upon the path of an antichrist, once you gain status, and combined with the fact that you have some gifts and learning, and everyone admires you, then as the time you spend working lengthens, you come to hold a place in people's hearts. As the work you're responsible for grows in scope, you come to lead more and more people, you gain more and more capital, and then you become a bona fide Paul. Is all this up to you? You had no plan to follow this path, but how come you unknowingly embarked upon the path of an antichrist? One important reason for this is that if you don't pursue the truth, you will most certainly pursue status and prestige, you will engage in your own business, until finally, without being aware of it, you will be following the path of an antichrist. If people who are following the path of an antichrist don't change course in time, then when they gain status they will quite possibly become antichrists—this result is inevitable. If they can't see this matter clearly, then they are in danger, because everyone possesses corrupt dispositions and everyone loves reputation and status; if they don't love the truth, then they are very prone to falling due to reputation and status. Without the judgment and chastisement of God, everyone would follow the path of an antichrist and fall due to reputation and status, and this is something no one can deny. You say, "I only have these revelations every now and then, they're just temporary manifestations. Even though I have the same essence as that of antichrists, I'm still distinct from antichrists because I don't have such great ambitions as they do. Also, while I'm doing my duty, I'm constantly reflecting on myself, feeling remorse, and seeking the truth, and I act in

accordance with truth principles. Judging by my behavior, I'm not an antichrist and I don't wish to be one, therefore I can't possibly become an antichrist." You may not be an antichrist right now, but can you ensure that you won't follow the path of an antichrist and become an antichrist? Can you make such a guarantee? No, you can't. So, how can you make such a guarantee? The one and only way to do this is to pursue the truth. How then should you pursue the truth? Do you have a way to do this? First, you must acknowledge the fact that you share the same disposition essence as antichrists. Although you aren't an antichrist right now, for you, what is the most deadly and dangerous thing? It is that you possess the same nature essence as antichrists. Is this a good thing for you? (No.) It certainly isn't. This is deadly for you. Therefore, while you're listening to these sermons exposing antichrists' various manifestations, don't think that these things have nothing to do with you; this is the wrong attitude to have. So then, what kind of attitude should you have to accept these facts and manifestations? Compare yourself to them, acknowledge that you have an antichrist's nature essence, and then examine yourself to find out which of your manifestations and revelations are identical to those of antichrists. First, acknowledge this fact—don't try to disguise yourself or wrap yourself up. The path you walk is the path of an antichrist, so it is in accordance with the facts to say you are an antichrist; it's just that God's house hasn't yet defined you as such and is giving you a chance to repent, that's all. Do you understand? First, accept and acknowledge this fact, and then what you have to do is come before God and ask Him to discipline you and hold you in check. Don't depart from the light of God's presence or leave His protection, and in this way you will be held in check by your conscience and reason when you do things, and you will also have God's words to illuminate you, lead you, and keep you in check. Moreover, you will have

the work of the Holy Spirit to guide you, to arrange the people, events, and things around you to serve as warnings for you and to discipline you. How does God warn you? God acts in many ways. Sometimes, God will cause you to have an obvious feeling in your heart, allowing you to clearly realize that you need to be held in check, that you cannot act willfully, that if you act wrongly then you will bring shame upon God and make a fool of yourself, and so you restrain yourself. Isn't this God protecting you? This is one way. Sometimes, God will reproach you inside yourself and present clear words to you to tell you that acting in that way is shameful, that He detests it, that it is accursed, that is, He uses clear words to reproach you so that you make a comparison with yourself. What is God's aim in reproaching you in this way? He does it to make your conscience feel something, and when you feel something, you will consider the impact, consequences, and your own sense of shame, and you will exercise some restraint in your actions and practices. Once you have had many such experiences, you will find that although these corrupt dispositions are rooted inside people, when people become able to accept the truth and clearly see the truth of their own corrupt dispositions, they can purposefully rebel against their flesh; when people become able to put the truth into practice, their satanic disposition is cleansed and changed. Man's satanic disposition is not indestructible or immutable—when you become able to accept the truth and put the truth into practice, your satanic disposition will naturally be broken down and replaced. Once you taste how sweet it is to put the truth into practice, you will think, "I was so shameless before. No matter how barefaced my words or how I exalted myself to make others worship me, I felt no shame and had no awareness afterward. Now I feel that acting in that way was wrong and I lost face, and I feel as though many eyes are upon me." This is God's doing. He gives you a feeling, and you

would feel as though you are reproaching yourself, and then you won't commit evil or stick to your own path. Unknowingly, your ways of exalting and testifying about yourself grow fewer and fewer, you increasingly exercise self-restraint, and you feel more and more that by acting in this way your heart is at ease and your conscience is at peace—this is living in the light, and there is no longer any need to be on tenterhooks or to use lies or pleasant words to camouflage yourself. In the past, you lied and kept the lies going every day to protect your reputation. Every time you told a lie, you had to then keep that lie going, so afraid that you might give the game away. The result of this was that you told more and more lies, and later had to put in great effort and rack your brains to keep your lies going; you were living a life that resembled neither that of humans nor that of demons, and so exhausting! Now, you are seeking to be an honest person, and you can open your heart and speak things that are real. There is no need for you to tell lies and keep your lies going every day, you're not constrained by lies anymore, you suffer much less, you live a life that is increasingly relaxed, free, and liberated, in your innermost heart you enjoy feelings of peace and joy—you are tasting the sweetness of this life. And while you are tasting the sweetness of this life, your inner world is no longer deceitful, wicked, or false. Instead, you are now willing to come before God, you pray to God and seek the truth when you have an issue, you are able to discuss it with others when you have an issue, and you no longer act unilaterally or arbitrarily. You feel more and more that the way you used to do things was contemptible and you don't want to do things like that anymore. Instead, you act in whichever way accords with the truth, with reason, and with God's intentions; the way you act has changed. When you are able to achieve these things, doesn't that mean that you have departed from the path of an antichrist? And when you have departed from the path of an

antichrist, doesn't that mean that you have embarked upon the path to attaining salvation? When you have embarked upon the path to attaining salvation and often come before God, your attitude, intent, perspective, your life goals and direction in life are no longer in opposition to God, you begin to love positive things, and you begin to love fairness, righteousness, and truth. When this happens, your innermost heart and thoughts have begun to transform. When you have embarked upon the path to attaining salvation, can you still become an antichrist? Can you still intentionally resist God? No, you can't, and you are out of danger now. Only by entering this state will people be on the right track of faith in God, and only by seeking and accepting the truth in this way can they cast off the troubles, the control, and the disturbance caused by their satanic nature and antichrist nature.

—The Word, Vol. 4. Exposing Antichrists. Item Four: They Exalt and Testify About Themselves

How can the problem of them walking the path of antichrists be resolved? (In one respect, they must understand this matter, and come before God to pray when they reveal thoughts of striving for status. Furthermore, they must lay themselves bare to the brothers and sisters, and then consciously rebel against these incorrect thoughts. They must also ask for God to judge, chastise, prune, and discipline them. Then they will be able to embark on the correct path.) That's quite a good answer. However, this is not easy to achieve, and it's even harder for those who love reputation and status too much. Letting go of reputation and status isn't easy—it depends on people pursuing the truth. Only by understanding the truth can one come to know oneself, see clearly the emptiness of seeking fame, gain and status, and see clearly the truth of mankind's corruption. Only when a person truly comes to know themselves can they abandon status and reputation. It's not easy to cast off one's corrupt disposition. If

you have recognized that you lack the truth, are beset with deficiencies, and reveal too much corruption, yet you put no effort into pursuing the truth, and you disguise yourself and engage in hypocrisy, leading people to believe that you can do anything, then this will put you in danger—and sooner or later, there will come a time when you will hit a roadblock and fall. You must admit that you don't have the truth, and be brave enough to face reality. You have weaknesses, reveal corruption, and are beset with all manner of inadequacies. This is normal, because you're a regular person, you're not superhuman or omnipotent, and you must recognize that. When other people scorn or satirize you, don't immediately react with antipathy because what they say is unpleasant, or resist it because you believe yourself to be capable and perfect—this shouldn't be your attitude toward such words. What should your attitude be? You should say to yourself, "I have my faults, everything about me is corrupt and flawed, and I'm simply an ordinary person. Their scorn and satirizing of me notwithstanding, is there any truth to it? If part of what they say is true, then I must accept it from God." If you have this attitude, it is proof that you are capable of handling status, reputation, and what other people say about you correctly. Status and reputation are not easily put aside. For those who are somewhat gifted, have some degree of caliber, or are possessed of some work experience, putting these things aside is even harder. Though they may sometimes claim to have put them aside, they cannot do so in their hearts. As soon as the situation permits and they have the opportunity, they will go on striving for fame, gain, and status as they did before, because all corrupt humans love these things, it's just that those who don't possess gifts or talents have a slightly weaker desire to pursue status. Those who possess knowledge, talent, good-looks, and special capital, have a particularly strong desire for reputation and status, to the extent that they are filled with

this ambition and desire. This is the hardest thing for them to put aside. When they have no status, their desire is in the nascent stage. Once they acquire status, when the house of God entrusts them with some important task, and particularly if they have worked for many years and have a lot of experience and capital, the desire is no longer nascent, but has already taken root, blossomed, and is about to bear fruit. If a person has the constant desire and ambition to do great things, to become famous, to become some great figure, then as soon as they commit a great evil, and its consequences take effect, they'll be completely finished, and eliminated. And so, before this leads to great calamity, they must quickly turn the situation around, while there's still time. Whenever you do anything, and in whatever context, you must seek truth, practice being someone who is honest and obedient to God, and put aside the pursuit of status and reputation. When you have the constant thought and desire to compete for status, then you must realize what bad things this kind of state will lead to if left unsolved. So waste no time in searching for the truth, overcome your desire to compete for status while it is in the nascent stage, and replace it with practicing the truth. When you practice the truth, your desire and ambition to compete for status will be diminished, and you will not disturb the work of the church. In this way, your actions will be remembered and approved of by God. So what am I trying to emphasize? It is this: You must rid yourself of your desires and ambitions before they flower, come to fruition, and lead to great calamity. If you don't address them while they are still in their infancy, you will miss a great opportunity; and once they have led to great calamity, it will be too late to solve them. If you lack even the will to rebel against the flesh, it will be very difficult for you to set foot upon the path of pursuing the truth; if you encounter setbacks and failure in your pursuit of fame, gain, and status, and you do not come to your senses, then

this is dangerous: There is a possibility that you will be eliminated. When those who love the truth encounter one or two failures and setbacks in terms of their reputation and status, they can see clearly that reputation and status have no value at all. They are able to utterly forsake status and reputation, and resolve that, even if they never possess status, they will still continue to pursue the truth and perform their duty properly, and share their experiential testimony, and thereby achieve the result of bearing testimony to God. Even when they are ordinary followers, they are still capable of following to the very end, and all they want is to receive God's approval. Only these are people who genuinely love the truth and have resolve. The house of God has eliminated many antichrists and evil people, and some who pursue the truth, after seeing the failure of antichrists, reflect on the path that those people took, and also reflect on and know themselves. From this, they gain an understanding of God's intention, resolve to be ordinary followers, and focus on pursuing the truth and doing their duty well. Even if God says they are service-doers or lowly nobodies, it's fine by them. They will just try to be lowly people, and small, insignificant followers in God's eyes, who will ultimately end up being called acceptable created beings by God. People like this are the good ones and those that God approves of.

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part Three)

Are you afraid of walking the path of antichrists? (Yes.) Is fear useful on its own? No—fear alone cannot fix the problem. It is normal to be afraid of walking the path of antichrists. It shows one to be a lover of the truth, someone who is willing to strive toward the truth and who is willing to pursue it. If you are fearful at heart, then you should seek the truth and find the path of practice. You must begin by learning to cooperate with others in harmony. If there is a problem, resolve it with fellowship and discussion, so that everyone may know the principles, as well as the specific reasoning

and program regarding the resolution. Does this not keep you from making decisions alone? Additionally, if you have a God-fearing heart, then you will naturally be capable of receiving God's scrutiny, but you must also learn to accept the supervision of God's chosen people, which requires you to have tolerance and acceptance. If you see someone supervising you, inspecting your work, or checking up on you without your knowledge, and if you grow hot-headed, treat this person like an enemy and despise them, and even attack them and deal with them as a traitor, longing for them to disappear, then this is trouble. Is it not extremely vile? What is the difference between this and a devil king? Is this treating people fairly? If you walk the right path and act the right way, what do you have to fear from people checking up on you? If you are scared, it shows there is something lurking in your heart. If you know in your heart that you have a problem, then you should accept the judgment and chastisement of God. This is reasonable. If you know you have a problem, but you don't allow anyone to supervise you, inspect your work, or investigate your problem, then you are being highly unreasonable, you are rebelling against and resisting God, and in this case, your problem is even more serious. If God's chosen people discern that you are an evil person or a disbeliever, then the consequences will be even more troublesome. Thus, those who are able to accept the supervision, examination, and inspection of others are the most reasonable of all, they have tolerance and normal humanity. When you discover you are doing something wrong or have the revelation of a corrupt disposition, if you are able to open up to and communicate with people, this will help those around you to keep an eye on you. It is certainly necessary to accept supervision, but the main thing is to pray to God and rely on Him, subjecting yourself to constant examination. Especially when you have gone the wrong way or done something wrong, or when you are about to act

or decide something on your own, and someone nearby mentions it and alerts you, you need to accept that and hasten to reflect on yourself, and admit to your mistake, and correct it. This can keep you from setting foot on the path of antichrists. If there is someone helping and alerting you in this way, are you not being protected without knowing it? You are—that is your protection. You should not, therefore, always guard yourself against your brothers and sisters, or people around you. Do not always disguise yourself and shroud yourself, not allowing others to understand you or see who you are. If your heart is always guarding itself against others, it will affect your search for truth, and it will be easy for you to lose out on the Holy Spirit's work, as well as many opportunities to be made perfect. If you always guard yourself against others, you will have secrets in your heart, and you will not be able to cooperate with people. It will be easy for you to do the wrong things and walk the wrong path, and you will be dumbstruck when you make mistakes. What will you think at that time? "If only I had known, I would have collaborated with my brothers and sisters to perform my duty right from the start, and surely wouldn't have any problems. But because I was always afraid of others seeing through me, I guarded myself against others. But ultimately, no one else made a mistake—it was me who made the first mistake. What an embarrassing and foolish thing!" If you can focus on seeking the truth, and open up in fellowship with your brothers and sisters when you have difficulties, your brothers and sisters can help you, and enable you to understand the correct path of practice, and principles of practice. It can safeguard you from walking the wrong path when performing your duty, so you will not fail or fall, or be spurned and eliminated by God. Instead, you will receive protection, perform your duty properly, and gain God's approval. How vast the benefits people gain from harmonious cooperation!

As you do not now have the reality of God's words as your life, what will become of you once you have status and official titles? Will you walk the path of antichrists? (That's unsure.) This is the time of greatest peril. Can you see this clearly? Tell Me, is it dangerous to be a leader or a worker? (It is.) Knowing the danger, are you still willing to perform this duty? (Yes.) This willingness to perform your duty is human will, and it is a positive thing. However, will this positive thing alone allow you to put the truth into practice? Will you be able to rebel against the wants of the flesh? Relying on human good intentions and human will, and relying on human desires and ideals, will you be able to bring your will to fulfillment? (No.) Then you must ponder what you must do to make your wishes, your ideals, and your will into your reality and into your true stature. That is not so much of a problem, really. The true problem is that given man's current state and stature, and given the qualities of his humanity, he is far from satisfying the conditions of God's approval. Your human character has no more than a bit of conscience and reason, not the will to pursue the truth. When performing your duty, you may wish not to be perfunctory, nor to attempt to trick God, but you will. Given your current, true state and stature, you are already in a perilous place. Would you still maintain that to have status is dangerous, but to lack it means you are safe? In fact, to lack status is also dangerous. As long as you live in a corrupt disposition, you are in peril. Now, is it the case that it is only dangerous to be a leader, while those who are not leaders are safe? (No.) If you are not a person who pursues the truth and do not possess the slightest truth reality, you are in danger whether you are a leader or not. So, how should you pursue the truth so as to escape this danger? Have you considered this question? If you have only a small

desire and simply follow some regulations, will that work? Can you truly escape the place of peril in this way? It may work in the short term, but it's hard to say what will happen in the long term. So, what's to be done? Some people say that pursuing the truth is the best way. This is absolutely correct, but in what way must one pursue in order to enter the truth reality? And in order for their life to grow? None of these are simple matters. First, you must understand the truth, and then you must put it into practice. So long as one understands the truth, half of these problems are already resolved. They will be able to reflect on their own state and see it clearly. They will feel the peril they are living in. They will be able to put the truth into practice proactively. Such practice naturally leads one to submission to God. Is a person who submits to God out of danger? Do you really need an answer? Those who truly submit to God will no longer rebel against or resist God, much less betray Him. Their salvation is assured. Is such a person not completely out of danger? Therefore, the best means of resolving problems is to bring one's seriousness to bear on the truth and put one's efforts into the truth. Once people have truly understood the truth, all problems will be solved.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Resolve the Temptations and Bondage of Status

When leaders and workers are working, they are sometimes enlightened and illuminated by the Holy Spirit, they can speak of some true experiences, and naturally they will have people holding them in high esteem and worshiping them, naturally they will have people following them, as inseparable from them as their own shadow—at times like these, how should they approach these things? Everyone has their own predilections, everyone is vain; if people hear someone speaking approvingly and flatteringly about them, they will enjoy it greatly. This is a

normal thing to feel and is not a big deal. However, if they promote someone who can lavish praise on them, and flatter them, and they put someone like this to some important use, then that is dangerous. This is because people who love to flatter and lavish praise on others are all exceedingly sly and deceitful, and they are not honest or truthful. As soon as such people gain status, they are of no benefit to the life entry of God's chosen people or to church work. These people are cunning, and they are most capable of messing things up. Those people who are comparatively upright never lavish praise on others. Even if they approve of you in their hearts, they won't say it out loud, and if they discover that you have flaws or that you've done something wrong, then they'll point it out to you. Some people, however, don't like straightforward people, and when someone points out their flaws or reproaches them, they will oppress and exclude that person, and will even seize upon that person's flaws and shortcomings to constantly judge and condemn them. By doing this, aren't they oppressing and harming good people? Doing things like this and persecuting such good people are things God most detests. Persecuting good people is a villainous thing to do! And if someone persecutes a great many good people, then they are a devil. Leaders and workers should treat everyone fairly and lovingly, and they should handle matters according to principle. Especially when you have people flattering and fawning on you, revolving around you, you must treat them correctly, lovingly help them, and get them to perform their proper tasks and not flatter people like the nonbelievers do; state your position and perspective clearly, make them feel humiliated and ashamed so that they never do it again. If you can adhere to principles and treat people fairly, then would these contemptible clowns and satanic types not feel ashamed? This would make Satan feel ashamed, and it would satisfy God. Those who love to flatter others believe that leaders and workers all love

people who flatter them, and whenever anyone says anything flattering or fawning to them, their vanity and desire for status are satiated. People who love the truth don't like all this, and they very much detest it all and are disgusted by it all. Only false leaders enjoy being flattered. God's house may not applaud or praise them, but if God's chosen people applaud and praise them, they feel so pleased and they enjoy it greatly, and eventually they derive some comfort from it. Antichrists enjoy being flattered even more, and the thing they enjoy the most is when people like this get close to them and revolve around them. Isn't this troublesome? This is what antichrists are like; they like having people praising and applauding them, worshiping and following them, whereas those who pursue the truth and who are relatively upright don't like any of this. You must get close to people who can speak truthfully to you; having people like this beside you is greatly to your advantage. In particular, having such good people around you as those who, when they discover a problem with you, have the courage to reproach you and expose you, can prevent you from going astray. They don't care what your status is, and the moment they discover that you have done something against the truth principles, then they will reproach and expose you if necessary. Only such people are upright people, people with a sense of justice, and no matter how they expose and reproach you, it is all of help to you, and it is all about supervising you and pushing you forward. You must draw close to such people; having such people beside you, helping you, you become relatively much safer—this is what it is to have God's protection. Having people who understand the truth and uphold principles by your side every day supervising you is so beneficial to you doing your duty and work well. You must absolutely not have those sly, deceitful people who toady up to you and flatter you as your assistants; having people like this stuck to you is like having stinking flies on you,

you'll be exposed to so many bacteria and viruses! Such people are liable to disturb you and affect your work, they can cause you to fall into temptation and go astray, and they can bring disaster and calamity to you. You must keep away from them, the farther the better, and if you can discern that they have the essence of disbelievers and get them cleared out of the church, then even better. Once an upright person who pursues the truth sees that you have a problem, they will tell you the truth regardless of your status, regardless of how you will treat them, and even if you will dismiss them. They'll never try to cover it up or prevaricate. It is so beneficial to have more people like this around you! When you do something that goes against principles, they will expose you, give opinions on your issues, and point out your problems and faults frankly and honestly; they will not try to help you save face, and they will not even give you a chance to avoid embarrassment in front of lots of people. How should you treat such people? Should you punish them or get close to them? (Get close to them.) That's right. You should open your heart and fellowship with them, saying, "That issue I have that you pointed out to me was right. At the time, I was filled with vanity and thoughts of status. I felt that I had been a leader for so many years, yet not only did you not try to help me save face, but you also pointed out my problems in front of so many people, and so I couldn't accept it. Now, however, I see that what I did really was at odds with principles and the truth, and that I shouldn't have done that. What does having the position of leader count for? Isn't this simply my duty? We're all doing our duty and we're all equal in status. The only difference is that I shoulder a little more responsibility, that's all. If you discover any problem in the future, then say what you ought to say, and there shall be no personal grudges between us. If we differ in our comprehension of the truth, then we can fellowship together. In God's house and before God and the truth, we shall be united,

not estranged." This is an attitude of practicing and loving the truth. What should you do if you wish to give the path of an antichrist a wide berth? You should take the initiative to draw close to people who love the truth, people who are upright, get close to people who can point out your issues, who can speak truthfully and reproach you when they discover your problems, and especially people who can prune you when they discover your problems—these are the people who are most beneficial to you, and you should cherish them. If you exclude and get rid of such good people, then you will lose God's protection, and disaster will gradually come to you. By getting close to good people and people who understand the truth, you will have peace and joy, and you will be able to keep disaster at bay; by getting close to vile people, shameless people, and people who flatter you, you will be in danger. Not only will you be easily duped and tricked, but disaster may come upon you at any time. You must know what kind of person can benefit you the most—it is those who can warn you when you do something wrong, or when you exalt and testify about yourself and mislead others, that can benefit you the most. Getting close to such people is the correct path to take.

—The Word, Vol. 4. Exposing Antichrists. Item Four: They Exalt and Testify About Themselves

In order to win people's favor and ensure re-election as a leader, some church leaders practice democratic principles in everything they do under the pretense that they are not being dictatorial. They use this as a way to buy people's favor, but in reality, they are doing it to solidify their own status. Is this not the behavior of an antichrist? (Yes.) Only an antichrist would act in this manner. Do you do these things too? (Sometimes.) And do you reflect on what intents govern these actions? This makes sense if the person has just started training in the work of a leader and doesn't understand principles. But if they have been a leader or worker for some

years and still insist on doing this, then this is lacking in principles. This is false leadership and the person is not one who pursues the truth. If a person has their own intents and goals and persists in doing it this way, they are an antichrist. How do you view this issue? What do you practice when faced with this issue? If you have your own intents and goals, what should you do to resolve them? (I've noticed I harbor some intents within me. Sometimes, I'm afraid the brothers and sisters will say that I am not open and transparent in my actions, that I make decisions on my own without telling them. When I have such thoughts, I will discuss and resolve matters with the brothers and sisters. I will not make decisions of my own accord.) It is acceptable to consult with others. It is appropriate to ensure everyone is informed; this is accepting the oversight of your work by the brothers and sisters, which helps you do your duty. However, during your discussions, you must also adhere to the truth principles. If you deviate from the truth principles, the discussion may go off-topic or waste time, and you will not arrive at the correct conclusions. Therefore, when starting a discussion, leaders and workers must take the lead in reading relevant passages of God's words. This way, everyone can fellowship according to His words. A fellowship such as this will provide a path and bear good results. You cannot just stand to the side and have everyone fellowship however they want. If no one has any strong opinions, and they do not seek the truth, then this manner of fellowshipping is pointless, no matter how long you do it. It will never achieve the correct outcome. …

… you must understand that the duties you perform and the work you do are commissions from God, and you must do your work in accordance with God's requirements. In doing so, you will have an objective and a direction in mind, and you will be able to seek the truth and look for a path within God's words. You should then lead everyone to fellowship about

relevant passages of God's words and enable them to fellowship about the truth according to His words, to obtain more light within God's words, to understand God's intentions and the truth, and then to practice according to the truth principles. This is setting foot on the right path. In essence, the work of the church is to lead God's chosen people in understanding and entering into all the truths that God expresses. This is the church's most fundamental work. So, no matter what problem is being resolved, no gathering can be separated from reading relevant passages of God's words or from fellowshipping about the truth. Ultimately, if you can fellowship about the truth and the principles of practice until they are clear, everyone will understand the truth and know how to practice it. Regardless of which aspect of the truth you are eating and drinking during a gathering, you must fellowship in this manner and seek the truth based on the issues you face. Those who understand the truth must lead the fellowship, and those who have been enlightened can then continue the fellowship. In this way, the more they fellowship, the more the Holy Spirit will work upon them, and the more they fellowship the truth, the more clarity they will achieve. When everyone understands the truth, they will achieve complete liberation and freedom and have a path to follow. This is the best result that a gathering can achieve. When everyone communicates about the truth reality until it is clear through this kind of fellowship, won't they then understand the truth? (Yes.) After people understand the truth, they will naturally know how to experience and practice it. When they can practice the truth accurately, won't they have obtained the truth? (Yes.) When a person has obtained the truth, won't they have gained God? If someone has gained God, won't they have attained God's salvation? (Yes.) If, in your work as a leader or worker, you can achieve this result, you will have done your work properly, you will have fulfilled your duty up to standard, and you will receive God's

approval. When all of God's chosen people understand the truth, will they still worship, look up to, and follow you? (No.) People will only commend you, respect you, be willing to come into contact and interact with you, and be willing to listen to your fellowship so they can benefit from it. Those who understand the truth can truly be the light and the salt. This is what it means to fulfill one's duty as a created being, and to be an adequate created being. When people have understood the truth and attained a closer relationship with God, they can achieve compatibility with God, no longer rebelling against, misunderstanding, or resisting Him, and they will be able to exalt and bear witness for God no matter what issues they face. If, as a leader or worker, you practice according to principles such as these, before you know it, you will have brought people before God. The people you lead will also be able to practice the truth, enter into reality, and exalt God and bear witness for Him. In this way, the people you lead will also be capable of being approved of and gained by God. So, when a leader walks the path of pursuing the truth, this is entirely in accordance with God's intentions. As long as what people do aligns with the truth principles, the results of their actions will only get better and better, without a single adverse side-effect, and they will have the blessing and protection of God in every matter. Even if they cause some deviations at times, God will enlighten and lead them, and they will find correction within God's words. When people take the right path, they will have God's blessing and protection.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Corrupt man loves to pursue status and enjoy its benefits. This holds for any person, whether you presently have status or not: It is exceedingly difficult to abandon status and be rid of its temptations. This requires much cooperation on man's part. What does such cooperation entail? Mainly, seeking the truth, accepting the truth, understanding God's intentions, and

clearly penetrating the essence of problems. With these things, one will have the faith to overcome the temptation of status. In addition, you must think of effective ways to rid yourself of temptation and satisfy God's intentions. You must have paths of practice. This will keep you on the correct path. Without paths of practice, you will often fall into temptation. Though you will want to take the right path, your efforts will not come to much in the end, no matter how hard you try. So, what are the temptations you often encounter? (When I achieve some success in performing my duty and win the high regard of the brothers and sisters, I feel self-satisfied and enjoy this feeling greatly. Sometimes I don't realize it; sometimes I do realize that this state is wrong, but I still can't rebel against it.) That is a temptation. Who else will speak? (Because I am a leader, our brothers and sisters sometimes give me special treatment.) That is also a temptation. If you are not conscious of the temptations you encounter, but handle them poorly and can't make the correct choices, these temptations will bring you to grief and misery. As an example, say the brothers' and sisters' special treatment of you includes the material perks of feeding you, clothing you, housing you, and providing your daily necessities. If what you enjoy is nicer than what they give you, you'll look down on it, and you may spurn their gifts. However, if you met a rich man and he gave you a fine suit of clothes, saying that he does not wear it, could you stand firm in the face of such temptation? You might think over the situation, saying to yourself, "He is rich, and these clothes mean nothing to him. He doesn't wear them anyway. If he doesn't give them to me, he'll just pack them away somewhere. So, I will keep them." What do you make of that decision? (They are already enjoying the benefits of status.) Why is this enjoying the benefits of status? (Because they accepted fine things.) Is it enjoying the benefits of status just to accept the fine things offered to you? If you are

offered something ordinary, but it is just what you need and so you accept it, does this also count as enjoying the benefits of status? (Yes. Whenever they accept things from others to satisfy their own selfish desires, it counts.) It seems you're not clear on this. Have you ever thought about this: If you were not a leader and had no status, would he still offer this gift? (He wouldn't.) He certainly would not. It is because you are a leader that he makes this gift to you. The nature of the thing has changed. This is not normal charity, and herein is the problem. If you asked him, "If I were not a leader, but simply an ordinary brother or sister, would you make such a gift to me? If this item were needed by a brother or sister, would you give it to them?" He would say, "I couldn't. I can't give things willy-nilly to anyone. I give it to you because you are my leader. If you did not have this special status, why would I give you such a gift?" Now see how you have failed to understand the situation. You believed him when he said he had no use for that fine suit of clothes, but he was deceiving you. His purpose is to have you accept his gift so that, in the future, you will be good to him and afford him special treatment. This is the intention behind his gift. The fact is that you know in your heart that he would never give you such a gift if you had no status, but you still accept it. With your tongue, you say "Thanks be to God. I have accepted this gift from God, it is God's benevolence to me." Not only do you enjoy the benefits of status, but you also take enjoyment in the things of God's chosen people, as though they were your proper due. Is this not shameless? If man has no sense of conscience and lacks all shame, then that is the problem. Is this just a matter of behavior? Is it simply wrong to accept things from others and right to refuse them? What should you do when you encounter such a situation? You must ask this giver of gifts if what they are doing conforms to the principles. Say to them, "Let us look for guidance from God's word or the administrative decrees of the church

and see if what you are doing is in line with principles. If not, I cannot accept such a gift." If those resources inform the giver that their action violates the principles but they still wish to give you the gift, what should you do? You must act according to principles. Ordinary people can't overcome this. They long eagerly for others to give them more, and they wish to enjoy more special treatment. If you are the right kind of person, you should immediately pray to God when faced with such a situation, saying, "Oh God, what I'm faced with today is certainly a sign of Your goodwill. It's a lesson You've set out for me. I'm willing to seek the truth and act according to the principles." The temptations facing those with status are too great, and once a temptation comes, it is hard indeed to overcome. You need the protection and assistance of God; you must pray to God, and you must also seek the truth and frequently reflect on yourself. In this way, you will feel grounded and at peace. However, if you wait until after you receive such gifts to pray, will you still feel such groundedness and peace? (Not anymore.) What will God think of you then? Will God be pleased by your actions, or will He detest them? He will detest your actions. Is the problem simply one of whether you accept a thing? (No.) So, where is the problem? The problem lies in the opinions and attitude you adopt when confronting such a situation. Do you decide for yourself or do you seek the truth? Do you have any standard of conscience? Do you have a God-fearing heart at all? Do you pray to God whenever you encounter the situation? Do you first seek to satisfy your own desires, or do you first pray and seek God's intentions? You are revealed in this matter. How should you handle such a situation? You must have principles of practice. First, externally, you must refuse these special material considerations, these temptations. Even when you are offered something you especially desire or precisely the thing you need, you must likewise refuse it. What is meant by

material things? Food, clothing, and shelter, and items for daily use are all included. These special material considerations must be refused. Why must you refuse them? Is doing so merely a matter of how you act? No; it's a matter of your cooperative attitude. If you want to practice the truth, satisfy God, and shun temptation, you must first have this cooperative attitude. With this attitude, you will be able to shun temptation, and your conscience will be at peace. If you are offered something you want and you accept it, your heart will feel the reproach of your conscience, to some degree. However, due to your excuses and self-justifications, you will say that you ought to be given this thing, that it's your due. And then, the pangs of your conscience won't be so accurate or evident. Sometimes, certain reasons or thoughts and views may sway your conscience, so that its pangs are not obvious. So, is your conscience a reliable standard? It is not. This is an alarm bell that warns people. What kind of warning does it give? That there's no security in relying on feelings of conscience alone; one must also seek the truth principles. That is what's reliable. Without the truth to restrain them, people can still fall into temptation, giving various reasons and excuses that let them satisfy their greed for the benefits of status. Therefore, as a leader, you should adhere in your heart to this one principle: I will always refuse, always shun, and absolutely reject any special treatment. Absolute rejection is the prerequisite for shunning evil. If you possess the prerequisite for shunning evil, you are already under the protection of God to some degree. And if you have such principles of practice and hold fast to them, you are already practicing the truth and are satisfying God. You are already walking the correct path. When you are walking the correct path and already satisfying God, do you still require the test of your conscience? Acting according to principles and practicing the truth is higher than the standards of conscience. If someone has the

determination to be cooperative and is able to act according to principles, they have already satisfied God. This is the standard God requires of men.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Resolve the Temptations and Bondage of Status

Some people do not understand the work of God, and they do not know how or whom God saves. They see that all people have the disposition of antichrists and can walk down the path of antichrists, and thus feel that such people must have no hope of salvation. In the end, they will all be judged to be antichrists. They cannot be saved and must all perish. Are such thoughts and views correct? (No.) So, how is this problem to be solved? First, you must have an understanding of God's work. It is corrupt man whom God saves. Corrupt man can walk the path of antichrists and resist God. That is why he requires God's salvation. So, how can a man be made truly to follow God, rather than going down the path of antichrists? He must understand the truth, reflect on and know himself, know his own corrupt disposition, and know his own satanic nature. Then, he must go on to seek the truth and solve his corrupt disposition. It is only thus that you can ensure you won't walk the path of antichrists, avoid becoming an antichrist yourself, and avoid becoming that which God spurns. God does not work in supernatural ways. Rather, He scrutinizes deep in the hearts of people. If you are always enjoying the benefits of status, God will only reprimand you. He will make you conscious of this fault so that you reflect on yourself and know that this is unaligned with the truth and not pleasing to God. If you can come to this realization, and reflect on and know yourself, you will not have difficulty solving the problem. But if you live in such a state for an extended time, always enjoying the benefits of status, failing to pray to God or reflect on yourself, and failing to seek the truth, then God will do nothing. He will forsake you, so that you do not feel Him

to be with you. God will bring you to the realization that, should you go on like this, you will certainly become that which God detests. God will make known to you that this path is wrong, that your way of living is wrong. God's purpose in giving people such awareness is to make known to them those actions that are right and those that are wrong, allowing them to make the correct choice. However, whether one can choose to walk the right path depends on their faith and cooperation. When God is doing these things, He guides you to an understanding of the truth, but beyond that, He leaves the power of choice to you, and that comes down to whether you're walking the right path. God never imposes on you. He never forcibly controls you or commands you to do something, having you do this or that. God does not act thus. He allows you to choose freely. At such times, what should one do? When you realize that what you're doing is wrong, that your way of living is wrong, can you come at once to practice in accord with correct methods? That would be very difficult. There is a battle to be fought in it, because the things loved by man are Satan's philosophy and logic, which stand in opposition to the truth. At times, you know what would be right and what would be wrong, and there is a battle in your heart. During such a battle, you must pray frequently, let God guide you, and let God rebuke you, so that you become aware of the things you should not do. Then, actively rebel against, shun, and avoid such temptations. This requires your cooperation. During the battle, you will still make mistakes, and it is easy to take the wrong path. Though you may choose the right direction in your heart, it isn't assured that you will take the right path. Is this not how things really are? With a moment's carelessness, you'll take the wrong path. What does "a moment's carelessness" mean here? It means that a temptation is too great. To you, this may come down to considerations of face, or your mood, or some special context or a special environment. The most serious

factor is, in fact, your corrupt disposition, which dominates and controls you. This is what makes it difficult for you to follow the right path. You may have a little faith, but you are still tossed about and swayed to and fro by circumstance. It will not be until you are pruned, until you are punished and disciplined, until obstacles litter your path and you see no way forward, that you will realize that the pursuit of fame, gain, and status is not the right way, but something detested and cursed by God, that only walking the path that God requires is the proper way in life, and that if you do not set your will on walking this path, you will be eliminated entirely. People don't weep until they see the coffin! However, in the course of this battle, if a man has great faith, a strong determination to cooperate, and the will to pursue the truth, it will be easier for him to overcome these temptations. If your vital weakness is a particular care for dignity and a love of status, a greed for fame, gain, and the pleasures of the flesh, and these things are particularly strong within you, it will be difficult for you to emerge victorious. What does this mean, that it will be difficult for you to emerge victorious? It means that it will be difficult for you to choose the path of the pursuit of truth, so instead you may choose the wrong path, causing God to detest and forsake you. However, if you are always careful and prudent, and can often come before God to be rebuked and disciplined, and if you do not enjoy the benefits of status, nor covet fame, gain, or the comforts of the flesh, and if, when you have such thoughts, you rely on God to rebel against them with all your strength, before they give rise to action, and pray to God and seek the truth, and are ultimately able to walk the path of practice of the truth and enter that reality, regardless of all else, will you not then be more likely to choose the right direction when confronted with great temptation? (Yes.) This depends on your usual accumulated reserves. Tell Me: If a man encounters a great temptation, can he fully satisfy God's intention by

relying on his stature as it is, on his own will, or on his usual accumulated reserves? (No.) Can he satisfy it partially? (Yes.) Man may be able to satisfy it partially, but when he runs into great difficulties, God's intervention is needed. If you wish to practice the truth, relying solely on human understanding of the truth and human will cannot afford you complete protection, nor can you satisfy the intentions of God and completely shun evil. The key is that man must have the determination to cooperate, and rely on the works of God for the rest. Suppose you say, "I have expended great effort to this end and done all I could. Whatever temptations or circumstances confront me in the future, my stature is only so large, and I can only do so much." Seeing you act thus, what will God do? God will protect you from these temptations. When God protects you from these temptations, you will be able to practice the truth, your faith will become increasingly firm, and your stature will gradually grow.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Resolve the Temptations and Bondage of Status

32. How to understand and resolve the problem of the nature of betrayal

Words of Almighty God of the Last Days

Man's nature is quite different from My essence, for man's corrupt nature originates entirely from Satan; man's nature has been processed and corrupted by Satan. That is, man lives under the influence of its evil and ugliness. Man does not grow in a world of truth or a holy environment, and still less does man live in the light. Therefore, it is not possible for anyone to possess truth within their nature from the moment of birth, and less can anyone be born with an essence that fears and submits to God. On the contrary, people are possessed of a nature that resists God, rebels against God, and has no love for the truth. This nature is the problem I want to discuss—betrayal.

—The Word, Vol. 1. The Appearance and Work of God. A Very Serious Problem: Betrayal (2)

Man's nature comes from the soul, not from the flesh. Only the soul of each person knows how they have experienced Satan's temptations, affliction, and corruption. These things are unknowable to the flesh of man. Therefore, mankind unwittingly becomes ever darker, ever filthier, and ever more evil, while the distance between man and Myself grows ever greater, and life becomes ever darker for mankind. Satan holds the souls of mankind in its grasp, so, of course, man's flesh has also been occupied by Satan. How could such flesh and such a mankind not resist God? How could they be innately compatible with Him? The reason I cast Satan down into midair is because it betrayed Me. How could humans, then, be free of their involvement? This is why betrayal is human nature.

—The Word, Vol. 1. The Appearance and Work of God. A Very Serious Problem: Betrayal (2)

“Man has been so corrupted by Satan that he no longer has the appearance of man.” The majority of people now recognize this phrase to an extent. I say this because the “recognition” to which I refer is merely a kind of superficial acknowledgment, as opposed to true knowledge. As none of you can evaluate yourself accurately nor dissect yourself thoroughly, you remain equivocal about My words. But this time, I am using facts to explain a most serious problem that exists within you. That problem is betrayal. All of you are familiar with the word “betrayal,” because most people have done something that betrays another, such as a husband betraying his wife, a wife betraying her husband, a son betraying his father, a daughter betraying her mother, a slave betraying his master, friends betraying each other, relatives betraying each other, sellers betraying buyers, and so forth. All of these examples contain the essence of betrayal. In short, betrayal is a form of behavior that breaks a promise, violates moral principles, or acts counter to human ethics, demonstrating a loss of humanity. Generally speaking, as a human being who has been born into this world, you will have done something that constitutes violation of the truth, no matter if you remember having ever done something to betray another person, or if you have betrayed others many times before. Since you are capable of betraying your parents or friends, then you are capable of betraying others, and you are moreover capable of betraying Me and doing things I despise. In other words, betrayal is not a mere superficially immoral behavior, but something that conflicts with the truth. This is precisely the source of mankind’s resistance and rebellion against Me. This is why I have summarized it in the following statement: Betrayal is man’s nature, and this nature is the great enemy of each person’s accord with Me.

—The Word, Vol. 1. The Appearance and Work of God. A Very Serious Problem: Betrayal (1)

Behavior that cannot submit to Me absolutely is betrayal. Behavior that cannot be loyal to Me is betrayal. Cheating Me and using lies to deceive Me is betrayal. Harboring many notions and spreading them everywhere is betrayal. Being unable to uphold My testimonies and interests is betrayal. Offering false smiles when far from Me in heart is betrayal. These are all acts of betrayal of which you have always been capable, and they are commonplace among you. None of you may think of this as a problem, but that is not what I think. I cannot treat a person's betrayal of Me as a trifling matter, and I certainly cannot ignore it. Now, when I am at work among you, you behave in this way—if the day comes when there is no one to watch over you, will you not be as bandits who have declared themselves kings of their own little mountains? When that happens and you cause a catastrophe, who will be there to clean up after you? You think some acts of betrayal are mere occasional incidents, not your persistent behavior, and do not merit being discussed with such severity, in a way that injures your pride. If you truly think so, then you lack sense. To think so is to be a specimen and archetype of rebellion. Man's nature is his life; it is a principle on which he relies to survive, and he cannot change it. Take the nature of betrayal as an example. If you can do something to betray a relative or friend, it proves that it is part of your life and a nature with which you were born. This is something nobody can deny. For example, if a person enjoys stealing from others, then this enjoyment of stealing is a part of their life, though they may steal sometimes and not steal sometimes. Whether they steal or not, it cannot prove that their stealing is just a type of behavior. Rather, it proves that their stealing is a part of their life—that is, their nature. Some will ask: Since it is their nature, then why, when they see nice things, do they sometimes not steal them? The answer is very simple. There are many reasons they do not steal. They may not steal

something because it is too large to snatch from under watchful eyes, or because there is no suitable time to act, or something is too expensive, guarded too tightly, or perhaps they have no particular interest in it, or cannot see what use it may have to them, and so forth. All of these reasons are possible. But no matter what, whether they steal something or not, it cannot prove that this thought only exists as a momentary, passing flash. On the contrary, it is a part of their nature that is hard to change for the better. Such a person is not satisfied with stealing just once; such thoughts of claiming others' possessions as their own arise whenever they encounter something nice, or a suitable situation. This is why I say the origin of this thought is not something that is simply picked up every now and then, but is in this person's own nature.

—The Word, Vol. 1. The Appearance and Work of God. A Very Serious Problem: Betrayal (1)

Anyone can use their own words and actions to represent their true countenance. This true countenance is, of course, their nature. If you are someone who speaks in a tortuous way, then you have a tortuous nature. If your nature is deceitful, then you act in a sly way, and you make it very easy for others to be tricked by you. If your nature is sinister, your words might be pleasant to hear, but your actions cannot conceal your sinister tricks. If your nature is lazy, then all you say is meant to shirk responsibility for your perfunctoriness and laziness, and your actions will be slow and perfunctory, and quite adept at concealing the truth. If your nature is empathetic, then your words will be reasonable, and your actions, too, will conform well with the truth. If your nature is loyal, then your words are certainly sincere and the way you act is grounded, free of anything that might make your master uneasy. If your nature is lustful or greedy for money, then your heart will often be filled by these things, and you will unwittingly commit deviant, immoral acts that people will not forget lightly

and that will disgust people. Just as I have said, if you have a nature of betrayal, then you can hardly extricate yourself from it. Do not trust to luck that if you have not wronged others, then you do not have a nature of betrayal. If that is what you think then, truly, you are revolting. All My words, each time I speak, are targeted at all people, not just one person or one type of person. Just because you have not betrayed Me in one matter does not prove that you cannot betray Me in any matter. Some people, during setbacks in their marriage, lose their confidence in seeking the truth. Some people forsake their obligation to be loyal to Me during a family breakdown. Some people abandon Me to seek a moment of joy and excitement. Some people would rather fall into a dark ravine than live in the light and gain the delight of the work of the Holy Spirit. Some people ignore the advice of friends for the sake of satisfying their lust for wealth, and even now cannot acknowledge their mistake and change their course. Some people live only temporarily under My name in order to receive My protection, while others devote only a little to Me under duress because they cling to life and fear death. Are not these and other immoral actions, which are, moreover, without integrity, just behaviors with which people have long betrayed Me deep in their hearts? Of course, I know people do not plan in advance to betray Me; their betrayal is a natural revelation of their nature. Nobody wants to betray Me, and nobody is happy because they have done something to betray Me. On the contrary, they are trembling with fear, are they not? So, are you thinking of how to redeem these betrayals, and how to change the current situation?

—The Word, Vol. 1. The Appearance and Work of God. A Very Serious Problem: Betrayal (1)

The root cause of betrayal is Satan, Satan's nature is betrayal, and the disposition people reveal by the things they do is seen as betrayal by God. Why does God discuss this matter at such length? It is because human

betrayal is constant, irrespective of place or time and, no matter how someone behaves, something deeply rooted in human nature opposes God. Some people say: “I don’t want to oppose or resist God!” But you will, as within you is a betraying nature, which means you cannot submit to God, cannot follow Him to the end, and cannot completely accept God’s words as your life. How should you understand the problem of betrayal? No matter how long you’ve believed in God, or how many of His words you’ve eaten and drunk, or how much understanding you have of Him—so long as your nature betrays God, and you haven’t accepted His words as your life, and you have no entry into the truth of His words, then your essence will forever betray God. That is to say, if your disposition hasn’t changed, you’re someone who betrays God. Some people say: “I can comprehend God’s words, and understand everything He says. I’m also willing to accept them, so how can I be called someone who betrays God?” Just because you’re willing to accept doesn’t mean that you’re able to live out God’s words, let alone that you’ve already been made complete by them. The truth of mankind’s betraying nature is deep, and if you want to understand this aspect of the truth, then you might need a period of experience. In God’s eyes, everything that every person who believes in God does is at odds with the truth, incompatible with God’s word, and hostile to Him. You might not be able to accept this either, and say: “We serve God, worship God, do our duty in God’s house. We’ve done so much, all according to God’s words and requirements, and in line with work arrangements. How can it be said that we resist and betray God? Why do You always knock our enthusiasm? We gave up our family and careers with huge difficulty, and were determined to follow God, so how can You speak about us like this?” The aim of speaking thus is to ensure that everyone understands: It’s not the case that someone who behaves quite well, or gives something up, or

suffers some hardships, will change their betraying nature. No way! Suffering is necessary, as is doing your duty, but just because you can suffer, or do your duty, doesn't mean that your corrupt disposition no longer exists. This is because there has been no real change in life disposition within anyone, and everyone is still far from satisfying God's intentions and meeting His requirements. People's belief in God is too adulterated, their corrupt dispositions revealed too much. Although many leaders or workers serve God, they also resist Him. What does this mean? It's that they intentionally go against God's words and don't practice according to His desires. They intentionally violate the truth, insist on acting according to their own will, to achieve their own designs and aims, to betray God and establish their own independent kingdom, where what they say goes. This is the meaning of serving God but also resisting Him.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Path of Practice Toward Changing One's Disposition

The common element within human nature is betrayal of God; every single person is capable of betraying God. What is betrayal of God? What are its manifestations? Is it only those who stop believing in God who betray Him? People must understand what man's essence is, and grasp the root of it. Your temper tantrums, flaws, bad habits, or lack of upbringing are all superficial aspects. If you always cling to these trivial things, recklessly applying regulations and failing to grasp what is essential, leaving the things inherent in your nature and your corrupt disposition unresolved, you will ultimately still go astray and end up resisting God. People can betray God anytime and anywhere—this is a serious problem. Perhaps for a while, you might have a bit of a God-loving heart, enthusiastically expend yourself, and perform your duties with a bit of loyalty; or you might have perfectly normal reason and a conscience during this period, but people are

unstable and fickle, capable of resisting and betraying God at any moment and anywhere due to a single incident. For example, someone could possess perfectly normal reason, have the work of the Holy Spirit, practical experience, a burden, and loyalty in performing their duty, but just when their faith is particularly strong, God's house expels an antichrist whom they worship, and they start to have notions. They immediately become negative, lose their enthusiasm for their work, perform their duty perfunctorily, no longer wish to pray, and complain, "Why pray? If someone that good can be expelled, who can be saved? God shouldn't treat people like this!" What is the nature of their words? Just one incident doesn't align with their desires and they pass judgment on God. Isn't this a manifestation of betraying God? People can stray from God anytime and anywhere; upon encountering some situation, they might conceive notions and judge and condemn God—isn't this a manifestation of betraying God? This is a big deal. You might now think you don't have any notions about God and can submit to Him, but if you do something wrong and suddenly face being sternly pruned, would you still be able to submit? Could you seek the truth for a resolution? If you cannot submit or seek the truth to resolve the problem of your rebelliousness, then there's still a chance you could betray God. You may not have actually said "I no longer believe in God," but your heart has already betrayed Him at that moment. You must see clearly what exactly human nature is. Is the essence of this nature betrayal? Very few are able to see man's nature essence clearly. Of course, some people have a little conscience and relatively good humanity, while others have no humanity, but regardless of whether someone's humanity is good or evil, or whether their caliber is good or poor, the common factor is that they can all betray God. Human nature is essentially that of betraying God. You used to think, "Since humans corrupted by Satan betray God by

nature, there's nothing I can do about it but change gradually." Do you still think this way now? Then tell Me, can someone betray God without being corrupted? People can still betray God without being corrupted. When God created humans He gave them free will. Humans are particularly fragile; they do not possess the innate desire to draw close to God and say, "God is our Creator, and we are created beings." There is no such concept in people. They naturally lack the truth, nor is there anything related to the worship of God within them. God gave humans free will, allowing them to think, but people don't accept the truth, don't know God at all, and don't understand how to submit to and worship Him. These things do not exist in humans, so even without being corrupted you are still able to betray God. Why say you're able to betray God? When Satan comes to tempt you, you follow Satan and betray God. You are created by God but do not follow Him, following Satan instead—doesn't this make you a traitor? A traitor is by definition someone who betrays. Do you fully understand the essence of this? Therefore, people can betray God anytime and anywhere. People will only not betray God when they live completely in God's kingdom and in His light, when all that is of Satan has been destroyed, and when there is no longer anything to tempt or entice them to sin. If there is still something which entices people to sin, then they will still be able to betray God. Humans, therefore, are worthless things. You might think that just because you can spout some words and doctrines that you understand some truths and cannot betray God, that you should at least be considered—if not as gold or silver—as bronze or iron, more valuable than earthenware, but you overestimate yourself. Do you know what humans really are? People can betray God anytime and anywhere, they are not worth a single penny; just as God said: Humans are beasts, worthless wretches. But in their hearts, people don't think this way. They think, "I don't think I'm a worthless

wretch! Why can't I see through this matter? How come I haven't experienced it? My belief in God is sincere; I have faith, so I can't betray God. God's words are all truth, but I just can't understand the phrase, 'People can betray God anytime and anywhere.' I've already seen God's love; I could never betray Him at any time." This is really what people think in their hearts, but God's words are facts, they are not spoken out of thin air. Every matter is made evident to you, convincing you wholeheartedly; only in this way will you be able to recognize your corruption and resolve the problem of betrayal. In the kingdom, there will be no betrayal; when people live under God's dominion and not under Satan's control, they are truly free. Then, there will be no need to worry about betraying God; such concern would be unnecessary, superfluous. In the future, it can be declared that you no longer have anything within you that would betray God, but for now, this is not the case. Because people have corrupt dispositions, they can betray God anytime. It's not that the presence of certain circumstances leads to betrayal, and without certain circumstances or coercion you won't betray God—even without coercion, you can still betray Him. This is a problem of man's corrupt essence, a problem of man's nature. Even if you aren't thinking or doing anything now, the reality of your nature truly does exist, and cannot be eradicated by anyone. Since you have the nature of betraying God within you; He is not in your heart; in the depths of your heart, there is no place for God and no presence of the truth; thus, you can betray God anytime and anywhere. Angels are different; while they don't have God's disposition or essence, they are able to completely submit to God because they were created by Him specifically for His service, to carry out His commands everywhere. They belong entirely to God. As for humans, God intended for them to live on the earth, not equipping them with the faculty to worship Him. Thus,

humans can betray and resist God. This proves that humans can be used and contested by anyone; they have no sovereignty of their own. Humans are such beings, utterly devoid of dignity and worthless!

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

The nature of betrayal within people is quite severe; it is something deeply ingrained. Why is it said that the nature of people is betrayal? What is included in this betrayal? It includes people's preferences, notions, what people long for, what people focus on, and what people most desire in their hearts. From the essence of these things, it can be seen that the nature of people is indeed betrayal. How can this be seen? By looking at people's attitude toward God, their attitude toward the truth, their pursuit of God, what they think about in their hearts, and what they demand from God, it is entirely possible to compare and see whether what they think about all day long aligns with God's intentions. What do people think about during the twenty-four hours of the day, apart from the time spent eating and sleeping? When they have nothing else to do, they always ponder, "Look at how others are living so happily and comfortably. If I could live like that and still believe in God, it would be perfect! How wonderful it would be to have everything!" Some spend all day pondering, "If I could find a good partner like others do, one who doesn't persecute my belief in God, and have a happy family, how great that would be!" And there are some people who see others with a good job and think, "If I was in their circumstances, working a good job, making a lot of money, wearing nice clothes, eating well, and still believing in God, how great that would be!" People always place belief in God as their last priority. Some people, when belief in God is mentioned, feel, "Believing in God like this now is somewhat lacking. Wouldn't it be even better if I could enjoy life a bit more, eat better, dress better, and face no persecution? Why doesn't God satisfy me in that way?"

Why was it said before that what people hold in their hearts is all evil, all things that do not align with God's intentions? People's minds are filled with thoughts of eating, clothing, enjoyment, and entertainment. What do these things belong to? They belong to the world, they belong to devils.

—God's Fellowship

After Satan corrupted man, man became an embodiment of Satan, and the sort of satanic thing that resists God and is entirely capable of betraying Him. Why does God require people to change their dispositions? Because God wants to perfect and gain people, and people who are finally made complete possess a lot of added realities of knowing God, and the realities of all aspects of the truth. People like this are completely in accordance with God's intentions. In the past, people had corrupt dispositions, and would make a mistake or show resistance whenever they did something, but now people understand some truths, and can do many things that are in line with God's intentions. However, this doesn't mean that people don't betray God. People still can do this. A part of what is revealed from their nature can be changed, and the part that can change is the part where people are able to practice in accordance with the truth. But just because you can now put the truth into practice doesn't mean that your nature has changed. It is like how people used to always have notions about and demands of God, and now in many respects they don't—but they might still have notions or demands in some matters, and are still able to betray God. You might say, "I can submit to whatever God does, and submit in many matters without complaint and without demands," but you can still betray God in some matters. Although you don't resist God on purpose, when you don't understand His intentions you can still go against His desires. So, what is meant by the part that can change? It's that when you understand God's intentions, you can submit, and when you understand the truth, you can put

it into practice. If you don't understand the truth or God's intentions in some matters, then there is still a possibility that you could reveal corruption. If you understand the truth, but do not put it into practice because you are constrained by certain things, then this is betrayal, and this is something in your nature. Of course, there is no limit to how much your disposition can change. The more truths you gain, that is, the deeper your knowledge of God becomes, the less you will resist and betray Him. Seeking to change one's disposition is mainly achieved by pursuing the truth, and understanding one's own nature essence is achieved through understanding the truth. When one truly gains the truth, all of their problems will be resolved.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. People Make Too Many Demands of God

God exposes man's betraying nature so people can have a true understanding of this matter and of themselves. People can start to change and try to find paths of practice from this aspect, understanding in which things they can betray God and what corrupt dispositions they have that can lead to betraying God. Once you reach a point where you do not rebel against God in many aspects, and do not betray Him in most aspects, when you come to the end of your life's journey, to the moment when God's work is finished, you will no longer need to worry about whether you will betray God in the future. Why do I say this? Before people were corrupted by Satan, they could betray God when enticed by Satan. When Satan is destroyed, won't people stop betraying God? That time has not yet come. People still have Satan's corrupt disposition within them, able to betray God anytime and anywhere. Once you have experienced life to a certain stage, where you have discarded all those wrong views, notions, and imaginings about resisting and betraying God; you have understood the truth, with

many positive things in your heart; you can control yourself and master your own actions; and you no longer betray God in most situations, then when Satan is destroyed, you will be completely changed. The current stage of work is to solve man's betrayal and rebellion. Future mankind will not betray God because Satan will have been dealt with. There will no longer be the matter of Satan misleading and corrupting mankind; this matter will then be unrelated to mankind. Now, people are asked to understand man's betraying nature, which is an issue of the utmost significance. This is where you should start from. What belongs to the nature of betraying God? What constitutes the revelations of betrayal? How should people reflect and understand? How should they practice and enter? All of this must be understood and seen clearly. So long as the nature of betrayal still exists within someone, they can betray God anytime and anywhere. Even if they don't openly deny or sell out God, they can still do many things which people would not consider betrayal, but which in essence are. This means that people have no autonomy; Satan has occupied them first. If you could betray God without being corrupted, how much more can you do so now that you are full of Satan's corrupt disposition? Aren't you even more capable of betraying God anytime and anywhere? The current task is to get rid of those corrupt dispositions, reducing the things that make you betray God, giving you more chances to be perfected and accepted by God in His presence. As you experience more of God's work in various matters, you'll be able to gain some truths and be perfected to some extent. If Satan and demons still come to tempt you, or evil spirits come to mislead and disturb you, you'll be able to execute some discernment, and thus act less in ways which betray God. This is something that is developed inside people over time. When humans were first created, they didn't know to worship or submit to God, nor did they know what it was to betray Him. When Satan

came to entice them, they followed it and betrayed God, becoming traitors, because they were unable to distinguish good and evil, and didn't have the faculty to worship God—even less did they understand that God is the Creator of mankind, and how they should worship Him. Now, God saves people by working truths about knowing Him—including His essence, disposition, almightiness, practicality, and so on—into them so that they become their life, granting them autonomy and enabling them to live according to the truth. The deeper you experience God's words and their judgment and chastisement, the deeper you'll understand your own corrupt disposition, and this will give you the resolve to submit to, love, and satisfy God. The more you know God, then the more of your corrupt dispositions you can cast off, and within you there will be fewer things which betray God and more things which are compatible with Him, thus completely overcoming and triumphing over Satan. With the truth, people gain autonomy and are no longer misled or constrained by Satan, living a true human life.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

All souls corrupted by Satan are held thrall in Satan's power. Only those who believe in Christ have been made separate, saved from Satan's camp, and brought into today's kingdom. These people no longer live under Satan's influence. Even so, man's nature is still rooted in man's flesh, which is to say that even though your souls have been saved, your nature is still as it was before, and the chance that you will betray Me remains one hundred percent. This is why My work lasts so long, as your nature is intractable. Now, you are all undergoing hardships to the best of your ability as you do your duties, yet each of you is capable of betraying Me and returning to Satan's power, to its camp, and going back to your old lives—this is an undeniable fact. At that time, it will not be possible for you to present a

shred of humanity or human likeness, as you do now. In serious cases, you will be destroyed and, more than that, doomed eternally, punished severely, never to be reincarnated again. This is the problem laid before you. I am reminding you in this way, firstly, so that My work will not have been in vain, and secondly, so that you may all live in days of light. In truth, whether My work is in vain is not the crucial problem. What is crucial is that you are able to have happy lives and a wonderful future. My work is the work of saving people's souls. If your soul falls into Satan's hands, your body will not live in peace. If I am protecting your body, your soul will also surely be under My care. If I really loathe you, your body and soul will fall at once into Satan's hands. Can you imagine your situation then? If, one day My words are lost on you, then I shall either hand you all over to Satan, which will subject you to excruciating torture until My anger has completely dissipated, or I shall personally punish you irredeemable humans, for your hearts that betray Me will have never changed.

—The Word, Vol. 1. The Appearance and Work of God. A Very Serious Problem: Betrayal (2)

You should all now look into yourselves as quickly as you can, to see how much betrayal of Me remains within you. I am eagerly awaiting your response. Do not be perfunctory in dealing with Me. I never play games with people. If I say I will do something then I will certainly do it. I hope each of you will be someone who takes My words seriously, and not think as if they were science fiction. What I want is concrete action from you, not your imaginings. Next, you must answer My questions, which are as follows:

1. If you are truly a service-doer, can you render service to Me loyally, without any element of perfunctoriness or negativity?

2. If you discover I have never appreciated you, will you still be able to stay and render lifelong service to Me?

3. If I am still very cold to you despite you having expended much effort, will you be able to continue working for Me in obscurity?

4. If, after you have made expenditures for Me, I do not satisfy your petty demands, will you become disheartened and disappointed with Me, or even become furious and shout abuse?

5. If you have always been very loyal, with much love for Me, yet you suffer the torment of illness, poverty, and the abandonment of your friends and relatives, or if you endure any other misfortunes in life, will your loyalty and love for Me still continue?

6. If none of what you have imagined in your heart matches what I have done, how will you walk your future path?

7. If you do not receive any of the things you hoped to receive, can you continue to be My follower?

8. If you have never understood the purpose and significance of My work, can you be a submissive person who does not arbitrarily make judgments and draw conclusions?

9. Can you treasure all the words I have said and all the work I have done while I have been together with mankind?

10. Are you able to be My loyal follower, willing to endure a lifetime of suffering for Me, though you do not receive anything?

11. For My sake, are you able to forgo considering, planning, or preparing for your future path of survival?

These questions represent My final requirements of you, and I hope all of you can give Me answers. If you have fulfilled one or two things these questions ask of you, then you must continue to strive. If you cannot accomplish a single one of these requirements, you are surely the type of person that will be cast into hell. To such people, I need not say anything more, for they are surely not people who can accord with Me. How could I keep someone in My home who could betray Me under any circumstance? As for those who could still betray Me in most circumstances, I will observe their performance before making other arrangements. However, all who are capable of betraying Me, no matter under what conditions, I will never forget; I will remember them in My heart, and await the opportunity to repay their evil deeds. The requirements I have raised are all problems you must examine in yourselves. I hope all of you can consider them seriously and not deal with Me perfunctorily. In the near future, I will check the answers you have given Me against My requirements. By that time, I will require nothing more from you and will not offer you more earnest admonition. Instead, I shall exercise My authority. Those who should be kept will be kept, those who should be rewarded will be rewarded, those who should be given over to Satan will be given over to Satan, those who should be punished severely will be punished severely, and those who should perish will be destroyed. Thus, there will no longer be anyone to disturb Me in My days. Do you believe My words? Do you believe in retribution? Do you believe that I will punish all those evil ones who deceive and betray Me? Do you hope for that day to come sooner or for it to come later? Are you someone who is terrified of punishment, or someone who would resist Me though they must endure punishment? When that day arrives, can you imagine whether you will live amidst cheers and laughter, or if you will weep and gnash your teeth? What kind of end do you hope to

meet? Have you ever seriously considered whether you believe in Me one hundred percent or doubt Me one hundred percent? Have you ever carefully considered what kind of consequences and outcomes your actions and behavior will bring upon you? Do you truly hope all My words will be fulfilled in turn, or are you terrified My words will be fulfilled in turn? If you hope that I depart soon in order to fulfill My words, how should you treat your own words and actions? If you do not hope for My departure and do not hope for all My words to be fulfilled immediately, why do you believe in Me at all? Do you truly know why you are following Me? If your reason is merely to broaden your horizons, there is no need for you to trouble yourself so. If it is to be blessed and evade the coming disaster, why are you not concerned about your own conduct? Why do you not ask yourself whether you can satisfy My requirements? Why do you not also ask yourself whether you are qualified to receive the blessings to come?

—The Word, Vol. 1. The Appearance and Work of God. A Very Serious Problem: Betrayal (2)

D. Truths Pertaining to Discerning Disbelievers, Evil People, False Leaders, and Antichrists

1. How to discern disbelievers

Words of Almighty God of the Last Days

Since you believe in God, you must put faith in all of the words of God and in all of His work. Which is to say, since you believe in God, you must submit to Him. If you are unable to do this, then it does not matter whether you believe in God or not. If you have believed in God for many years, and yet have never submitted to Him, and do not accept the entirety of His words, and instead ask that God submit to you and act according to your notions, then you are the most rebellious of all, you are a disbeliever. How could such people be able to submit to the work and words of God that do not conform to the notions of man?

—The Word, Vol. 1. The Appearance and Work of God. Those Who Submit to God With a True Heart Shall Surely Be Gained by God

Those who truly believe in God are those who have true faith in God. They have feelings driven by their consciences and reason; they believe in their hearts that God's words are the truth; they believe that everything God does is right, and is for the purpose of saving and purifying people. Regardless of whether it is in line with people's notions and imaginings, it is of benefit to them. Those who do not truly believe in God do not have consciences and do not have reason, nor do they care about having consciences or reason. They always have an attitude of half belief and half disbelief toward God's words; their hearts cannot feel that God's words are the truth. So what is their view on the existence of God? In their hearts, they think, "If God exists, then where is He? I don't see Him. I don't know if God really exists. If you believe He exists, then He does; if you don't, then He doesn't." This is their view. Yet they mull it over, thinking, "So many people believe in God and have testified to Him. Maybe there really is a

God. I hope there is, because then I can take advantage of the situation and gain blessings. I will have lucked out." They use a mentality of luck and gambling and just want to participate for a bit of fun; they think that even if they are not blessed, it is no loss, because they have not invested anything. Their view and attitude toward the existence of God is, "Does God actually exist? I can't tell either way. Where is God? I'm not exactly sure. Are all these people who testified for real? Or are they lying? I'm not sure either." Their heart places a question mark over all these issues; they cannot figure it out, and so they constantly doubt it. Their belief in God is tainted with an attitude of doubt and mistaken views. When God speaks and expresses the truth, what is their attitude toward His words? (Doubt and disbelief.) This is not their main view; you do not see this matter clearly. Do they take God's word as the truth? (No.) What do they think? "So many people like to read God's words, so why don't I find it interesting? What can be gained by reading God's words and understanding the truth? What is the benefit? Can you really get into the kingdom of heaven? People can't see the kingdom of heaven. The way I see it, there has to be some actual benefit to believing in God; there has to be some real advantage." They worry that if they do not understand the truth they will be eliminated, so they occasionally listen to sermons. But then they ruminate, thinking, "They say God's words have authority and power, so why don't I hear or feel it? They say God's words can change people, so why haven't His words changed me? I still lust after the comforts of the flesh as much as I used to; I like food and clothes; my temper is just as bad as it's always been; I'm still afraid when the great red dragon persecutes me. Why do I still not have faith? God asks people to be honest; He asks them to be people of truth and humanity. Aren't honest people fools? God requires people to fear God and shun evil, but how many people can actually accomplish this? Human nature is selfish. If you follow

your human nature, you must think how to gain blessings for yourself. You must scheme to bring benefit to yourself. Every man for himself and the devil take the hindmost. You must take your destiny into your own hands; you must make your own happiness. This is the most realistic. If people do not fight and take things for themselves, and if they do not live for fame, gain, and benefit, they will get nothing. No one will take it upon themselves to drop these things on your doorstep. Manna never actually falls from the heavens!" These are their thoughts and views, their philosophies for worldly dealings, and the logic and rules by which they survive. Are people who possess these thoughts and views disbelievers? This is exactly the attitude disbelievers have toward the truth. Their minds do not know what truth is, do not know where the authority and power of God's words is manifested, and do not know how God arranges for people's outcome. They just worship power and seek the benefits that are right in front of them. They think that if they believe in God they should be blessed; and that only if God bestows good fortune on people, fills their life with wealth and abundance, and gives them a happy life, is it the true way. They do not believe that God's words are truth, and do not believe that God has sovereignty over all things, let alone that God's words can change a person's disposition or fate. Therefore, they have never pursued the truth while believing in God. In short, because they do not accept God's words as their life and the goal of their life, their faith in God is increasingly weak; they have no interest in reading God's words, nor in listening to sermons; they even fall asleep while the truth is being fellowshipped on. On top of this, they feel that performing their duty is an extra burden and that they are working for nothing. Their hearts yearn for the time when God's work will be complete, when God will give them a statement of resolution, and they can see whether they will actually gain blessings. If they figure out that by

believing in God this way they will never gain blessings, that they will definitely be eliminated, and that they will still die in a disaster, then they can withdraw right now. Although they say they believe in God, their hearts doubt Him. They say God's words are the truth, but their hearts do not believe in the truth. They have never read God's words, nor have they ever truly listened to a sermon. They have never fellowshipped on the truth, and they have never sought the truth while performing their duty; they just use their own efforts. This is a typical disbeliever. They are no different than the nonbelievers.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. To Perform One's Duty Well, One Must at Least Be Possessed of a Conscience and Reason

There are some people whose faith has never been acknowledged within God's heart. In other words, God does not recognize that they are His followers, because He does not praise their beliefs. For these people, regardless of how many years they have followed God, their ideas and views have never changed; they are like the nonbelievers, adhering to the nonbelievers' principles and methods for interacting with people, and to the nonbelievers' laws of survival and faith. They have never accepted the word of God as their life, never believed that God's word is truth, never intended on accepting God's salvation, and never recognized God as their God. They see believing in God as some kind of amateur hobby, treating Him as mere spiritual sustenance; as such, they do not think it is worth it to try and understand God's disposition or essence. It can be said that all that corresponds to the true God has nothing to do with these people; they are not interested, nor can they be bothered to pay heed. This is because deep in their hearts, there is an intense voice that is always telling them, "God is invisible and untouchable, and does not exist." They believe that trying to understand this sort of God would not be worth their efforts, and that in

doing so they would be fooling themselves. They believe that by merely acknowledging God with words without taking any real stand or investing themselves in any real actions, they are being pretty clever. How does God look upon such people? He views them as nonbelievers. Some people ask, "Can nonbelievers read God's words? Can they perform their duties? Can they say the words, 'I'll live for God'?" What humans often see are the displays people exhibit on the surface; they do not see people's essences. However, God does not look at these superficial displays; He only sees their inner essences. Thus, this is the kind of attitude and definition God has toward these people.

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

Someone who does not accept the words of God as their life in the slightest is not a genuine believer in God. They are a disbeliever, and no matter how many years they believe in God, it is of no use. If a believer in God merely engages in religious rituals but does not practice the truth, then they are not a believer in God, and God does not acknowledge them. What do you need to possess, if God is to acknowledge you as His follower? Do you know the standards by which God measures a person? God evaluates whether you do everything according to His requirements, and whether you practice and submit to the truth based on His words. This is the standard by which God measures a person. God's measurement isn't based on how many years you have believed in Him, how far you have traveled, how many good behaviors you have, or how many words and doctrines you understand. He measures you based on whether you pursue the truth and what path you choose. Many people verbally believe in God and praise Him, but in their hearts, they do not love the words God says. They are not interested in the truth. They always believe that living according to the

philosophies of Satan or various worldly theories is what normal people do, that this is how one can protect themselves, and that this is how to live with value in the world. Are these people who believe in God and follow Him? No, they are not. The words of great and renowned people sound particularly sagacious and can easily mislead others. You may hold onto their words as truths or mottos to abide by. But if, when it comes to the words of God, to an ordinary requirement He has for people, such as being an honest person, or amenably and scrupulously keeping one's place, performing their duty as a created being and having a steady and honest comportment, you cannot put these words into practice and do not regard them as truths, then you are not a follower of God. You claim to be practicing the truth, but if God asks you, "Are the 'truths' you're practicing God's words? Are the principles you uphold based on God's words?"—how would you account for yourself? If your basis isn't God's words, then it's Satan's words. You're living out Satan's words and yet you claim to be practicing the truth and satisfying God. Isn't that blaspheming against God? God instructs people to be honest, for example, yet some people do not ponder over what being an honest person really entails, how to practice being an honest person, what things they live out and reveal are dishonest, nor what things they live out and reveal are honest. Instead of pondering the essence of the truth in God's words, they turn to the books of nonbelievers. They think, "The sayings of nonbelievers are pretty good, too—they also teach people to be good! For example, 'The good have peaceful lives,' 'Guileless people ever prevail,' 'Forgiving others is not foolish, it brings benefits afterward.' These statements are right, too, and align with the truth!" So, they adhere to these words. What kind of person can they live as by abiding by these adages of nonbelievers? Can they live out the truth reality? (No, they cannot.) Aren't there many people like this? They acquire

some knowledge; they've read a few books and a few famous works; they've gained some perspective, and heard a few famous sayings and folk proverbs, then they take these as the truth, acting and performing their duty according to these words, applying them to their lives as believers in God and thinking they are satisfying God's heart. Isn't this substituting falsehood for the truth? Isn't this dealing in deception? To God, this is blasphemy! These things manifest in every person, in no small number. For someone who treats the pleasing words and correct doctrines from among the people as truths to uphold, while putting God's words to one side and disregarding them, failing to internalize them no matter how many times they are read, or to consider God's words as the truth, are they a believer in God? Are they a follower of God? (No.) Such people believe in religion; they are still following Satan! They believe that the words spoken by Satan are philosophical, that they are greatly profound and classic. They consider them to be famous sayings of utmost truth. No matter what else they give up, they cannot let go of those words. To abandon those words would be like losing their life's foundation, like hollowing out their heart. What kind of people are these? They are followers of Satan, and that is why they accept Satan's famous sayings as the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. One Cannot Be Saved by Believing in Religion or Engaging in Religious Ceremony

In their belief in God, if people do not have a God-fearing heart, if they do not have a heart of submission to God, then not only will they be unable to do any work for Him, but on the contrary will become those who disturb His work and who defy Him. Believing in God but not submitting to or fearing Him, and instead resisting Him, is the greatest disgrace for a believer. If believers are just as casual and unrestrained in their speech and

conduct as nonbelievers are, then they are even more wicked than nonbelievers; they are archetypal demons.

—The Word, Vol. 1. The Appearance and Work of God. A Warning to Those Who Do Not Practice the Truth

How should we discern the type of disbelievers who, as opportunists, believe in God only to be blessed, and have no wish to gain the truth? No matter how many sermons they hear, no matter how the truth is fellowshipped to them, their thoughts and views on people and things, their outlook on life and values never change. Why is this? Because they never ponder God's words seriously and are utterly unaccepting of the truths expressed by God or what God says about various issues. They just cling to their own views and the philosophies of Satan. In their hearts, they still believe that the philosophies and logic of Satan are right and correct. For example, "Every man for himself and the devil take the hindmost," "Officials do not make things difficult for those who bear gifts," or "The good have peaceful lives." There are even those who say, "When people believe in God, they must be good, which means never taking a life; to take a life is a sin, and is unforgivable to God." What kind of view is this? It is a Buddhist view. Though the Buddhist view may fit with people's notions and imaginings, it is devoid of any truth. Faith in God must be based on God's words; only the words of God are the truth. In their faith in God, some people even accept the absurd views of the nonbelievers and the mistaken theories of the religious world as the truth, they hold them dear and cling to them. Are these people who accept the truth? They can't differentiate between the words of man and the words of God, or between the devil and Satan and the one true God, the Creator. They do not pray to God or seek the truth, nor do they accept any of the truths expressed by God. Their thoughts and views on people, the outside world, and all other matters never

change. They cling only to the views they have always held, which come from traditional culture. No matter how ridiculous those views are, they cannot perceive this, and they still hold fast to these mistaken views and do not let them go. This is one manifestation of a disbeliever. What is another? It is that their zeal, sentiments, and faith change as the church increases in scale and as its status in society continually grows. For example, when the church's work expanded abroad and increased in scale, when the work of the gospel fully expanded, they saw this and felt immediately invigorated. They felt that the church was becoming more and more influential and would no longer suffer the oppression and persecution of the government. They believed that there was hope for their faith in God, that they could hold their heads high; they felt that they had made the right bet, that their gamble was finally going to pay off. They felt that their chances of gaining blessings were growing greater and greater and they finally started to cheer up. During previous years, they used to feel oppressed, pained, and anguished because they often saw the great red dragon's arrests and suppression of Christians. Why did they feel anguish? Because the church was in such dire straits, and they were concerned about whether they had made the right choice in believing in God, and more than that, they were troubled and worried by whether they should stay or leave the church. During those years, no matter what adverse circumstances the church was facing, it would have an impact on their emotions; whatever work the church was doing and however the church's reputation and status within society fluctuated, it would affect their emotions and mood. The question of whether they should stay or go was always lingering in their minds. Such people are disbelievers, are they not? When the church is condemned and suppressed by the national government, or when believers are arrested or judged, condemned, slandered, and rejected by the religious community,

they deeply feel disgraced and even great shame and humiliation about having joined the church; their hearts waver and they regret believing in God and joining the church. They never have any intention of sharing in the joys and hardships of the church, or to suffer alongside Christ. Instead, when the church is flourishing, they appear brimming with faith, but when the church is persecuted, excluded, suppressed, and condemned, they want to run away, to leave. When they cannot see any hope of receiving blessings, or any hope of the kingdom gospel expanding, they want to leave even more. When they do not see the words of God fulfilled, and do not know when the great catastrophe will descend and when it will end, or when the kingdom of Christ will be realized, they waver uncertainly and are incapable of doing their duty with peace of mind. Whenever this happens, they want to leave God, to leave the church, and to find a way out. Such people are disbelievers, are they not? Their every move is for their own fleshly interests. Their thoughts and views will never gradually change through their experience of God's work, or by reading His words, fellowshipping the truth, and living the church life. When something happens to them, they never seek the truth, or search for what God's words say about it, what God's intentions are, how God guides people, or what He asks of people. Their only aim in joining the church is to wait for the day when the church can "hold its head high," so they can make a grab for the benefits they have always desired. Of course, they joined the church also because they saw that God's words are the truth—but they are totally unaccepting of the truth, and they do not believe that all the words of God will be fulfilled. So what do you say, are such people disbelievers? (Yes.) No matter what happens in the church or the outside world, they gauge how much their interests will be affected, and how great an impact it will have on the goals they pursue. At even the slightest sign of trouble, they will

immediately think of their own prospects, interests, and whether they should stay or leave the church with great acuity. There are even people who keep asking, “Last year it was said that God’s work would end—so why is it still going on? What year exactly will God’s work end? Am I not entitled to know? I have endured long enough, my time is precious, my youth is precious—surely you can’t keep me hanging on like this?” They are especially sensitive to whether God’s words have been fulfilled, the situation of the church, and its status and reputation. They don’t care about whether they are capable of gaining the truth or if they can be saved, but are very sensitive to whether they will be able to survive, and whether they can obtain benefits and blessings by staying in God’s house. Such people are opportunistic in their desire to be blessed. Even if they believe to the very end, they will still not understand the truth, and they will have no experiential testimony to speak of. Have you met people like this? Actually, people like that exist in every church. You must take care to discern them. Such individuals are all disbelievers, they are a scourge in the house of God, they will bring great harm and no benefits to the church, and they must be cleared out from it.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (23)

There is another kind of people who cannot be considered as either good or bad, and who are believers in name only. If you ask them to do something occasionally, they can do it, but they won’t proactively do their duty if you don’t arrange it for them. Whenever they are free they attend gatherings, but in their own private time, it’s not known whether they eat and drink God’s words, learn hymns, or pray. However, they are relatively friendly toward God’s house and the church. What does relatively friendly mean? It means that if the brothers and sisters ask them to do something,

they will agree to it; for the sake of being fellow believers, they can help get a few things done, within the extent of their abilities. However, if they are asked to expend great effort or to pay some sort of price, they absolutely will not do it. If a brother or sister is in some difficulty and needs them to lend a hand, such as by occasionally helping to look after the house, cook a meal, or occasionally helping out with a few minor chores—or the person knows a foreign language and can help the brothers and sisters to read letters—they are able to lend a hand with this sort of thing and are relatively friendly. They usually get along pretty well with others and don't keep scores with people, but they don't attend gatherings regularly and don't ask to do a duty, let alone undertake any important or even dangerous work. If you ask them to do a dangerous task, they will definitely turn you down, saying, "I believe in god for the sake of seeking peace, so how could I do dangerous tasks? Wouldn't that be seeking trouble for myself? I absolutely cannot do it!" But if the brothers and sisters or the church ask them to do something minor, they can help and make a token effort, just like a friend. This form of exerting oneself and helping cannot be called doing a duty, nor can it be called acting in accordance with the truth principles, and much less can it be called practicing the truth; it is just a case of them having a favorable impression of believers in God and being fairly friendly toward them, and being able to lend a helping hand if someone needs assistance. What is the name for this kind of people? God's house calls them friends of the church. How should the kind of people who are friends of the church be treated? If they possess caliber and some strengths and can help the church to handle some external matters, then they also count as service-doers and are friends of the church. It is because people of this kind don't count as believers in God, and God's house does not recognize them. And if they are not recognized by God's house, can God recognize them as believers? (No.)

Therefore, never, ever ask this kind of people to join the ranks of those who perform a duty full-time. There are those who say: “Some people, when they first start believing, have little faith and just want to be friends of the church. They don’t understand many things about believing in God, so how can they be willing to do a duty? How can they be willing to wholeheartedly expend themselves?” We are not talking about people who have believed in God for three to five months or up to a year, but people who have nominally believed in God for over three years, or even for five or ten years. No matter how much people like this acknowledge with their mouths that God is the only true God and that the Church of Almighty God is the true church, it does not prove that they are true believers. Based on the various manifestations of this kind of people and their mode of faith, we call them friends of the church. Don’t treat them as brothers or sisters—they are not brothers or sisters. Don’t let such people join the full-time church, and don’t let them join the ranks of those who perform a duty full-time; God’s house does not make use of such people. Some may say: “Are you prejudiced against this kind of people? Although they may appear lukewarm on the outside, they are actually very fervent on the inside.” It would be impossible for sincere believers to have believed in God for five or ten years and still be lukewarm; the behavior of this kind of people already fully reveals that they are disbelievers, people on the outside of God’s words, and nonbelievers. If you still call them brothers and sisters, and still say they are being treated unfairly, then that is your notions and your feelings talking.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (6)

The essence of those who do not accept the truth at all is that of a disbeliever. What are the hallmarks of disbelievers? Their belief in God is a

sort of opportunism, it is a way for them to live off the church, to avoid disaster, to find support and a steady meal ticket. Some of them even have political aspirations, wanting to establish connections with the government through certain matters to gain favor and land an official appointment. Such people are disbelievers, every last one of them. They carry these motives and intents in their belief in God, and in their hearts they do not believe with complete certainty that there is a God. Even if they acknowledge Him, they do so doubtfully, because the views they cling to are atheistic. They only believe in things they can see in the material world. Why do we say they don't believe there is a God? Because they do not believe or acknowledge the facts that God created the heavens and earth and all things, and that after creating mankind God has been leading and holding sovereignty over them. Thus, they cannot possibly believe in the fact that God can become flesh. If they do not believe that God can become flesh, are they capable of believing and acknowledging all the truths expressed by God? (They are not.) If they do not believe the truths expressed by God, then do they believe that God can save humankind and in His management plan for saving humankind? (They do not.) They do not believe any of this. What is the root of their disbelief? It is that they do not believe God exists. They are atheists and materialists. They believe that only things you can see in the material world are real. They believe fame, gain, and status can only be achieved through schemes and untoward means. They believe that the only way to prosper and live a happy life is to live by satanic philosophies. They believe that their fate is only in their own hands, and that they must rely on themselves to create and secure a happy life. They do not believe in God's sovereignty or in His almightiness. They think that if they rely on God they will have nothing. Ultimately, they do not believe that God's words can accomplish everything, and they do not believe in God's

almightiness. That is why the motives and purposes, such as opportunism, living off the church, avoiding disaster, finding backers, making friends with the opposite sex, and achieving political aspirations—securing an official position and a steady meal ticket for themselves—arise in their belief in God. It is precisely because these people do not believe that God reigns sovereign over all that they are able to audaciously and unscrupulously infiltrate the church with their own intents and aims. They wish to put their talents to use or realize their aspirations in the church. This means that they are infiltrating the church in order to satisfy their intention and desire to gain blessings; they want to obtain fame, gain, and status in the church, and by doing so get their steady meal ticket. One can see from their behavior, as well as their nature essence, that their goals, motives, and intents for believing in God are not legitimate. None of them accept the truth, none of them truly believe in God; and even if they do infiltrate the church, they are just filling up seats, playing no positive role whatsoever. Therefore, the church should not accept such people. Although these people have infiltrated the church, they are not God's chosen people, but rather were brought in out of good intentions by others. "They are not God's chosen people"—how should this be interpreted? It means that God did not predestine and choose them; He does not view them as recipients of His work; nor has He predestined them as human beings whom He will save. Once these people have infiltrated the church, we naturally cannot treat them as brothers and sisters, because they are not the ones who genuinely accept the truth or submit to God's work. Some may ask, "Since they aren't brothers and sisters who truly believe in God, why doesn't the church clear them out or expel them?" God's intention is that His chosen people may learn discernment from these disbelievers and thereby see through Satan's schemes and reject Satan. Once God's chosen people have discernment,

these disbelievers should be cleansed away. The goal of discernment is to expose all the disbelievers who have infiltrated God's house with their ambitions and desires and clear them out of the church, because these people are not true believers in God, and even less are they people who accept and pursue the truth. Nothing good will come from them remaining in the church—but great harm will. First of all, after infiltrating the church, these disbelievers never eat or drink God's words and do not accept the slightest bit of the truth. They always discuss things other than God's words and the truth, disturbing others' hearts. They will only disrupt and disturb the work of the church, to the detriment of the life entry of God's chosen people. Secondly, if they remain in the church, they will run riot committing misdeeds, just like nonbelievers, disrupting and disturbing the work of the church, and subjecting the church to many hidden dangers. Thirdly, even if they remain in the church, they will not willingly act as service-doers, and though they may do a bit of service, it will only be in order to gain blessings. Should the day come when they learn they cannot gain blessings, they will fly into a rage, disturbing and impairing the work of the church. It is better to clear them out of the church before it's too late. Fourthly, these disbelievers are liable to form factions, and to support and follow antichrists, thereby creating an evil force within the church that poses a great threat to its work. In light of these four considerations, it is necessary to discern and expose disbelievers who infiltrate God's house, and then to clear them out. This is the only way to maintain normal progress in the church's work, and effectively safeguard that God's chosen people can eat and drink God's words and live church life normally, and therefore enter the right track of belief in God. This is because the infiltration of these disbelievers into the church is of great detriment to the life entry of God's chosen people. There are many people who cannot discern them, but instead

treat them as brothers and sisters. Some people, seeing that they have a few gifts or strengths, choose them to serve as leaders and workers. This is how false leaders and antichrists arise in the church. Looking at their essence, one can see that none of them believe that God exists, or that His words are the truth, or that He rules sovereign over all. They are nonbelievers in the sight of God. He pays them no heed, and the Holy Spirit will not work on them. So, based on their essence, they are not recipients of God's salvation, and they are certainly not predestined or chosen by Him. God could not possibly save them. No matter how one looks at it, none of these disbelievers are God's chosen people. They should be promptly and precisely discerned, and then cleared out. They must not be allowed to hang about in the church disturbing others.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (24)

Some people worship famous and eminent people. They always have doubts about whether God's words really can save people, and they always believe that only the words of famous and eminent people have weight and charisma. They are always thinking to themselves, "Look how impressive the head of our state is! Look at the pomp, the spectacle, the grandeur of our national assemblies! Can God's house compare with that at all?" That you could say such a thing shows that you are a nonbeliever. You cannot clearly see the evil of politics, or the darkness of a nation, or the corruption of humanity. You cannot see that the truth reigns in God's house, and you cannot see or understand what the experiential testimonies of God's chosen people demonstrate. God's house has the truth and so many testimonies, and all God's chosen people are waking up and changing, all of them beginning to experience God's work and enter the truth reality. Can you see the sight to come of God's people submitting to Him and worshiping Him? It is

beyond your imagination. All that God's house has is a hundred times, a thousand times, better than the world, and in the future, all that God's house has can only continue getting better, and more regular, and more perfect. All these things are achieved gradually, and they are what God's word will accomplish. God's chosen people are all selected by Him and preordained by Him, so certainly, they are much better than the people of the world. If someone cannot see these facts, are they not blind? Some people always feel the world is great, and deep down they worship the famous and eminent people of the world. Are they not worshiping devils and Satans? Do these famous and eminent people believe in God? Are they people who submit to God? Do they have God-fearing hearts? Do they accept the truth? They are all demons that resist God—can you really not see that? Why do you believe in God, seeing as you worship the famous and eminent people of the world? How do you really view all the words that God expresses? How do you view God's sovereignty over all? Some people do not just have no fear of God—they do not even have the least respect for Him. Are they not disbelievers? Should such people not be asked to leave at once? (They should.) And if they do not leave, what is to be done? Rush to drive them out, clear them out. Disbelievers are like foul flies, too disgusting to behold. God's house is reigned over by the truth and by His words, and acts are taken according to the truth principles. Such people should be cleared out. They say with their words that they believe in God, but at heart, they look down on God's house and despise God. Are you willing to have such disbelievers mingling among you? (No.) That is why they must be cleared out at once. No matter how educated or capable they are, they must be cleared out. Some people ask, "Is that not unloving?" No, it is acting according to the principles. What do I mean by this? That no matter how large your stature, no matter how great your will to pursue the truth or

whether you have faith in God, one thing is certain: Christ is the truth, the way, and the life. This is forever unchanging. This should be your rock, the most solid foundation of your belief in God; you should be certain and doubtless about this in your heart. If you doubt even this, you are unfit to remain in God's house. Some people say, "Our nation is a great one, and our race is a noble one; our customs and culture are noble beyond compare. We don't need to accept the truth." Is that not the voice of disbelievers? It is the voice of disbelievers, and such disbelievers must be cleared out. Some people often reveal a corrupt disposition, and at times, their disposition is wanton and unrestrained, yet their faith in God is true, and they can accept the truth. If they undergo a measure of pruning, they are able to repent. Such people should be given a chance. People are a bit foolish, or they cannot see things clearly, or they are misled, or, in a foolish moment, they may say something confused or behave in a confused way because they do not understand the truth. This is caused by a corrupt disposition; it is caused by foolishness, ignorance, and a lack of understanding of the truth. Such people, however, are not of an ilk with disbelievers. What is needed here is to draw on fellowship about the truth to resolve these problems. Some people who have believed in God for several years do not accept the truth at all and have not changed a bit. They are disbelievers. They are not people of God's house, and God does not acknowledge them.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only One Who Performs Their Duty Well With All Their Heart, Mind, and Soul Is One Who Loves God

If you say you believe in God yet are often in a daze at heart, neither knowing how God works to save man nor how it is that man ought to pursue the truth, nor whether you love the truth, nor which events should occasion your prayer to God; if you are in a muddle each day, unserious in everything, merely adhering to regulations; if your heart is incapable of

being at peace before God, and you do not pray or seek the truth whenever something happens to you; if you often act according to your own will, live according to your satanic disposition, and reveal your arrogant disposition; and if you do not accept God's scrutiny or discipline, and do not have a submissive heart, then deep down, you will always live before Satan, and be controlled by Satan and by your corrupt disposition. Such people are without the slightest fear of God. They are simply incapable of shunning evil, and even if they do not do evil things, everything they think is still evil, and is both unconnected to the truth and runs against it. Do such people, then, fundamentally have no connection to God? Though they are ruled by Him, their hearts have never come before Him, nor have they ever truly prayed to Him; they have never treated God as God, they have never treated Him as the Creator who holds sovereignty over them, they have never acknowledged that He is their God and their Lord, and they have never considered worshiping Him in earnest. Such people do not understand what it means to fear God, and they think it is their right to commit evil. They say in their hearts, "I'll do what I want. I'll take care of my own business, it's not up to anyone else!" They treat faith in God as a kind of mantra, a form of ceremony. Does this not make them disbelievers? They are disbelievers! In God's mind, these people are all evildoers. All day long, everything they think is evil. They are the degenerates of the house of God, and He does not acknowledge such people as members of His house.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only With Fear of God Can One Tread Upon the Path of Salvation

When some people encounter an unfavorable situation, they'll start complaining and blaming other people. They never consider that they might have brought it upon themselves, and instead always push the responsibility onto someone else. Then, they feel content and at ease, and they think,

“Problem solved. Believing in God this way is so pleasant and easy!” What do you think of this method of solving problems? Can one gain the truth by practicing in this way? Does it show an attitude of submission to God? With what perspective, and by what means, do such people believe in God? Have they applied the words “God holds sovereignty over the destiny of mankind, all events and all things are in His hands” to their everyday lives? When they analyze the problem using the mind of man, when they address the matter using human means, are they believing in God’s sovereignty? Are they submitting to God’s sovereignty over and arrangement of people, events, and things? Obviously not. Firstly, they do not submit; this is already a mistake. Secondly, they are unable to accept from God the situation, people, events, and things He arranges for them; they do not look beyond the surface. They look only at how the situation appears from the outside, then analyze it using their human mind and try to resolve it with human methods. Is this not another mistake? Is it a big mistake? (It is.) How is it so? They do not believe that God holds sovereignty over everything. They think everything happens randomly. In their eyes, not a single thing is ruled by God, and most things happen because of the actions of men. Is this believing in God? Do they have true faith? (No.) Why not? They do not believe that God holds sovereignty over everything. They do not believe that God holds sovereignty over all matters and all objects—that God holds sovereignty over every situation. If something does not go as they imagined, they are unable to accept it from God. They do not believe that God can orchestrate these situations. Because they cannot see God, they think these situations happen randomly as a result of the actions of men, rather than being orchestrated by God. They do not believe in God’s sovereignty. Then what is the essence of their belief? (They are disbelievers.) That is right, they are disbelievers! Disbelievers do not accept

anything from God. Instead, they rack their brains trying to deal with things using human perspectives, minds and methods. This is the behavior of disbelievers. When you run into this kind of person in the future, you should develop some discernment regarding them. Disbelievers are good at engaging their brains and coming up with ideas when issues arise; they constantly study the matter at hand, and try to resolve it using human methods. They always view people and things using human reasoning and satanic philosophies, or based on the law, not believing that God's word is the truth or that God's sovereignty encompasses everything. Everything that happens is allowed by God, but disbelievers are not able to accept these things from God, and they always view things based on human notions and imaginings. Though disbelievers usually say they believe that a person's fate is in God's hands, and that they are willing to submit to God's sovereignty and arrangement, when things actually befall them, they are unable to accept those things from God and they develop notions about God. This is the behavior of disbelievers.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. A Corrupt Disposition Can Only Be Resolved by Accepting the Truth

Is it not vile that some people like to split hairs and go down blind alleys whenever something happens to them? This is a big problem. Clear-minded people will not make this mistake, but this is what absurd people are like. They always imagine that others are making things difficult for them, that others are deliberately giving them a hard time, so they always antagonize other people. Is this not a deviation? They do not put in effort when it comes to the truth, they prefer to quibble about unimportant things when something happens to them, demanding explanations, trying to save face, and they always use human solutions to approach these matters. This is the greatest obstacle to life entry. If you believe in God this way, or

practice this way, you will never attain the truth because you never come before God. You never come before God to receive all that God has set out for you, nor do you use the truth to approach all this, instead you use human solutions to approach things. Therefore, in the eyes of God, you have strayed too far from Him. Not only has your heart strayed from Him, your entire being does not live in His presence. This is how God views those who always over-analyze things and split hairs. There are those who are glib, smooth-talkers, whose minds are quick and shrewd, who think, "I'm well-spoken. Other people all really admire and esteem me, and hold me in high regard. People usually listen to me." Is this useful? You have built up your prestige among people, but the way that you behave before God does not please Him. God says that you are a disbeliever, and that you are hostile to the truth. Among people, you may be sophisticated and smooth, you might handle things very well, and get along with anyone; you may always be able to find a way to handle and take care of things no matter what the situation, but you do not come before God and seek the truth to resolve problems. People like this are very troublesome. God has only one thing to say in assessment of people like you: "You are a disbeliever, you are trying to take advantage of this opportunity to gain blessings under the guise of believing in God. You are not a person who accepts the truth." What do you think of this kind of assessment? Is it what you want? It definitely is not. It is possible that some people do not care, and say, "It doesn't matter how God sees us, we can't see God anyway. Our most immediate problem is to first get on good terms with the people around us. Once we have established a firm foothold for ourselves, we can then win over the leaders and workers, so that everyone admires us." What sort of person is this? Are they someone who believes in God? They certainly are not; they are a disbeliever.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Often Living Before God Can One Have a Normal Relationship With Him

A lot of people don't understand the truth or pursue the truth. What do they treat performing a duty like? They treat it like a kind of job, a kind of hobby, or an investment of their interest. They don't treat it like a mission or a task given by God, or a responsibility which they should fulfill. Even less do they seek to understand the truth or God's intentions in the course of performing their duties, so that they may perform their duties well and complete God's commission. Therefore, in the process of performing their duties, some people become unwilling as soon as they endure a bit of hardship and want to escape. When they encounter some difficulties or suffer some setbacks, they back down, and want to escape again. They do not seek the truth; they just think about escaping. Like turtles, if anything goes wrong, they just hide in their shells, then wait until the problem has passed before they emerge again. There are a lot of people like this. In particular, there are some people who, when asked to take responsibility for certain work, don't consider how they can offer their loyalty, or how to perform this duty and do this work well. Rather, they consider how to shirk responsibility, how to avoid being pruned, how to avoid shouldering any responsibility, and how to emerge unscathed when problems or mistakes occur. They first consider their own escape route and how to satisfy their own preferences and interests, not how to perform their duties well and offer their loyalty. Can people like this gain the truth? They do not put in effort with regard to the truth, and they do not put the truth into practice when it comes to performing their duties. To them, the grass is always greener on the other side of the fence. Today they want to do this, tomorrow they want to do that, and they think that everyone else's duties are better and easier than their own. And yet, they do not put in effort with regard to

the truth. They do not think about what problems there are with these ideas of theirs, and they do not seek the truth to solve problems. Their minds are always focused on when their own dreams will be realized, who is in the limelight, who is getting recognition from the Above, who does work without being pruned and gets promoted. Their minds are filled with these things. Can people who are always thinking about these things perform their duties adequately? They can never accomplish this. So, what kind of people perform their duties in this way? Are they people who pursue the truth? Firstly, one thing is certain: People like this do not pursue the truth. They seek to enjoy a few blessings, become famous, and step into the spotlight in God's house, just like when they were getting by in society. In terms of essence, what kind of people are they? They are disbelievers. Disbelievers perform their duties in God's house as they would do work in the outside world. They care about who is getting promoted, who is becoming a team leader, who is becoming a church leader, who is being praised by everyone for their work, who is exalted and mentioned. They care about these things. It is just like in a company: Who is getting promoted, who is getting a raise, who is receiving the praise of the leader, and who is becoming familiar with the leader—people care about these things. If they also seek these things in God's house, and are preoccupied with these things all day, aren't they the same as the nonbelievers? In essence, they are nonbelievers; they are typical disbelievers. Whatever duty they perform, they will just be laboring and acting in a perfunctory way. Whatever sermons they hear, they still won't accept the truth, and even less will they put the truth into practice. They have believed in God for many years without undergoing any change, and no matter how many years they perform their duties for, they will not be able to offer their loyalty. They do not have true faith in God, they do not have loyalty, they are disbelievers.

Some people do not rejoice in the truth, much less judgment. Instead, they rejoice in power and riches; such people are called power seekers. They search only for those denominations in the world with influence, and they search only for pastors and teachers that come from seminaries. Though they have accepted the way of truth, they are only half-believing; they are incapable of giving all of their hearts and minds, their mouths speak words of expending themselves for God, but their eyes are focused on the great pastors and teachers, and they do not spare Christ a second glance. Their hearts are fixated upon fame, fortune, and glory. They think it out of the question that such a meager person could be capable of conquering so many, that one so unremarkable could perfect man. They think it out of the question that these nobodies among the dust and dunghills are the people chosen by God. They believe that if such people were the objects of God's salvation, then heaven and earth would be turned upside down, and all people would laugh themselves silly. They believe that if God chose such nobodies to be perfected, then those great men would become God Himself. Their perspectives are tainted with unbelief; more than not believing, they are simply preposterous beasts. For they value only status, prestige, and power, and they esteem only large groups and denominations. They have not the slightest regard for those led by Christ; they are simply betrayers who have turned their backs on Christ, on truth, and on life.

What you admire is not the humility of Christ, but those false shepherds of prominent standing. You do not adore the loveliness or wisdom of Christ, but those libertines who wallow in the filth of the world. You laugh at the pain of Christ who has no place to lay His head, but you admire those corpses that hunt for offerings and live in debauchery. You are

not willing to suffer alongside Christ, but you gladly throw yourself into the arms of those reckless antichrists, though they only supply you with flesh, words, and control. Even now, your heart still turns toward them, toward their reputation, toward their status, toward their influence. And yet you continue to hold an attitude whereby you find the work of Christ hard to swallow and you are unwilling to accept it. This is why I say that you lack the faith to acknowledge Christ. The reason you have followed Him to this day is only because you had no other option. A series of lofty images are forever towering in your heart; you cannot forget their every word and deed, nor their influential words and hands. They are, in your heart, forever supreme and forever heroes. But this is not so for the Christ of today. He is forever insignificant in your heart, and forever undeserving of fear. For He is far too ordinary, has far too little influence, and is far from lofty.

In any case, I say that all those who do not value the truth are disbelievers and betrayers of the truth. Such men shall never receive the approval of Christ. Have you now identified how much unbelief is within you, and how much betrayal of Christ you have? I exhort you thus: Since you have chosen the way of truth, then you should devote yourself wholeheartedly; do not be ambivalent or half-hearted. You should understand that God does not belong to the world nor any one person, but to all those who truly believe in Him, all those who worship Him, and all those who are devoted and faithful to Him.

—The Word, Vol. 1. The Appearance and Work of God. Are You a True Believer in God?

Related Hymns

To Believe in God but Not Accept the Truth Is to Be a Disbeliever

Man Has No True Faith in Christ

2. How to discern evil people

Words of Almighty God of the Last Days

In the nation of the great red dragon, I have carried out a stage of work unfathomable to human beings, causing them to sway in the wind, after which many quietly drift away with the blowing of the wind. Truly, this is the "threshing floor" I am about to clear; it is what I yearn for and it is also My plan. For many evil ones have crept in while I am at work, but I am in no hurry to drive them away. Rather, I shall disperse them when the time is right. Only after that shall I be the fountain of life, allowing those who truly love Me to receive from Me the fruit of the fig tree and the fragrance of the lily. In the land where Satan sojourns, the land of dust, there remains no pure gold, only sand, and so, meeting with these circumstances, I do such a stage of work. You should know that what I gain is pure, refined gold, not sand. How can the evil remain in My house? How can I allow foxes to be parasites in My paradise? I employ every conceivable method to drive these things away. Before My intentions are revealed, no one is aware of what I am about to do. Taking this opportunity, I drive away those evil ones, and they are forced to leave My presence. This is what I do to the evil, but there will still be a day for them to do service for Me.

—The Word, Vol. 1. The Appearance and Work of God. The Seven Thunders Peal—Prophesying That the Gospel of the Kingdom Shall Spread Throughout the Universe

Now, as soon as possible, I wish to make a group of people who accord with My intentions, a group of people who are able to be considerate of My burdens. However, I cannot refrain from cleansing and purifying My church; the church is My heart. I despise all the evil people who prevent you from eating and drinking of My word. This is because there are some other people who do not truly want Me. These people are full of deceit, they

do not get close to Me with their true heart; they are evil, and they are people who obstruct the carrying out of My will; they are not people who put the truth into practice. These people are full of self-righteousness and arrogance, they are wildly ambitious, they love to be condescending, and though the words they speak are pleasant to hear, in secret they do not practice the truth. These evil people shall all be cut off and swept away; they shall languish amid disaster.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 24

It may be that in all your years of faith in God, you have never cursed anyone or committed a bad deed, yet in your association with Christ, you cannot speak the truth, act honestly, or submit to the word of Christ; in that case, I say that you are the most sinister and malicious person in the world. You may be exceptionally amiable and devoted toward your relatives, friends, wife (or husband), sons and daughters, and parents, and never take advantage of others, but if you are incapable of compatibility with Christ, if you are unable to interact in harmony with Him, then even if you expend your all in relief to your neighbors or take meticulous care of your father, mother, and members of your household, I would say that you are still an evil person, and moreover one full of cunning tricks.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are Incompatible With Christ Are Surely Opponents of God

Those among brothers and sisters who are always giving vent to their negativity are lackeys of Satan, and they disturb the church. Such people must one day be expelled and eliminated. In their belief in God, if people do not have a God-fearing heart, if they do not have a heart of submission to God, then not only will they be unable to do any work for Him, but on the contrary will become those who disturb His work and who defy Him.

Believing in God but not submitting to or fearing Him, and instead resisting Him, is the greatest disgrace for a believer. If believers are just as casual and unrestrained in their speech and conduct as nonbelievers are, then they are even more wicked than nonbelievers; they are archetypal demons. Those who give vent to their poisonous, malicious talk within the church, who spread rumors, foment disharmony, and form cliques among the brothers and sisters—they should have been expelled from the church. Yet because now is a different era of God's work, these people are restricted, for they are decidedly to be eliminated. All who have been corrupted by Satan have corrupt dispositions. Some have nothing more than corrupt dispositions, while others are different: Not only do they have corrupt satanic dispositions, but their nature is also extremely malicious. Not only do their words and actions reveal their corrupt, satanic dispositions; these people are, moreover, the genuine devils and Satans. Their behavior disrupts and disturbs God's work, it disturbs the brothers' and sisters' life entry, and it damages the normal life of the church. Sooner or later, these wolves in sheep's clothing must be cleansed away; an unsparing attitude, an attitude of rejection, should be adopted toward these lackeys of Satan. Only this is standing on the side of God, and those who fail to do so are wallowing in the mire with Satan.

—The Word, Vol. 1. The Appearance and Work of God. A Warning to Those Who Do Not Practice the Truth

Evil people love wicked, vicious, and venomous things; they love all that is associated with negative things. When you talk to them about positive things, or about how something benefits people and comes from God, they are not pleased and not interested to hear about them—they have no hope of being saved. No matter how well one fellowships the truth to them or how practically they are spoken to, they are simply not interested,

and might even express hostility and antagonism. But their eyes light up when they hear somebody talking about fleshly pleasure, and they become full of energy. This is a vicious and wicked disposition, and they are not goodhearted. So, they cannot possibly love positive things. In their heart, how do they regard positive things? They despise and look down upon them, they deride these things. When it comes to being an honest person, they think, “Being honest only puts you at a disadvantage. I’ll pass on that! If you’re honest you’re a fool. Look at you, enduring hardship and working hard to perform your duty without ever considering your own future or your own health. Who’s going to care if you collapse from exhaustion? I can’t tire myself out.” Someone else might say, “Let’s leave an out for ourselves. We can’t be breaking our backs like dopes. We’ve got to prepare our backup plan and then just exert a bit more effort.” Those evil ones will be happy upon hearing this; it hits right home with them. But when it comes to absolute submission to God and loyally expending oneself for one’s duty, they feel repulsion and detestation, and will not take it in. Isn’t someone like this vicious? All people like this have a vicious disposition. All you have to do is fellowship the truth and talk about the principles of practice with them, and they become repulsed and unwilling to listen. They’ll think this injures their pride, wounds their dignity, and they can’t benefit from it. Inwardly they’ll say: “Going on and on about the truth, about the principles of practice. Always talking about being an honest person—can honesty feed you? Can speaking honestly make you money? Cheating is how I’ll profit!” What logic is this? It is the logic of a bandit. Isn’t this a vicious disposition? Is this person kindhearted? (No.) This kind of person cannot attain the truth. What little they do commit, expend, and forsake is all directed at a goal, one they’ve calculated well in advance. They only think it’s a good deal to offer

something if they get more back in return. What disposition is this? It is a wicked, vicious disposition.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Self-Knowledge Is of Aid in Pursuing the Truth

Anyone who often disturbs church life and the life entry of God's chosen people is a disbeliever; they are considered an evil person and must be cleared out from the church. Regardless of who the person is or how they have acted in the past, if they often disturb the work of the church and church life, refuse being pruned, and always defend themselves with flawed reasoning, they must be cleared out from the church. This approach is entirely for the sake of maintaining the normal progression of church work and protecting the interests of God's chosen people, fully aligning with the truth principles and God's intentions. The life entry of God's chosen people and the work of the church should not be affected by the disputes and unreasonable troublemaking of a few evil individuals—it's not worth it and is also unfair to God's chosen people.

… Some people have a vicious disposition. If someone says something that hurts or offends them, they will hate that person, and think of ways to attack and retaliate against them. No matter how the truth is fellowshipped to them, or how they are pruned, they do not accept it. They would sooner die than repent, and continue to disturb church life. This proves that they are evil people. We cannot keep tolerating these sorts of evil people. They should be cleared out of the church according to the truth principles. This is the only way to thoroughly resolve this problem. No matter what mistakes they have made or bad things they have done, those people with vicious dispositions will not allow anyone to expose them or prune them. Should someone expose and offend them, they will become enraged, retaliate, and never let the issue drop. They have no patience and tolerance for other

people, and do not exercise forbearance toward them. What principle is their conduct based on? “I would rather betray than be betrayed.” In other words, they do not tolerate being offended by anyone. Is this not the logic of evil people? This is exactly the logic of evil people. No one is allowed to offend them. To them, it is unacceptable for anyone to trigger them in even the slightest way, and they hate anyone who does so. They will keep going after that person and never let the matter go—that is how evil people are. You should isolate or clear out evil people as soon as you discover that they have an evil essence, before they can do any great evil. This will minimize the damage they do; it is the wise choice. If leaders and workers wait until an evil person causes some kind of disaster to handle them, they are being too passive. That would prove that the leaders and workers are very foolish, and have no principles to their actions. There are some leaders and workers who are just this foolish and ignorant. They insist on waiting until they have conclusive evidence before handling evil people because they think that is the only way their minds will be at ease. But in fact, you do not need conclusive evidence to be sure someone is evil. You can tell by their everyday words and actions. Once you are sure they are evil, you can start by limiting or isolating them. This will ensure that neither the church’s work nor the life entry of God’s chosen people are harmed. … Tell Me, if a person is identified as evil, is there still a need to fellowship the truth to help them? (No.) There’s no need to give them a chance. Some people have too much “love,” always giving evil ones a chance to repent, but can this achieve any effect? Does this conform to the principles of God’s words? Have you seen any evil person who can truly repent? No one has ever seen that. Hoping for evil people to repent is like pitying poisonous snakes; it is to pity wild beasts. This is because based on the essence of evil people, it can be determined that evil people will never love positive things, will

never accept the truth, and will never repent. You will not find the word "repentance" in their dictionary. No matter how you fellowship the truth to them, they will not put aside their own motives and interests, and will find various reasons and excuses to justify themselves, and no one can persuade them. If they suffer a loss, it's unbearable for them, and they will endlessly pester others about it. How can such people, who are not willing to suffer any loss, truly repent? Extremely selfish people are those who prioritize their own interests above all; they are evil people, and they will never repent.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (14)

What kind of person is someone who has no love at all for the brothers and sisters? Why do they not even have a bit of a normal interpersonal relationship with the brothers and sisters? This kind of person, no matter who they interact with, only links these interactions to interests and transactions; if there are no interests or transactions involved, they will not bother with people. Isn't this kind of person evil? Some people do not pursue the truth and live only based on feelings; whoever treats them well, they draw close to, and whoever helps them, they think of as good. Such people also do not have normal interpersonal relationships. They live solely based on feelings, so can they treat the brothers and sisters fairly and justly? This is absolutely unattainable. Therefore, anyone who does not have a normal interpersonal relationship with the brothers and sisters, or with those who sincerely believe in God, is someone without conscience and reason, is someone without normal humanity, and is definitely not someone who loves the truth. These individuals are no different from the petty riffraff among the nonbelievers; they interact with whoever is beneficial to them and ignore those who are not. Moreover, when they see someone pursuing the

truth or someone who can share experiential testimonies and whom everyone admires and likes, they become jealous and hateful and try everything to gather ammunition with which to judge and condemn these people who pursue the truth. Isn't this what evil people do? Such people lack conscience and reason—they are worse than beasts. They cannot treat people correctly, cannot get along with others normally, cannot build normal interpersonal relationships with God's chosen people, and can even hate those who pursue the truth. Such people must feel very solitary and lonely in their hearts, always blaming others and the world. What joy or meaning do they have in living? These people are vicious in disposition, and no matter who they interact with, they can develop hatred over trivial matters, condemning and retaliating against them, bringing disasters upon them. Such evil individuals are out-and-out devils, bringing disaster to the church with each day they remain. If they stay for a long time, the disasters will be unending. Only by clearing them out of the church can disasters be averted.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (14)

People who are unreasonable and willfully troublesome think only of their own interests when they act, doing whatever pleases them. Their words are nothing but preposterous heresies, and they are impervious to reason. Their vicious dispositions are overflowing. No one dares associate with them, and no one is willing to fellowship about the truth with them, for fear of inviting disaster upon themselves. Other people are on tenterhooks whenever they speak their minds to them, afraid that if they say one word that is not to their liking or not in line with their wishes, they will seize upon it and make outrageous accusations. Are such people not evil? Are they not living demons? All those with vicious dispositions and unsound

reason are living demons. And when someone interacts with a living demon, they may bring disaster upon themselves with just a moment's carelessness. Would it not spell big trouble if such living demons were present in the church? (It would.) After these living demons have thrown their tantrums and vented about their anger, they may speak like a human for a while and apologize, but they will not change afterward. Who knows when their mood will sour and they will throw another tantrum, spouting their preposterous arguments. The target of their tantrum and venting is different each time; as is the source and background of their venting. That is, anything can set them off, anything can make them feel dissatisfied, and anything can make them react in a hysterical and unreasonable way. How terrible, how troublesome! These deranged evil people might lose their minds at any time; no one knows what they are capable of doing. I have the greatest hatred for such people. Every one of them should be cleansed away —they must all be cleared out. I do not wish to engage with them. They are muddled in thought and brutish in disposition, they are filled with preposterous arguments and devilish words, and when things befall them, they vent about them in an impetuous way. Some of them cry when they vent, others yell, others stomp their feet, and there are even some who shake their heads and wave their limbs about. Quite simply, they are beasts, not humans. Some cooks throw pots and dishes around once they lose their temper; others, who raise pigs or dogs, kick and hit these animals once they lose their temper, venting all their anger on them. These individuals, no matter what happens, always react with anger; they neither calm themselves to reflect nor accept it from God. They don't pray or seek the truth, nor do they seek out fellowship with others. When they have no choice, they endure; when they're unwilling to endure, they go mad, spouting preposterous arguments, accusing and condemning others. They often say

things like, “I know you all are educated and look down on me”; “I know your families are wealthy, and you disdain me for being poor”; or, “I know you disdain me because I lack a solid foundation in my faith, and you disdain me because I don’t pursue the truth.” Despite being obviously aware of their own numerous issues, they never seek the truth to resolve them, nor do they discuss knowing themselves in their fellowship with others. When their own problems are mentioned, they deflect and shift the blame, pushing all problems and responsibilities onto others, and even complain that the reason for their behavior is because others mistreat them. It’s as if their tantrums and senseless provocations are caused by others, as if it’s everyone else who’s at fault, and they merely have no other choice but to act this way —they believe they’re legitimately defending themselves. Whenever they are dissatisfied, they start venting their resentment and spouting nonsense, insisting on their preposterous arguments as if everyone else is wrong, portraying others as villains and themselves as the sole good person. No matter how much they throw tantrums or spout preposterous arguments, they demand to be spoken well of. Even when they do wrong, they forbid others from exposing or criticizing them. If you point out even a slight issue of theirs, they’ll entangle you in endless disputes, and you can forget about living peaceably then. What kind of person is this? This is someone who is unreasonable and willfully troublesome, and those who do so are considered evil people.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (26)

The phenomenon of someone being arbitrarily condemned, labeled and tormented often occurs in every church. For example, some people harbor a prejudice against a certain leader or worker and, in order to get revenge, make comments about them behind their back, exposing and dissecting

them under the guise of fellowshipping about the truth. The intent and goals behind such actions are wrong. If one is really fellowshipping on the truth to give testimony for God and to benefit others, they should fellowship on their own true experiences, and bring benefit to others by dissecting and knowing themselves. Such practice yields better results, and God's chosen people will approve of it. If one's fellowship exposes, attacks, and belittles another person in an attempt to strike at or get revenge on them, then the intent of the fellowship is wrong, it is unjustified, loathed by God and not edifying to the brothers and sisters. If someone's intent is to condemn others, to torment them, then they are an evil person and they are doing evil. All God's chosen people should have discernment when it comes to evil people. If someone willfully attacks, exposes, or belittles people, then they should be helped lovingly, fellowshipped with and dissected, or pruned. If they are unable to accept the truth, and stubbornly refuse to mend their ways, then this is a different matter entirely. When it comes to evil people who often arbitrarily condemn, label and torment others, they should be thoroughly exposed, so that everyone may learn to discern them. Then, they should be restricted or expelled from the church. This is essential, as such people disturb the life and work of the church, and they are likely to mislead people and bring chaos upon the church. In particular, some evil people often attack and condemn others, solely to achieve their goal of showing themselves off and making others look up to them. These evil people frequently use the opportunity of fellowshipping on the truth at gatherings to indirectly expose, dissect and suppress others. They even justify this by saying that they're doing it to help people and to resolve problems present in the church, and use these pretexts as a cover by which to achieve their goals. They are the kind of people who attack and torment others, and they are all clearly evil. All those who attack and condemn

people who pursue the truth are extremely vicious, and only those who expose and dissect evil people to safeguard the work of God's house have a sense of justice and are approved of by God. Evil people are often very cunning in their evildoing; they are all skilled at using doctrine to come up with justifications for themselves and achieve their goal of misleading others. If God's chosen people do not have discernment of them and are unable to restrict these evil people, church life and the work of the church will be thrown into a complete mess—or even pandemonium. When evil people fellowship and dissect problems, they always have an intent and a goal, and it's always aimed at somebody. They are not dissecting or knowing themselves, nor opening up and laying themselves bare to resolve their own problems—rather, they are seizing the opportunity to expose, dissect, and attack others. They often take advantage of fellowshipping their self-knowledge to dissect and condemn others, and by means of fellowshipping God's words and the truth, they expose, belittle, and vilify people. They especially feel disgust and hatred toward those who pursue the truth, those who bear a burden for the work of the church, and those who often do their duties. Evil people will use all sorts of justifications and excuses to strike at these people's motivation and prevent them from carrying out church work. Part of what they feel toward them is jealousy and hatred; another part is fear that these people, by rising up and doing work, pose a threat to their reputation and status. So, they are anxious to find ways to warn, suppress, and restrict them, even going so far as to gather ammunition with which to frame them and distort the facts in order to condemn them. This reveals completely that the disposition of these evil people is one that hates the truth and positive things. They have special hatred for those who pursue the truth and love positive things, and for those who are rather guileless, decent, and upstanding. They may not say so, but

this is the sort of mindset they have. So why do they only target pursuers of the truth, decent and upstanding people, to expose, belittle, suppress, and exclude? This is clearly an attempt on their part to overthrow and strike down good people and those who pursue the truth, to trample them underfoot, so that they can control the church. Some people do not believe that this is so. To them, I ask one question: Why, when fellowshipping on the truth, do these evil people not expose or dissect themselves, and always target and expose others instead? Could it really be that they do not reveal corruption, or that they do not have corrupt dispositions? Certainly not. Why, then, do they target others to expose and dissect? What are they trying to achieve, exactly? This question calls for deep thought. One is doing as they should if they expose the evil deeds of evil people that disturb the church. But instead these people are exposing and tormenting good people, under pretext of fellowshipping about the truth. What is their goal and intent? Are they furious because they see that God saves good people? That is what it really is. God does not save evil people, so evil people naturally hate God and good people. Evil people do not accept or pursue the truth and cannot be saved themselves, yet they torment those good people who pursue the truth and can be saved. What is the problem here? If these people had knowledge of themselves and the truth, they could open up and fellowship, yet they are always targeting and provoking others. They have a tendency to attack others, and they are always setting up those who pursue the truth as their imagined enemies. This is the hallmark of evil people. Those capable of such evil are the authentic devils and Satans, quintessential antichrists who should be restricted, and if they do a great deal of evil, they must be handled at once—expel them from the church. All those who attack and exclude good people are rotten apples. Why do I call them rotten apples? Because they are likely to provoke unnecessary

disputes and conflict in the church, causing the state of affairs there to grow graver and graver. They target one person one day and another the next, and they are always taking aim at others, at those who love and pursue the truth. This is liable to disturb church life and have repercussions on the normal eating and drinking of God's words by God's chosen people, as well as on their fellowshipping on the truth. These evil people often take advantage of living the church life to attack others in the name of fellowshipping about the truth. There is hostility in everything they say; they make provocative remarks to attack and condemn those who pursue the truth and those who expend themselves for God. What will be the consequences of this? It will disrupt and disturb the life of the church, and cause people to be uneasy in their hearts and unable to be calm before God. In particular, the unscrupulous things these evil people say to condemn, attack, and wound others can provoke resistance. This is not conducive to resolving problems; on the contrary, it foments fear and anxiety in the church and strains relationships between people, leading to tension developing between them and causing them to fall into strife. The behavior of these people not only impacts church life, but also gives rise to conflict in the church. It can even impact the work of the church as a whole and the spreading of the gospel. Therefore, leaders and workers need to warn this sort of person, and also restrict and handle them. Brothers and sisters must put severe restrictions on these evil people that frequently attack and condemn others. Additionally, church leaders should immediately expose and curb those who arbitrarily attack and condemn others, and if they remain incorrigible, clear them out of the church. Evil people must be prevented from disturbing the life of the church in gatherings, and at the same time, muddled people should be restricted from speaking in a way that impacts the church life. If an evil person doing evil is found, they must be exposed. They absolutely must not

be allowed to act willfully, doing evil as they wish. This is the only way to maintain normal church life and ensure that God's chosen people may gather, eat and drink of God's words, and fellowship about the truth normally, allowing them to fulfill their duties normally. Only then can God's will be carried out in the church, and only in this way can His chosen people understand the truth, enter reality, and gain God's blessings.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (15)

Good people say and do things with conscience and reason, while evil people do not have conscience and reason. When evil people do something bad and get exposed, they are not compliant: "Hmph, even if everyone knows, is there anything they can do about it? I'll do whatever I want! I don't care who exposes or criticizes me. What can anyone really do to me?" No matter how many bad things an evil person does, they do not feel shame. When an ordinary person does something bad, they want to disguise it and cover it up. If someone ends up exposing them, they are too ashamed to face anyone and even do not want to go on living: "Ah, how could I do something like this? I'm truly shameless!" They are extremely remorseful and even curse themselves, swearing that they will never do something like this again. This type of behavior is proof that they have a sense of shame, that they still have some humanity. Someone who is shameless does not have a conscience and reason, and all evil people are shameless. No matter what kind of bad deed an evil person commits, it will not redden their face or quicken their heartbeat, and they will still unscrupulously defend their actions, twisting negative aspects into positive ones, and speaking of bad deeds as though they were good. Does this kind of person have a sense of shame? (No.) If they have this kind of attitude, then will they truly repent in the future? No, they will only keep acting as they have been. This means

they are shameless, and shamelessness means having no conscience and reason. People with conscience and reason are too ashamed to face anyone after they are exposed for doing something bad, and they never do this thing again. Why is this? It is because they feel that this was a shameful thing to do and are too full of shame to face anyone; there is a sense of shame in their humanity. Is this not the minimum standard for normal humanity? (It is.) Can someone who does not even feel shame still be called a human? They cannot. Does someone who does not feel shame have a normal mind? (They do not.) They do not have a normal mind, let alone a love of positive things.

—The Word, Vol. 4. Exposing Antichrists. Item Two: They Attack and Exclude Dissenters

There is a type of person who is loving and tolerant toward everyone, and willing to help anybody. The only thing they are not interested in is the truth. They are always opposed to God and irreconcilable with Him. They are die-hard enemies of God. What kind of person is this? They are disbelievers and devils. Devils are the ones who are averse to the truth the most and hate the truth the most. So long as something involves the truth, or what God says or demands, not only do they not accept it, but they doubt it, they are resistant to it, and they spread their notions about it. They also do many things which are detrimental to the church's work, even publicly clamoring against God when their personal interests have been hurt. People like this are devils; they are people who hate the truth and hate God. Within every person's nature is a disposition which hates the truth; therefore, everyone has an essence which hates God. The only difference is the extent of this hate, whether it is mild or severe. Some people are capable of doing evil to oppose God, while others just reveal a corrupt disposition or negative emotions. So why are some people capable of hating God? What role do they play? They are able to hate God because they have a

disposition which hates the truth. Having this disposition means that they are a devil and an enemy of God. What is a devil? Devils are all those who hate the truth and hate God. Can devils be saved? Absolutely not. While God saves mankind, many people will rise up and oppose Him and disturb the work of the house of God. People like this are devils. They can also be called living demons. In churches everywhere, anyone who disturbs the work of the church is a devil and a living demon. And anyone who tyrannizes the church and does not accept the truth to any degree is a living demon. Therefore, if you correctly identify which people are living demons, you must act quickly to clear them out. If there are some people whose behavior is typically very good, but on occasion their state is bad, or their stature is too small and they do not understand the truth, and they do something which causes disruptions and disturbances but it is not a habit of theirs and they are not this sort of person by nature, then they can remain. Some people's humanity is not very good; if someone offends them, they will never let it go. They will argue with that person endlessly, showing no mercy when they feel justified. Yet, these people have one merit, which is that they are willing to labor and endure hardship. People like this can remain for the time being. If these people frequently do evil and disturb the church's work, then they are of devils and Satan, and they absolutely cannot be saved. That is one hundred percent certain. People of this sort must be cleared out from the church; they absolutely cannot be allowed to stay.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Attitude Man Should Have Toward God

Every church has people who cause disturbance for the church or disrupt the work of God. They are all Satans who have infiltrated the house of God in disguise. Such people are good at acting: They come before Me with great reverence, bowing and scraping, living like mangy dogs, and

devoting their "all" to achieve their own objectives—but in front of the brothers and sisters, they show their ugly side. When they see people who practice the truth, they strike out at them and shove them aside; when they see people more formidable than themselves, they flatter and fawn upon them. They run wild in the church. It can be said that such "local bullies," such "lapdogs," exist in the majority of churches. They act devilishly together, sending each other winks and secret signals, and none of them practices the truth. Whoever has the most venom is the "head demon," and whoever has the highest prestige leads them, bearing their flag aloft. These people rampage through the church, spreading their negativity, venting death, doing as they please, saying what they please, and no one dares to stop them. They brim with the disposition of Satan. No sooner do they cause a disturbance than an air of death enters the church. Those within the church who practice the truth are spurned, unable to give their all, while those who disturb the church and spread death run rampage within—and, what's more, most people follow them. Such churches are ruled by Satan, plain and simple; the devil is their king. If the congregants do not rise up and reject the head demons, then they, too, will sooner or later come to ruin. From now on, measures must be taken against such churches. If those who are capable of practicing a little of the truth do not seek to, then that church will be expunged. If a church contains no one who is willing to practice the truth and no one who can stand witness for God, then that church should be completely isolated, and its connections with other churches must be severed. This is called "burying death"; this is what it means to spurn Satan.

—The Word, Vol. 1. The Appearance and Work of God. A Warning to Those Who Do Not Practice the Truth

People who genuinely believe in God are those who are willing to put God's word into practice and are willing to practice the truth. People who

are truly able to stand firm in their testimony to God are also those who are willing to put His word into practice and can genuinely stand on the side of the truth. People who resort to trickery and injustice all lack the truth, and they all bring shame to God. Those who cause disputes in the church are Satan's lackeys, they are the embodiment of Satan. Such people are so malicious. Those who have no discernment and are incapable of standing on the side of the truth all harbor evil intentions and tarnish the truth. More than that, they are the archetypal representatives of Satan. They are beyond redemption, and shall naturally be eliminated. God's family does not allow those who do not practice the truth to remain, nor does it allow to remain those who deliberately dismantle the church. However, now is not the time to do the work of expulsion; such people will simply be exposed and eliminated in the end. No more useless work is to be expended on these people; those who belong to Satan cannot stand on the side of the truth, whereas those who seek the truth can. People who do not practice the truth are unworthy of hearing the way of the truth and unworthy of bearing witness to the truth. The truth is simply not for their ears; rather, it is directed at those who practice it. Before every person's end is revealed, those who disturb the church and disrupt God's work will first be left aside for now, to be dealt with later. Once the work is complete, these people will each be exposed, and then they will be eliminated. For the time being, while the truth is being provided, they will be ignored. When the whole truth is revealed to humanity, those people should be eliminated; that will be the time when all people will be classed according to their kind. The petty tricks of those without discernment will lead to their destruction at the hands of the evil, they will be lured away by them, never to return. And such treatment is what they deserve, because they do not love the truth, because they are incapable of standing on the side of the truth, because they

follow evil people and stand on the side of evil people, and because they collude with evil people and defy God. They know perfectly well that what those evil people radiate is evil, yet they harden their hearts and turn their backs on the truth to follow them. Are these people who do not practice the truth but who do destructive and abominable things not all committing evil? Although there are those among them who style themselves as kings and others who follow them, are their God-defying natures not all the same? What excuse can they have to claim that God does not save them? What excuse can they have to claim that God is not righteous? Is it not their own evil that is destroying them? Is it not their own rebelliousness that is dragging them down into hell? People who practice the truth will, in the end, be saved and made perfect because of the truth. Those who do not practice the truth will, in the end, bring destruction upon themselves because of the truth. These are the ends that await those who practice the truth and those who do not. I advise those who are not planning on practicing the truth to leave the church as soon as possible to avoid committing even more sins. When the time comes, it will be too late for regret. In particular, those who form cliques and create schisms, and those local bullies within the church, must leave even sooner. Such people, who have the nature of evil wolves, are incapable of change. It would be better if they left the church at the earliest opportunity, never again to disturb the normal life of the brothers and sisters, and thereby avoid God's punishment. Those of you who have gone along with them would do well to make use of this opportunity to reflect upon yourselves. Will you leave the church along with the evil ones, or remain and follow obediently? You must consider this matter carefully. I give you this one more opportunity to choose, and I await your answer.

—The Word, Vol. 1. The Appearance and Work of God. A Warning to Those Who Do Not Practice the Truth

Related Experiential Testimonies

The Consequences of Not Identifying Evildoers

Related Hymns

God Doesn’t Save the Wicked

Whoever Does Not Practice the Truth Will Be Eliminated

3. How to discern false leaders

Words of Almighty God of the Last Days

The work of a qualified worker can bring people to the right way and grant them greater entry into the truth. His work can bring people before God. In addition, the work he does can vary from individual to individual and is not bound by rules, allowing people liberation and freedom, and the capacity gradually to grow in life and to have a more profound entry into the truth. The work of an unqualified worker falls far short. His work is foolish. He can only bring people into rules, and what he demands of people does not vary from individual to individual; he does not work according to people's actual needs. In this type of work, there are too many rules and too many doctrines, and it cannot bring people into reality, nor into normal practice of growth in life. It can only enable people to adhere to a few worthless rules. Such guidance can only lead people astray. He leads you to become like him; he can bring you into what he has and is. For followers to discern whether leaders are qualified, the key is to look at the path on which they lead and the results of their work, and to see whether followers receive principles in accordance with the truth, and whether they receive ways of practice suitable for their transformation. You should distinguish between the different work of different types of people; you should not be a foolish follower. This bears on the matter of people's entry. If you are unable to distinguish which person's leadership has a path and which does not, you will easily be misled. All of this has a direct bearing on your own life.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

What is a false leader? Certainly, it is someone who cannot do actual work, someone who does not attend to their duties as a leader. They do not do any real or critical work; they just see to some general affairs and some

surface-level tasks, things that have nothing to do with life entry or the truth. No matter how much of this work they do, there is no significance to performing it. That is why such leaders are characterized as false. So how exactly is one to discern a false leader? Let us now begin our dissection. It must first be made clear that the first responsibility of a leader or a worker is to lead others in eating and drinking of God's words and to fellowship on the truth in such a way that others may understand it and enter into the truth reality. This is the most important criterion by which to check whether a leader is true or false. See whether they can lead others in eating and drinking of God's words and understanding the truth, and whether they can use the truth to resolve problems. That's the only criterion by which to check what caliber and ability to comprehend God's words a leader or a worker has, and whether they can lead God's chosen people to enter into the truth reality. If a leader or worker is capable of comprehending God's words purely and understanding the truth, they should resolve the notions and imaginings people have about faith in God according to God's words, and help people understand the practicality of God's work. They should also resolve the actual difficulties encountered by God's chosen people according to His words, especially when it comes to mistaken views they have in their faith or misunderstandings they have about doing a duty. They must also apply God's words to resolve the problems that manifest when people face different trials and tribulations, and be able to lead God's chosen people to understand and practice the truth, and enter into the reality of His word. At the same time, they must dissect people's various corrupt dispositions based on the corrupt states revealed in God's words, so that God's chosen people may see which of these apply to them, achieve knowledge of themselves and hate and rebel against Satan, thereby enabling God's chosen people to stand firm in their testimony, defeat Satan, and give

glory to God amid all sorts of trials. This is the work that leaders and workers should do. It is the church's most basic, critical, and essential work. If the people serving as leaders have the ability to comprehend God's words and the caliber to understand the truth, they will not only be able to understand God's words and enter into the reality of them, they will also be able to counsel, guide, and help those whom they lead to an understanding of God's words and entry into their reality. But the caliber to comprehend God's words and understand the truth is precisely what false leaders lack. They do not understand God's words, they do not know the corrupt dispositions that people reveal in different circumstances which are exposed in His words, or which states produce resistance, complaint, and betrayal against God, and so on. False leaders are not able to reflect on themselves or link God's words to themselves, they only understand a little doctrine and a few regulations from the literal meaning of God's words. When they fellowship with others, they merely recite some of His words, then explain their literal meaning. And with that, they think they are fellowshipping on the truth and doing actual work. If someone can read and recite God's words like they do, they'll think them to be someone who loves and understands the truth. A false leader only understands the literal meaning of God's words; they fundamentally do not understand the truth of God's words, and so are unable to talk about their experience and knowledge of them. False leaders do not have the ability to comprehend God's words; they can only understand the superficial meaning of them, but believe that is comprehending His words and understanding the truth. In daily life they always interpret the literal meaning of God's words to advise and help others, believing doing so is doing work, and that they are leading people to eat and drink the words of God and enter into their reality. The fact is that although false leaders often fellowship with others in this way about God's

words, they cannot resolve the slightest real problem, and God's chosen people are left unable to practice or experience His words. No matter how much they attend gatherings or eat and drink the words of God, they still don't understand the truth, nor have life entry, and none of them are able to talk about their experiences and knowledge. Even if there are evil people and disbelievers causing disturbances in the church, nobody is able to discern them. When a false leader sees a disbeliever or an evil person causing a disturbance, they do not exercise discernment, but extend their love and exhortations to them, asking others to be tolerant and patient toward them, indulging these people as they continue to cause disturbances in the church. This leads to each item of church work being quite fruitless. This is the consequence of a false leader's failure to do actual work. False leaders cannot use the truth to resolve problems, which suffices to demonstrate that they do not have the truth reality. When they speak, they just spout words and doctrines, and all they tell others to practice are doctrines and regulations. For instance, when someone develops a misunderstanding of God, a false leader will say to them, "God's words covered all this already: Whatever God does, it's man's salvation, it's love. Look at how clear, how explicit His words are. How can you still misunderstand Him?" This is the sort of instruction false leaders give people. They spout words and doctrines to admonish people, constrain them, and make them adhere to regulations. This is not the least bit effective, and it cannot resolve any problems. False leaders can only speak words and doctrines to guide people, which makes those people think that being able to speak doctrines means that they have entered into the truth realities. Yet when a difficulty befalls them, they don't know how to practice, they have no path, and all the words and doctrines they understood fall to the wayside. What does this show? It shows that understanding

doctrines is not at all useful or valuable. The only thing false leaders understand is doctrine. They cannot fellowship about the truth to resolve problems; there are no principles to their actions, and in their lives they merely follow some regulations that they deem good. Such people do not possess the truth realities. That is why, when false leaders lead people to eat and drink of God's words, there is no true effect. They are only able to make people understand the literal meaning of God's words, and can't help them to gain enlightenment from God's words or understand what sort of corrupt dispositions they have. False leaders do not understand what people's states are or what disposition essence people reveal in the face of any given situation, which of God's words should be used to resolve these erroneous states and corrupt dispositions, what is said about them in God's words, the requirements and principles of God's words, or the truths within. False leaders understand nothing of these truth realities. They just advise people by saying, "Eat and drink more of God's words. There is truth in them. You'll understand when you've read more of His words. If you don't understand some of them, you should just pray, seek, and ponder on them more." This is how they counsel people, and they are unable to resolve problems by doing so. No matter who encounters a problem and comes to seek from them, they say the same thing. Afterward, that person still does not know themselves and still does not understand the truth. They won't be able to resolve their own real problem, or understand how they should practice God's words, and they will just adhere to the literal meaning of God's words and to regulations. When it comes to the truth principles of practicing God's words or which realities they should enter, they still do not understand. This is what comes of the work of false leaders: not a single real result.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (1)

How can one judge if a leader or worker is fulfilling their responsibilities, or if they are a false leader? At the most basic level, one must look at whether they are capable of doing real work, at whether or not they have this caliber. Then, one should look at whether they have the burden to do this work well. Ignore how nice the things they say sound and how much they seem to understand the doctrines, and ignore how talented and gifted they are when they handle external matters—these things are not important. What is crucial is whether they are able to properly carry out the most fundamental items of work of the church, whether they can solve problems using the truth, and whether they can lead people into the truth reality. This is the most fundamental and essential work. If they are incapable of doing these items of real work, then no matter how good their caliber is, how talented they are, or how much they can endure hardship and pay a price, they are still a false leader. Some people say, "Forget that they don't do any real work now. They have good caliber and they're capable. Train them for a while and they are bound to be able to do real work. Besides, they haven't done anything bad. They haven't done evil and caused disruptions or disturbances—how can you say that they are a false leader?" How can we explain this? It doesn't matter how talented you are, what level of caliber and education you possess, how many slogans you can shout, or how many words and doctrines are in your grasp; regardless of how busy you are or how exhausted you are in a day, or how far you've traveled, how many churches you visit, or how much risk you take and suffering you endure—none of these matter. What matters is whether you are performing your work based on the work arrangements, whether you are accurately implementing those arrangements; whether, during your leadership, you are participating in every specific task you are responsible for, and how many real issues you have actually resolved; how many

individuals have come to understand the truth principles because of your leadership and guidance, and how much the church's work has advanced and developed—what matters is whether or not you have achieved these results. Regardless of the specific work you're involved in, what matters is whether you are consistently following up on and directing the work rather than acting high and mighty and issuing orders. Besides this, what also matters is whether or not you have life entry while doing your duty, whether you can deal with matters according to principles, whether you possess a testimony of putting the truth into practice, and whether you can handle and resolve the real issues faced by God's chosen people. These and other similar things are all standards for assessing whether or not a leader or worker has fulfilled their responsibilities.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (9)

All false leaders can preach words and doctrines, they are all pseudo-spiritual, they can't do any real work, and they don't understand the truth despite having believed in God for many years—it can be said that they have no spiritual understanding. They think that being a church leader just means preaching some words and doctrines and shouting some slogans, and that they just need to explain God's words a little, and people will then understand the truth; they don't know what it means to do work, they don't know what the responsibilities of leaders and workers are, and they don't know why God's house selects someone to be a leader or worker, or what problems leaders and workers are intended to resolve. So, no matter how God's house fellowships that leaders and workers must follow up on work, inspect work, and oversee work, that they must promptly discover and resolve problems in the work, and so on, they don't take any of this in and they don't understand these things. They aren't able to reach or achieve the

requirements God's house has for leaders and workers, and they can't understand the technical and professional problems involved in the performance of duties, as well as the issue of principle for selecting supervisors, and so forth, and even if they know about these problems, they still aren't able to handle them. Therefore, under the leadership of such false leaders, all kinds of problems that arise in the church's work cannot be resolved. Not just the professional and technical problems God's chosen people encounter when doing their duties, but also difficulties in the life entry of God's chosen people, get prolonged and go unresolved, and when some leaders and workers or supervisors of various pieces of work aren't able to do real work, they aren't promptly replaced or posted elsewhere, and so on. None of these problems are resolved in a prompt manner, and consequently the efficiency of various items of work in the church continually diminishes, and work effectiveness gets poorer and poorer. In terms of personnel, those who are somewhat gifted and good at speaking become leaders and workers, whereas those who love the truth, who can bury themselves in hard work, and work tirelessly without complaint, don't get promoted and cultivated, and are treated like service-doers. Various technical personnel who have special skills don't get put to reasonable use, and some people who do their duty sincerely don't receive life provision, and so they sink into negativity and weakness. What's more, no matter how much evil antichrists and evil people do, it's like false leaders haven't seen it. If someone exposes an evil person or an antichrist, false leaders will tell them they should treat that person with love and give them a chance to repent. They let evil people and antichrists do evil and cause disturbances in the church, and this leads to delays in these evil people, disbelievers, and antichrists being cleared out and expelled, and they get to continue doing evil in the church and to continue disturbing the church's work. False

leaders are not capable of handling and resolving any of these problems; they are not capable of treating people fairly or of arranging work in a reasonable way, but instead they act recklessly, they only do some useless work, resulting in them making chaos and a mess of the church's work. No matter how God's house fellowships on the truth or how it stresses the principles that should be adhered to when carrying out the work of the church—restricting and clearing out different kinds of evildoers and disbelievers who ought to be restricted and cleared out, and promoting and cultivating people with good caliber and comprehension ability, and people who can pursue the truth, who ought to be promoted and cultivated—though these things are fellowshipped countless times, false leaders don't understand or comprehend them and just continually hold fast to their pseudo-spiritual views and "loving" approaches. False leaders believe that under their earnest guidance, all types of people perform their own roles, in an orderly manner, without chaos, that everyone has quite a lot of faith, is willing to do their duties, is unafraid of going to prison and of facing danger, that everyone has the determination to endure suffering and is unwilling to be a Judas; they believe that having a great atmosphere in the church life means that they're doing a good job. Regardless of whether evil people are appearing in the church and causing disturbances, or disbelievers are spreading their heresies and fallacies, they don't consider these things to be problems, and they feel no need to resolve them. When it comes to evil people acting recklessly based on their own whims and disturbing the gospel work, false leaders are even more blind. They say, "I've explained the work principles I'm supposed to explain, and I've told people what to do again and again. If any more problems come up, those issues have nothing to do with me." However, they don't know if the person they've entrusted the work to is a right person, and they do not know whether what

they said when they were explaining and telling that person what to do accords with the truth principles, or whether it has a basis in God's words. Whenever false leaders hold a gathering, they speak an endless stream of words and doctrines, and the result of this is that no problem can be resolved, and yet they still believe they're doing important work, they still feel pleased with themselves and think that they're amazing. In fact, the words and doctrines they speak only work on those muddled, stupid, and foolish people who are ignorant and of poor caliber. These people become bewildered after they hear these words, believing that what the false leaders said is so right, that nothing they said is wrong. False leaders can only satisfy these confused people and are fundamentally incapable of resolving real problems. Of course, false leaders are even less capable of dealing with problems related to technical skills, professions, and knowledge—they are totally impotent when it comes to these things. Take the text-based work of God's house, for example. This is the work that causes false leaders the most headaches. They can't find people with spiritual understanding and good caliber who are suited to doing text-based work, and they regard anyone with glasses and a high level of education as having good caliber and spiritual understanding, and so they arrange for those people to do it, telling them, "You are all talented at doing text-based work. I don't understand this work, so I'm relying on you. God's house requires nothing else of you, only that you put your special skills to use, hold nothing back, and contribute everything you've learned. You must be grateful and thank God for raising you up." After the false leaders say a bunch of perfunctory, superficial words, they feel that since the work has been arranged, that's all they need to do. They don't know whether the people they've arranged to do this work are suitable or not, nor do they know what these people's shortcomings are in terms of professional knowledge, or how they should

make up for them. They don't know how to view and discern people, they don't understand professional problems, nor do they understand knowledge related to writing—they are utterly ignorant of these things. They say they don't understand or comprehend these things, but in their hearts, they think, "Aren't you just a bit more educated and knowledgeable than I am? Even though I can't guide you in this work, I'm more spiritual than you are, I'm better at giving sermons than you are, and I understand God's words better than you do. I'm the one leading you, I'm your superior. I have to manage you, and you have to do what I say." False leaders regard themselves as very important, yet they can't come up with any worthwhile suggestions regarding any kind of technical or professional work, and they aren't able to give any guidance concerning it. If they can arrange personnel well, then that's the most we can hope for. They can't do any of the subsequent work, they don't try to gain professional knowledge, and they don't follow up on the work. All false leaders are pseudo-spiritual; all they can do is preach some words and doctrines and then they think they understand the truth and constantly show off before God's chosen people. At every gathering, they will preach for several hours, and then they can't resolve any problems at all. They are entirely ignorant when it comes to problems related to professional knowledge in people's duties; they're clearly amateurs, yet they pretend to be spiritual, wanting to tell the experts what to do—how can they do a good job like this? False leaders not trying to acquire professional knowledge and not being able to do any real work already disgusts people, so them then pretending to be spiritual people and flaunting their spiritual words is so lacking in reason! This is no different from the Pharisees. Where the Pharisees were the most lacking in reason was that God detested them, and yet they were totally unaware of it and still considered themselves to be pretty great and very spiritual. False leaders are this

lacking in self-awareness; they clearly can't do any real work and yet they pretend to be spiritual, they become hypocritical Pharisees. They are exactly those whom God spurns and eliminates.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (8)

One characteristic of false leaders is their inability to thoroughly explain or clarify any issues involving truth principles. If someone seeks from them, they can only tell them some empty words and doctrines. When faced with problems that need resolution, they frequently respond with a statement like, "You are all experts in doing this duty. If you have problems, you should figure them out yourselves. Don't ask me; I am not an expert, and I don't understand. Address it on your own." Some people might retort, "We are asking you because we can't resolve the problem; we wouldn't ask you if we could. We don't understand this problem involving truth principles." The false leaders reply, "Haven't I already told you the principles? Do your own duties well, and don't create disturbances or disruptions. What are you still asking about? Handle it as you see fit! God's words have already been spoken: Prioritize the interests of God's house." Those people are left totally confused, thinking, "This is not a solution to the problem!" This is how false leaders treat work; they merely inspect it, go through the motions, and never address problems. Regardless of the issues people raise, false leaders tell them to seek the truth on their own. They often ask people, "Do you have any problems? How is your life entry? Are you doing your duties in a perfunctory manner?" Those people respond, saying, "Occasionally, I find myself in a perfunctory state, and through prayer, I resolve it and turn myself around, but I still don't understand the truth principles of doing my duty." The false leaders say, "Didn't I fellowship the specific principles with you at the last gathering? I

even provided you with several passages of God's words. Shouldn't you understand by now?" In fact, they understand all of the doctrine, but they are still unable to resolve their problems. The false leaders continue to spout high-sounding words, "Why can't you resolve it? You just haven't read God's words thoroughly enough. If you pray more and read God's words more, then all your problems will be resolved. You need to learn to discuss and find a way together, then your problems will eventually be resolved. As for professional issues, don't ask me; my responsibility is to inspect the work. I've completed my task, and the rest involves professional matters, which I don't understand." False leaders often use reasons and excuses like "I don't understand, I never learned it, I am not an expert" to fob people off and dodge questions. They may look quite humble; however, this exposes a serious issue with false leaders—they lack any understanding of problems involving professional knowledge in certain tasks, they feel powerless and appear extremely awkward and embarrassed. What do they do then? They can only gather several passages of God's words to fellowship with everyone during gatherings, talking about some doctrines to exhort people. Leaders with a bit of kindness might show concern for people and ask them from time to time, "Have you faced any difficulties in your life recently? Do you have enough clothes to wear? Have there been any among you who are misbehaving?" If everyone says that they don't have those issues, they reply, "Then there's no problem. Carry on with your work; I have other matters to attend to," and hastily leave, fearing that someone might bring up questions and ask them to address them, putting them in an embarrassing situation. This is how false leaders work—they can't resolve any real problems. How can they effectively carry out the work of the church? As a result, the accumulation of unresolved issues eventually hinders the work of

the church. This is a prominent characteristic and manifestation of how false leaders work.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (2)

False leaders are basically incapable of doing essential, critical church work. They just handle some simple, general affairs; their work doesn't play a critical or decisive role in the work of the church as a whole, and it does not produce real results. Their fellowship basically just covers a few trite and commonplace topics, it's all oft-repeated words and doctrines and it is incredibly hollow, broad, and lacking in detail. Their fellowship only contains stuff that people can understand from reading something in a literal way. These false leaders cannot resolve the real problems God's chosen people have in their life entry at all, in particular, they are even less capable of resolving people's notions, imaginings, and revelations of corrupt dispositions. The main thing is that false leaders simply cannot take on the vital work arranged by God's house, such as gospel work, film production work, or text-based work. In particular, when it comes to work that involves professional knowledge, while false leaders may know quite clearly that they are laymen in these fields, they do not study them, nor do they do research, and less still are they able to give others specific guidance or resolve any problems related to them. And yet they still shamelessly hold gatherings, talking endlessly about empty theories, and speaking words and doctrines. False leaders know very well that they cannot do this kind of work, yet they pretend to be experts, act conceited, and always use grand doctrines to chide others. They are unable to answer anyone's questions, yet they find pretexts and excuses to chide others, asking why they aren't learning the profession, why they do not seek the truth, and why they are unable to resolve their own problems. These false leaders, who are laymen

in these fields and cannot resolve any problems, still lecture others from up on high. On the surface, they appear very busy to other people, as if they're able to do a lot of work and are very capable, but in reality, they are nothing. False leaders are clearly unable to do real work, yet they enthusiastically busy themselves, and always say the same platitudes at gatherings, repeating themselves over and over again, without being able to resolve a single real problem. People get very fed up with this, and are unable to derive any edification at all from it. This kind of work is terribly inefficient, and it yields no results. This is how false leaders work, and the work of the church is delayed because of it. Yet false leaders still feel they are doing great work and that they are very capable, when the fact is that they have not done a single aspect of the church's work well. They don't know if the leaders and workers who fall under the scope of their responsibility are up to standard, nor do they know if the leaders and supervisors of various teams are able to take on their work, and they neither care nor ask if problems have come up in the brothers and sisters' performance of their duties. In short, false leaders cannot resolve any problems in their work, yet they remain energetically busy. From the perspective of other people, false leaders are able to undergo hardship, willing to pay a price, and they spend every day rushing about. When it is time to eat, they need to be called to the table, and they go to bed very late. Yet the results of their work just aren't good. If you weren't looking carefully, it would appear on the surface that all the items of work were being done, and that everyone was busy performing their duties, but if you were to observe closely and be meticulous, and earnestly inspect the work, the true situation would be revealed. Every item of work that falls within their scope of responsibility is a mess, there's no structure or order to it at all. There are problems—or even holes—in each item of work. The

occurrence of these problems is related to false leaders not understanding the truth principles, and acting based on their notions, imaginings, and enthusiasm. False leaders never fellowship about the truth principles, nor do they ever seek the truth to resolve problems. They clearly lack spiritual understanding and aren't able to do the work of a leader, and they can only spout words and doctrines and do not understand the truth at all, yet they pretend to know things they don't and try to pass themselves off as experts. The work they do is just going through the motions. When a problem arises, they blindly apply regulations to it. They just hustle and bustle blindly and without producing any real results. Because these false leaders do not understand the truth principles, and just spout words and doctrines and advise others to abide by regulations, the progress of each item of the church's work is slowed and no clear results are achieved. The most obvious consequence of a false leader having been at work for some time is that most people are unable to understand the truth, they do not know how to discern whenever anyone reveals corruption or develops notions, and they certainly do not understand the truth principles that should be upheld in doing their duties. Those who perform their duties and those who do not are all sluggish, unrestrained and undisciplined, and in disarray like scattered sand. Most of them may be able to speak a few words and doctrines, but while doing their duties, they only observe regulations; they don't know how to seek the truth to resolve problems. Since false leaders themselves do not know how to seek the truth to resolve problems, how can they lead others to do so? No matter what befalls other people, false leaders can only exhort them by saying, "We must be considerate of God's intentions!" "We must be loyal in the performance of our duties!" "When something happens to us, we must know how to pray, and we must seek the truth principles!" False leaders often shout these slogans and doctrines, and

it doesn't yield any results at all. After people hear them, they still do not understand what the truth principles are, and they lack a path of practice. In a surface-level way, people pray when things befall them, and they wish to be loyal in doing their duties—but they all lack understanding of issues like what they should do in order to be loyal, how they should pray in order to understand God's intentions, and how they should seek when they encounter an issue in order to gain understanding of the truth principles. When people ask false leaders, they say, "When something befalls you, read God's words more, pray more, and fellowship more on the truth." People ask them, "What principles does this work touch on?" and they say, "God's words say nothing about matters of professional work, and I don't understand that area of the work either. Do your own research if you wish to understand—don't ask me. I lead you in understanding the truth, not in matters of professional work." False leaders use these kinds of words to evade questions. And as a result, though most people have a burning passion to do their duties, they do not know how to act based on the truth principles, nor do they know how to adhere to the principles while performing their duties. Looking at the results of each item of work within the scope of false leaders' responsibility, most people are relying on their knowledge, learning, and gifts to do their work, and they are ignorant when it comes to issues such as what God's specific requirements are, what the principles of doing a duty are, and how to act in order to achieve the result of bearing witness for God and how to spread the gospel more effectively so that all who long for God's appearance hear His voice, investigate the true way, and return to God as soon as possible. Why is it that they are ignorant of these things? This is directly related to false leaders' failure to do real work. The main cause of this is that false leaders themselves do not know what the truth principles are, or what principles people should

understand and follow. They act without principles, and they never lead people to search for principles of practice and paths in their duties. When a false leader finds a problem, they cannot resolve it themselves, and they do not fellowship and seek with others, which leads to tasks frequently needing to be redone within each item of work. This is not only a waste of financial and material resources, but also of people's energy and time. Such consequences are directly related to the very poor caliber and irresponsibility of false leaders. Though it may not be said that false leaders deliberately do evil and cause disturbances, it can be said that they do not seek the truth principles at all in their work, that they always act based on their own will. This is certain. False leaders do not understand the truth principles, nor can they clearly fellowship about them to others; instead, they just give people free rein to do as they please. This inadvertently leads to several of the people who are in charge of some work acting arbitrarily and willfully, acting however they want and doing whatever they like. As a result, not only are there few actual results, but a mess is also made of the church's work. When a false leader is dismissed, not only do they not reflect on or know themselves, they also engage in sophistry and argue on their own behalf, and they do not accept the truth in the slightest. They do not intend at all to repent, and they may even ask that God's house give them another chance, saying they can definitely do the work well. Do you believe them? They do not know themselves at all, nor do they accept the truth. Can they change their ways then? They do not have the truth reality, so can they do the work well? Is that possible? They did not do the work well this time—will they be able to do it well if they're given another chance? That is not possible. It may be said with certainty that false leaders do not have work capability; at times, they may toil a lot and be quite busy, but it is a blind busyness, and it bears no fruit. This suffices to show that

false leaders have very poor caliber, that they do not understand the truth at all, and that they cannot do real work. This causes many problems to arise in the work, but they are unable to resolve them by fellowshipping about the truth, and merely use a few empty doctrines to exhort people to abide by regulations, and consequently they make a mess of the work and leave it in shambles. This is the manner in which false leaders work and the consequences it brings about. All leaders and workers should take this as a warning.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (3)

The chief characteristic of the work of false leaders is blathering on about doctrine and parroting slogans. After issuing their orders, they simply wash their hands of the matter. They don't ask questions about the project's subsequent development; they do not ask whether any problems, deviations, or difficulties have arisen. They consider their job finished as soon as they assign the work. In fact, as a leader, after completing work arrangements, you must keep track of the work's progress. Even if you aren't familiar with that field of work—even if you lack any knowledge of it—you can find a way to do your work. You can find someone who is knowledgeable, who understands the work in question, to check things over and make suggestions. From their suggestions you can identify the appropriate principles, and thus you will be able to keep track of the work. Whether or not you are familiar with or understand the type of work in question, at the very least you must preside over it, follow up on it, and continuously make inquiries and ask questions about its progress. You must maintain a grasp of such matters; this is your responsibility, it is part of your job. Not keeping track of the work, not doing anything more once it has been assigned—washing your hands of it—is the way false leaders do things. Not following

up or providing guidance on the work, not inquiring about or resolving issues that arise, and not grasping the progress or efficiency of the work—these are also manifestations of false leaders.

Because false leaders do not learn about the status of the work's progress, and because they are incapable of promptly identifying—much less solving—problems that arise in it, this often leads to repeated delays. In certain work, because people have no grasp of the principles and there is no one suitable to be responsible for it or preside over it, those carrying out the work are often in a state of negativity, passivity, and waiting, which severely affects the progress of the work. If the leader had fulfilled their responsibilities—if they had presided over the work, pushed it forward, supervised it, and found someone who understands that field to guide the project, then the work would have progressed faster rather than suffering repeated delays. For leaders, then, it is vital to learn about and grasp the actual situation of the work. Of course, it is also very necessary for leaders to learn about and grasp how the work is progressing, as progress relates to the efficiency of the work and the results it's supposed to achieve. If leaders and workers do not have a grasp on how the church's work is progressing, and they do not follow up on or supervise things, then the progress of the church's work is bound to be slow. This is due to the fact that the majority of people doing duties are seriously scummy, do not have a sense of burden, are often negative, passive, and perfunctory. If there is nobody with a sense of burden and work capabilities specifically taking responsibility for the work, learning about the progress of the work in a timely manner, and directing, supervising, disciplining, and pruning personnel who do duties, then naturally, the level of work efficiency is going to be very low and the results of the work are going to be very poor. If leaders and workers can't even see this clearly, they are foolish and blind. And so, leaders and

workers must promptly look into, keep track of, and familiarize themselves with the progress of work, look into what problems people doing duties have that need to be resolved, and understand which problems should be resolved in order to achieve better results. These things are all very crucial, a person acting as a leader must be clear on these things. To do your duty well, you must not be like a false leader, who does some superficial work and then thinks they've done their duty well. False leaders are careless and slapdash in their work, they have no sense of responsibility, they don't solve problems when they arise, and no matter what work they're doing, they only skim the surface of it. They are perfunctory; they speak high-sounding words, spout doctrines and empty talk, and just go through the motions in their work. In general, this is the way false leaders work. Although, in comparison to antichrists, false leaders do nothing overtly evil and are not deliberately doing evil, when you look at the effectiveness of their work, it is fair to define them as being perfunctory, as not bearing a burden, as being irresponsible or having no loyalty toward their work.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (4)

False leaders never ask about or follow up on the work situations of various team supervisors. They also don't ask about, follow up on, or have a grasp on the life entry of supervisors of different teams and personnel responsible for various important jobs, as well as their attitudes toward church work and their duties, and toward faith in God, the truth, and God Himself. They don't know whether these individuals have undergone any transformation or growth, nor do they know about the various issues that may exist in their work; in particular, they do not know about the impact of errors and deviations occurring in various stages of the work on the work of the church and the life entry of God's chosen people, along with whether

these errors and deviations have ever been corrected. They are entirely ignorant about all of these things. If they know nothing about these detailed conditions, they become passive whenever problems arise. However, false leaders don't bother with these detailed issues at all while doing their job. They believe that after arranging various team supervisors and assigning tasks, their work is done—it counts as having done the job well, and if other problems arise it's none of their concern. Because false leaders fail to supervise, guide, and follow up on various team supervisors, and they do not fulfill their responsibilities in these areas, a mess is made of the church's work. This is the leaders and workers being derelict in their duties. God can scrutinize the depths of the human heart; this is an ability that humans lack. Therefore, when working, people need to be more diligent and attentive, regularly going to the work site to follow up on, supervise, and guide the work in order to ensure the normal progress of the church work. Clearly, false leaders are utterly irresponsible in their work, and they never supervise, follow up on, or guide various tasks. As a result, some supervisors do not know how to resolve various issues that arise in the work, and remain in their roles as supervisors despite not being nearly competent enough to do the work. Ultimately, the work is delayed again and again and they make a complete mess of it. This is the consequence of false leaders not asking about, supervising, or following up on the supervisors' situations, an outcome which is entirely caused by the false leaders' dereliction of duty. Because false leaders do not inspect, follow up on, or ask about the work, and cannot promptly grasp the situation, they remain oblivious about things like whether supervisors are doing real work, how the work is progressing, and whether it has produced real results. When asked what supervisors are busy with or what specific tasks they are handling, false leaders respond, "I don't know, but they attend every

gathering, and every time I communicate with them about the work, they never mention any issues or difficulties." False leaders believe that as long as supervisors don't abandon their work and are always around when they look for them, there's no problem with them whatsoever. This is how false leaders work. Is this not a manifestation of "falseness"? Is it not a failure to fulfill their responsibilities? This is a serious dereliction of duty!

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (3)

Within the scope of the work that false leaders are responsible for, oftentimes there are some people who truly pursue the truth and meet the criteria for promotion and cultivation that get held back. Some of these people spread the gospel, and some are assigned to do hosting duties. The fact is that they all have caliber, and understand some truths, and are worthy of being cultivated as leaders and workers, it's just that they don't like to flaunt themselves or be the center of attention. And yet, false leaders don't take any notice whatsoever of these people. They don't engage with them or inquire about them, and they never cultivate talented people for God's house. They only ever focus on ensnaring those who fawn over them, in order to satisfy their own selfish desires. As a result, those people who truly pursue the truth don't get to be promoted and cultivated, whereas those who like to be the center of attention, who are articulate, who know how to butter people up, and who are fond of fame, gain, and status—they all get promoted, and even those who have been officials, company CEOs, or who have studied corporate management out in society are assigned to important positions. Regardless of whether those people are true believers or not, or whether they are people who pursue the truth or not, in any case, those are the people who get promoted and used within the scope of the work that false leaders are responsible for. Is this using people in accordance with the

principles? Isn't false leaders only promoting such people exactly what the society of nonbelievers is like? During the period that false leaders are working, those who can actually get stuff done when doing their duty, who have a sense of justice, and who love the truth and positive things—they don't get to be promoted or cultivated, and it's hard for them to get opportunities to train. Instead, it is those who are articulate, who love to flaunt themselves and who know how to butter people up, as well as those who are fond of fame, gain, and status, who get assigned to the important positions. Those people seem to be fairly smart, but in fact they have no comprehension ability, very bad caliber and poor humanity, they bear no real burden toward their duties, and they are not worthy of being cultivated at all. However, it is they who occupy the positions of leaders and workers in the church. The result is that much of the church's work isn't able to launch smoothly in a prompt manner, or makes slow progress, and the work arrangements of God's house take too long to be implemented. These are the impacts and consequences caused to the church's work by false leaders using people improperly.

Most false leaders are of poor caliber. Though they seem articulate, they have no capacity at all for comprehending the truth, to such an extent that they do not have spiritual understanding. They are blind of eye and mind, they cannot see through any matter and do not understand the truth at all, which itself is a fatal problem. They have another, more serious problem still, which is that when they have understood and mastered a few words and doctrines and can shout out a few slogans, they think they have the truth reality. So whatever work they do and whomever they choose to put to use, they do not seek the truth principles, and they do not fellowship with others, and less still do they adhere to the work arrangements and the principles of God's house. They are so confident, they always believe that

their ideas are right and do whatever they wish. As a result, when they encounter some difficulty or exceptional circumstance, they are at a loss. Moreover, they often mistakenly believe that, as they've been working for many years in God's house and have sufficient experience serving as a leader there, they know how to get the work of the church to operate and develop. They seem to have understood these things, but really, they absolutely do not know how to do any work. They do the work of the church in whatever way they please, following their own notions and imaginings, their experience and routines, and their regulations. This makes a mess and chaos of the various items of church work, and prevents them from producing any real results. If there are a couple of people in a team who understand the truth and can do a bit of real work, they can maintain normalcy in that team's work. This, however, has nothing at all to do with their false leader. The reason the work could be done well is that there are a few good people in the team who can do a bit of real work and keep the work on course; it does not mean that their false leader has done real work. No piece of work can be done without there being a few good people like this in charge. False leaders are simply unable to do their job, and they serve no function whatsoever. Why would false leaders make a mess of the church's work? The first reason is that false leaders do not understand the truth, they cannot fellowship about the truth to resolve problems, and they do not seek how to resolve problems, resulting in problems piling up and bringing the church's work to a standstill. The second is that false leaders are blind, and they are unable to identify talented individuals. They cannot appoint team supervisors appropriately, which results in some work not having anyone suitable in charge, making it come to a standstill. The third is that false leaders act too much like officials. They do not supervise or guide the work, and where there is a weak link in the work, they do not

proactively participate or provide guidance in the specifics of the work. Say, for instance, that in some items of work, several people performing the work are new believers without much of a foundation, they do not understand the truth, are not very familiar with the field of work, and have not quite grasped the principles of the work. A false leader, being blind, cannot see these problems. They believe that it is fine as long as someone is doing the work; it does not matter whether it is done well or badly. They do not know that wherever there is a weak link in the church's work, they should be following up on it, doing inspections, and providing guidance, that they should personally participate in resolving problems, and support those doing their duties until they understand the truth, can act according to the principles, and enter onto the right track. Only at this point do they not need to worry so much. False leaders do not work in this way. When they see someone is there to do the work, they pay it no more mind. They make no inquiries, no matter how the work is going. Where there is a weak link in the work, or a supervisor who has low caliber, they do not personally provide guidance on the work, and they do not participate in the work themselves. And when a supervisor is able to take on the job, false leaders do even less to check up on things or provide guidance; they just take it easy, and even if someone reports an issue, they do not ask about it—they think there is no need. False leaders do none of these specific tasks. In summary, false leaders are degenerates that do not do a shred of real work. They believe that for any work, so long as someone is in charge and all hands are on deck to take on the work, things are over and done with. They think that all they have to do is hold a gathering every once in a while, and make inquiries if an issue arises. While working in this way, false leaders still believe they are doing a good job and are quite pleased with themselves. They think, "There are no problems with any of the items of

work. The personnel are all completely arranged, and the supervisors are in place. I'm so good at this work, so talented!" Is this not shameless? They are so blind of eye and mind that they cannot see any tasks to be done and cannot discover any problems. In some places, the work has ground to a halt, yet there they are, contented, thinking, "The brothers and sisters are all young, they're all new blood. They tackle their duties like human dynamos; they can definitely do the work well." In actuality, these young people are novices, with no understanding of any professional skills. They must learn as they go. It is fair to say that they do not know how to do any work yet: Some may understand a little, but they are no experts, and they don't grasp the principles, and when they have done a task, it requires repeated correction or even frequent redoing. There are also some young people who are untrained and have not experienced being pruned. They are exceedingly scummy and indolent, and greedy for comfort; they do not accept even a bit of the truth, and when they suffer a little, they grumble incessantly. Most of them are perfunctory, comfort-seeking degenerates. With these kinds of young people you absolutely must fellowship often with them on the truth, and even more so must you prune them. These young people must have someone looking after and watching them. There must be a leader or worker there to take personal responsibility for their work and to provide personal supervision and guidance. Only then might their work bear a bit of fruit. If the leader or worker leaves the workplace and does not attend to the work or ask after it, these people will fragment into disarray, and their performance of their duty will bear no fruit at all. Yet false leaders have no insight into this. They see everyone as brothers and sisters, as people who are obedient and submissive, and so they have great confidence in them, and assign them jobs and then pay them no more mind—this is the best evidence of a false leader's blindness of eye and mind. False leaders do not

understand the truth at all, cannot see matters clearly, and are incapable of uncovering any problems, yet think they are doing just fine. What do they spend their days thinking about? They think about how to act like an official and enjoy the benefits of status. False leaders, just like heartless people, do not pay the least consideration to God's intentions. They do no real work, yet they wait for God's house to praise and promote them. Truly, they know no shame!

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (5)

Can false leaders see through and grasp the principles and standards required in work arrangements? (No.) Why can't they? They can't see through to what the principles of this work are, and they can't carry out checks on it. When special situations arise during the specific implementation of the work, they don't know how to resolve them. When the brothers and sisters ask them what to do in one of these situations, they get confused: "This isn't mentioned in the work arrangements, how would I know how to handle it?" If you don't know, how can you implement this work? You don't even know but still ask others to implement it—is that realistic? Is that reasonable? When false leaders and false workers implement work arrangements, for one thing, they have no idea about the steps and plans for implementing the work arrangements. For another, when problems are encountered, they can't conduct checks according to the principles required by the work arrangements. Therefore, when myriad issues of all sorts arise during the implementation of the work arrangements, they are completely unable to resolve them. Because in the early stages false leaders cannot identify or anticipate problems and cannot fellowship in advance, and in the later stages, when problems arise, they cannot resolve them but just emptily preach doctrines and rigidly apply

regulations, problems keep recurring and persist, with some work suffering delays in implementation, and other work not being implemented to a sufficient degree. For example, regarding the work arrangement of God's house for clearing out and expelling people, when false leaders carry out this work, they only clear out the obvious evil people, antichrists, and evil spirits that cause disruptions and disturbances, as well as the disbelievers whom the brothers and sisters all find repulsive and loathsome. However, there are still some who should be cleared out, that is, those hidden, insidious, cunning evil people and antichrists, whom neither the brothers and sisters nor the false leaders can see through. In fact, according to the work arrangements of God's house, these people have already reached the level of being cleared out. However, because false leaders cannot see through them, they still regard these people as good and even promote, cultivate, and use them for important work, allowing them to hold power and occupy important work positions in the church. Can the work arrangement of God's house to clear out and expel people be implemented then? Can various problems be thoroughly resolved? Can the work of spreading the gospel proceed normally? Clearly, the work arrangements of God's house cannot be thoroughly implemented, and so a lot of important work cannot be done well. Because the people used by false leaders have no truth reality whatsoever and can even commit evil deeds, this prevents different kinds of church work from being carried out well. False leaders use these evil people, letting them do important duties and undertake important work, even allowing these evil people to manage offerings. Will this disrupt and disturb the church's work? Will it cause losses to God's offerings? (Yes.) This is a very serious consequence. Because false leaders cannot see through these people, are unable to conduct checks on them, and let these evil people take on important jobs, the work gets completely

bungled. In doing their duties, these evil people always act perfunctorily, deceive those above and below them, and do no real work; they act with willful recklessness, mislead people, and commit all manner of evil deeds. However, false leaders cannot see through this, and by the time they notice the problems, a great disaster has already occurred. For example, in the Henan pastoral area, some evil people who became leaders used various despicable means to steal God's offerings; they stole huge amounts, and these amounts have never been recovered. Does this have anything to do with leaders and workers choosing and using the wrong people? (Yes.) According to the work arrangements, if one cannot see through the people selected, they can first be assigned to do some simple work, and their work should be followed up on and observed for a period of time. People who cannot be seen through absolutely must not be assigned any important work, especially if it entails risk. Only after long-term observation and seeing through their essence should decisions be made on how to treat and handle them. False leaders do not work according to the work arrangements and cannot grasp principles; even more so, they cannot see through people and they use the wrong people. This leads to losses in both church work and God's offerings. This is the calamity brought by false leaders.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (10)

False leaders often feign being spiritual, uttering some specious fallacies to mislead and misguide people. While these fallacies may sound unproblematic on the surface, they have a detrimental influence on people's life entry, disturbing, misleading, and obstructing people from walking the path of pursuing the truth. Because of these pseudo-spiritual words, some people develop doubts and resistance toward God's words, they produce notions, and even misunderstandings about God and guardedness against

God, and then drift away from Him. This is the impact that the pseudo-spiritual sayings of false leaders have on people. While members of a church are being misled and influenced by a false leader, that church becomes a religion, just like Christianity or Catholicism, in which people merely observe the sayings and teachings of man. They all worship the teachings of Paul, going so far as to use his words in the place of those of the Lord Jesus, rather than following the way of God. As a result, they all become hypocritical Pharisees and antichrists. Thus, they are cursed and condemned by God. Just like Paul, false leaders exalt and testify for themselves, they mislead and disturb people. They lead them astray and into religious rituals, and the way that these people believe in God becomes just the same as religious people, which delays their entry onto the right track in their faith in God. False leaders constantly mislead and disturb people, and those people then produce a host of pseudo-spiritual theories and sayings. These theories, sayings, and practices are diametrically opposed to the truth, and have nothing to do with it whatsoever. Yet while false leaders are misleading and misguiding people, they take these things as positive things, as the truth. They mistakenly believe these things to be the truth, and think that as long as they believe in these things in their hearts and can say them eloquently, and as long as those things are endorsed by everyone, then they have gained the truth. Misguided by these thoughts and views, people are not only unable to understand the truth, but they are also unable to practice or experience God's words, let alone enter the truth reality. On the contrary, they grow ever further from God's words and further still from entry into the truth reality. On paper, there is nothing wrong with the words false leaders say and the slogans they shout, they are all correct. Why, then, do they achieve nothing at all? This is because what false leaders understand and comprehend is simply too shallow. It is all the stuff of doctrine, which

is irrelevant to the truth reality in God's words, God's requirements or His intentions. The fact is that all the doctrines false leaders preach are far short of the truth reality—to be precise, they have nothing to do with the truth nor anything to do with God's words. So, when false leaders often spout these words and doctrines, what is it connected to? Why are they always unable to enter the truth reality? This is directly connected to the caliber of false leaders. It is absolutely certain that false leaders are of poor caliber and lack the ability to comprehend the truth. No matter how many years they believe in God, they will not understand the truth or have life entry, and it can also be said that no matter how many years they believe in God, it will not be easy for them to enter the truth reality. If a false leader is not dismissed, and is allowed to keep their position, what sort of consequences will ensue? Their leadership will draw ever more people into religious rituals and regulations, into words and doctrines, and into vague notions and imaginings. In contrast to antichrists, false leaders do not lead people to come before them or before Satan, but if they cannot lead God's chosen people into the truth reality of His words, will God's chosen people be able to attain His salvation? Will they be able to be perfected by God? Absolutely not. If God's chosen people cannot enter the truth reality, are they not still living under Satan's power? Are they not still degenerates being held under Satan's power? Does this not mean that they will come to ruin in the hands of a false leader? That is why the consequences of the work of false leaders and antichrists are basically the same. Neither can make God's chosen people understand the truth, enter reality, and achieve salvation. They both harm God's chosen people and bring them to ruin. The consequences are exactly the same.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (2)

4. How to approach false leaders

Words of Almighty God of the Last Days

What is the attitude that people should have in terms of how to treat a leader or worker? If what a leader or worker does is right and in line with the truth, then you can obey them; if what they do is wrong and not in line with the truth, then you should not obey them and you can expose them, oppose them and raise a different opinion. If they are unable to do actual work or do evil deeds that cause a disturbance to church work, and are revealed to be a false leader, a false worker, or an antichrist, then you can discern, expose and report them. However, some of God's chosen people do not understand the truth and are particularly cowardly; they fear being suppressed and tormented by false leaders and antichrists, so they don't dare uphold principles. They say, "If the leader kicks me out, I'm finished; if he has everyone expose or forsake me, then I will no longer be able to believe in God. If I'm expelled from the church, then God will not want me and will not save me. And won't my faith have been for nothing?" Is such thinking not ridiculous? Do such people have true faith in God? Would a false leader or antichrist be representing God when they expel you? When a false leader or antichrist torments and expels you, this is the work of Satan, and has nothing to do with God; when people are cleared out or expelled from the church, this is only in line with God's intentions when there is a joint decision between the church and all of God's chosen people, and when the clearing out or expulsion is wholly in line with the work arrangements of God's house and the truth principles of God's words. How could being expelled by a false leader or antichrist mean you cannot be saved? This is the persecution of Satan and the antichrist, and does not mean that you will not be saved by God. Whether or not you can be saved depends on God. No

human being is qualified to decide whether you can be saved by God. You must be clear about this. And to treat your expulsion by a false leader or antichrist as being expelled by God—is this not misinterpreting God? It is. And this is not only misinterpreting God, but also rebelling against God. It is also kind of blasphemous against God. And is misinterpreting God in this way not ignorant and foolish? When a false leader or antichrist expels you, why do you not seek the truth? Why don't you seek out somebody who understands the truth in order to gain some discernment? And why do you not report this to the higher-ups? This proves that you do not believe that the truth reigns supreme in the house of God, it shows that you do not have true faith in God, that you are not someone who truly believes in God. If you trust in the almightiness of God, why do you fear the retaliation of a false leader or antichrist? Can they determine your fate? If you are capable of discernment, and detect that their actions are at odds with the truth, why not fellowship with God's chosen people who understand the truth? You have a mouth, so why do you dare not speak up? Why are you so afraid of a false leader or antichrist? This proves that you are a coward, a good-for-nothing, a lackey of Satan. If, when threatened by a false leader or antichrist, you dare not report them to the higher-ups, this shows that you have already been bound by Satan and that you are of one heart with them; is this not following Satan? How could someone like this be one of God's chosen people? They are scum, pure and simple. All who are of one heart with false leaders and antichrists could never be anything good; they are evildoers. Such people are born to be the devil's minions—they're Satan's lackeys, and they're beyond redemption. … I have heard that in the past two years, God's chosen people in some pastoral areas in mainland China united to remove false leaders and antichrists from office; some false leaders and antichrists were even the head of decision-making groups, and

yet they were removed by God's chosen people just the same. God's chosen people didn't have to wait for approval from the Above; based on the truth principles, they were able to identify these false leaders and antichrists—who did not do real work, and were always tormenting the brothers and sisters, who were acting wildly and disturbing the work of God's house—and promptly dealt with them. Some were pushed out of decision-making groups, some were cleared out of the church—which is great! This shows that God's chosen people have already set foot on the right track of belief in God. Some of God's chosen people have already understood the truth and are now possessed of a little stature, they are no longer controlled and fooled by Satan, they dare to stand up and do battle with the evil forces of Satan. This also shows that the forces of false leaders and antichrists in the church no longer have the upper hand. So they no longer dare to be so flagrant in their words and actions. As soon as they give their game away, someone will be there to oversee them, discern them, and reject them. That is to say that in the hearts of those who genuinely understand the truth, man's status, reputation, and power don't have dominant status. Such people don't put stock in those things. When someone can proactively seek the truth and fellowship on it, and when they begin to reassess and reflect on the path people who believe in God should walk and how they should treat leaders and workers, and they begin to ponder who it is that people should follow, which behaviors are those of following man and which are those of following God, and then, having groped around for these truths and experienced them over several years, when they have come, without knowing it, to understand some truths and to be discerning—they will then have gained a bit of stature. To be able to seek the truth in all things is to have entered the correct track of belief in God.

—The Word, Vol. 4. Exposing Antichrists. Item Three: They Exclude and Attack Those Who Pursue the Truth

Some false leaders are gluttonous and lazy, preferring comfort to hard work. They neither want to work nor worry, shirking effort and responsibility, only wanting to indulge in ease. They like to eat, play, and are especially lazy. In the morning, they get up only after everyone has finished eating, and at night, they are still watching TV dramas while everyone else has gone to rest. A brother responsible for cooking couldn't stand it anymore and criticized them. Do you think they would listen to a cook? (No.) Suppose a leader or worker reprimands them, saying, "You need to be more diligent; the work that needs to be done must be done. As a leader, you must fulfill your responsibilities no matter what the work is; you must ensure that there are no problems with it. Now that a problem has been found, and you are not present to resolve it, this affects the work. If you consistently work this way, isn't this delaying the church's work? Can you bear this responsibility?" Would they listen to this? Not necessarily. For such false leaders, the decision-making group should promptly replace them and make other work arrangements for them, letting them do whatever they are capable of doing. If they are good-for-nothings, wanting to freeload wherever they go, unable to do anything, then send them away without letting them do any duty. They are not worthy of doing duty; they are not human, they lack the conscience and reason of normal humanity, they are shameless. For such false leaders, who amount to hoodlums, once seen through, they should be directly replaced; there's no need to try to exhort them, and they should not be afforded any opportunities to undergo observation, nor is it necessary to fellowship the truth with them. Haven't they heard enough truths? If they were pruned, could they change? They could not. If someone has poor caliber, sometimes holds absurd views, or fails to see the full picture out of ignorance, but they are diligent, carry a burden, and are not lazy, such a person, despite deviations in doing their

duty, can repent when faced with being pruned. At the very least, they know the responsibilities of leadership and know what they should do, they have a conscience and a sense of responsibility, and they have a heart. However, those who are lazy, prefer ease over hard work, and are unburdened, cannot change; if there's no burden in their heart, no matter who prunes them, it's useless.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (4)

If antichrists are allowed to be willful and arbitrary in a church, to shout any slogans and arguments they wish to control and threaten, or mislead and misguide the brothers and sisters, and the leaders and workers ignore this and do not act, and do not dare to expose or restrict the antichrists for fear of offending them, and this causes the brothers and sisters of that church to be arbitrarily toyed with and disturbed by the antichrists, then the leaders of that church are people pleasers, they are trash who should be eliminated. If the leaders of a church have discernment of antichrists and evil people, and they enable God's chosen people to stand up and expose them, and clear out the devils to protect the work of God's house, then this will shame the devils and Satan, and it will also satisfy God's intention. The leaders of this church are qualified leaders that possess the truth reality. If a church is suffering from the disturbance of an antichrist, and after being identified and rejected by the brothers and sisters, the antichrist frantically retaliates against, oppresses, and condemns the brothers and sisters, if the church leaders do nothing, turn a blind eye, and try not to offend anyone, then those leaders are false leaders. They are trash and should be eliminated. As a church leader, if one is not able to use the truth to solve problems, if they are not able to identify, limit, and sort out the antichrists, if they give the antichrists free rein to do as they wish in the

church, to run amok, and if they are unable to protect God's chosen ones from being misled, are unable to protect God's chosen ones so that they can normally do their duty—and, moreover, are unable to maintain the normal progress of church work—then that leader is trash and should be eliminated. If the leaders of a church are afraid to expose, prune, limit, and take action against an antichrist because the antichrist is ferocious and cruel, and thus allow them to run wild in the church, becoming a tyrant, doing whatever they want, and paralyzing much of the work of the church, bringing it to a standstill, then the leaders of this church are also trash and should be eliminated. If, because they fear retaliation, the leaders of a church never have the courage to expose an antichrist, and never try to curb the antichrist's evil deeds, leading to major obstruction, disturbance, and damage to the church life and to the life entry of the brothers and sisters, then the leaders of this church are also trash and should be eliminated. Would you endorse the continued leadership of such people? (No.) So, what should you do when you encounter leaders such as this? You should ask them, "The antichrists commit such great evil, they run wild in the church, they're trying to take over—are you able to hold them in check? Do you have the courage to expose them? If you don't dare to take action against them, you should resign. You should waste no time in stepping down. If you protect your own fleshly interests and hand the brothers and sisters over to the antichrists and evil people out of fear of the antichrists, then you should be cursed. You are not fit to be a leader—you are trash, you are a dead person!" Such false leaders should be exposed and dismissed. They do not do real work; faced with evil people, they do not protect the brothers and sisters, but bend their knees to evil people, and make concessions to them, and beg for mercy, dragging out an ignoble existence. Such leaders are trash. They are traitors, and they should be rejected.

You write a letter to report problems with a false leader, and the false leader wants to bully you, saying, “If you don’t behave yourself, if you continue reporting my problems to the higher-ups, snitching on me, or writing something negative in my evaluations, I’ll kill you! I have the power to expel you. Aren’t you afraid?” How would you handle this situation? They’re threatening you; to put it specifically, they’re bullying you. They have the power, and you’re an ordinary believer, so they arbitrarily torment you without any principles or baseline. They treat you the way Satan treats people. To put this in concrete terms, aren’t they bullying you? Aren’t they trying to torment you? (Yes.) So, how would you handle this? Would you compromise or stand by the principles? (Stand by the principles.) In theory, people should stand by the principles and not be afraid of this false leader. What’s the basis for this? Why shouldn’t you be afraid of them? If they really expel you, will you be frightened? Because they really can expel you, you might not dare to stand by the principles, and you might be scared. Where does this matter get stuck? How can you be scared? (Because I don’t believe that the house of God is under the rule of the truth.) That’s one aspect of it. You need to have this faith and say, “You’re an evil person. Don’t think that just because you’re a leader now you have the power to expel me. Expelling me would be wrong. This matter will be exposed sooner or later. The house of God is not under your sole authority. If you expel me today, you’ll be punished eventually. If you don’t believe it, just wait and see. The house of God is ruled by the truth, by God. People can’t punish you, but God can reveal you and eliminate you. When your wrongdoings are exposed, that’s when you’ll face your punishment.” Do you have this faith? (Yes.) You do? Then why can’t you say this? It seems like you’ll be in danger if you encounter such situations; you lack

courage and genuine faith. When you really face these matters, when you encounter evil people and antichrists who are this fierce, whose methods of tormenting people are comparable to those of the great red dragon, what will you do then? You'll start crying, saying, "Oh, I'm small in stature, I'm timid, I've always been afraid of trouble, I'm even afraid of a falling leaf hitting my head. I really hope that I don't have to face such people. What would I do if they bullied me?" Are they bullying you? They're not bullying you; that's Satan tormenting you. Looking at it from a human perspective, you would say, "This person is formidable, has status, and bullies guileless people with no status." Is that what's happening? From the standpoint of the truth, that's not bullying; it's Satan making people suffer, tormenting them, fooling them, corrupting them, and trampling on them. How should you deal with and handle these actions from Satan? Should you be afraid? (I shouldn't; I should report them and expose them.) In your heart, you shouldn't be afraid of them. If reporting their issues and contending against them isn't appropriate at the moment, you should temporarily endure them and find a suitable time to report them later. If there are discerning individuals like you among your brothers and sisters, you should unite to report and expose their evil deeds. If no one else has discernment, and when you step forward to report them, everyone rejects you, exercise patience for the time being. When the higher-level leaders come to your church to check and follow up on the work, find an appropriate time to report their issues to those leaders, clearly stating their evil deeds in full detail and letting the leaders remove them. Is this wise? (Yes.) In one respect, you must have faith and not fear evil people, antichrists, or Satan. In another, you shouldn't see their actions toward you as one person bullying another; you should see the essence of this as Satan fooling, tormenting, and trampling over people. Then, depending on the

situation, you should exercise wisdom to deal with their tormenting, find the right time to expose and report them, and safeguard the interests of the house of God and the church's work. This is the testimony in which you should stand firm and the duty and obligation you should fulfill as a person.

—The Word, Vol. 6. On the Pursuit of the Truth I. How to Pursue the Truth (14)

Whether these people are dismissed because they are incapable of doing real work and are classed as false leaders, or because they follow the path of antichrists and are classed as the kind of people who are antichrists, it is necessary to reasonably allocate these people to other work, and make reasonable arrangements for them. If they are antichrists who have done many evil things, then of course they should be expelled; if they haven't done many evil things, but have the essence of an antichrist and are determined to be an antichrist, then as long as they can still render service in some small way without causing disruption or disturbance, they don't need to be expelled—let them keep rendering service and give them a chance to repent. In the case of false leaders who have been dismissed, reassign them to different work based on their strengths and the duties they are suited to do, but they are no longer allowed to serve as church leaders; in the case of leaders and workers who have been dismissed because their caliber is exceedingly poor and they are incapable of doing any work, also reassign them to different work based on their strengths and the duties they are suited to do, but they can no longer be promoted as a leader or worker. Why can't they? They have already been tried out. They were revealed, and it is already clear to see that such people's caliber and work capability make them unfit to be leaders. If they are unfit to be leaders, are they unable to do other duties? Not necessarily. Their poor caliber makes them unfit to be leaders, but they can do other duties. After such people are dismissed, they can do whatever they are suited to doing. They shouldn't be stripped of the

right to do a duty; they can still be used again once their stature has grown in the future. Some are dismissed because they are young and don't have any experience of life, and also lack work experience, so they are incapable of undertaking the work and are ultimately dismissed. In dismissing this kind of people, there is some leeway. If their humanity is up to standard and their caliber is sufficient, they can be used after being demoted, or they can be put to other work suitable for them. Once their understanding of the truth is clear, and they have a bit of exposure to and experience of the church's work, such people can still be promoted and cultivated again based on their caliber. If their humanity is up to standard but their caliber is exceedingly poor, then there is no value whatsoever in cultivating them, and they absolutely cannot be cultivated or retained.

Among those who have been dismissed, there are two kinds of people who absolutely cannot be promoted and cultivated again. One is antichrists, and the other is those whose caliber is too low. Then there are some people who are not considered antichrists, but are only of poor humanity, selfish and deceitful, and some of these people are lazy, crave fleshly comfort and are unable to endure hardship. Even if such people are of good caliber, they cannot be promoted again. If they possess a bit of caliber, then let them do whatever they are able to do, as long as suitable arrangements are made for that; in short, don't promote them to be a leader or worker again. Beyond having caliber and the ability to work, leaders and workers need to understand the truth, have a burden for the church, be able to work hard and bear suffering, and they must be diligent and not lazy. On top of this, they must be relatively honest and upright. You absolutely cannot select people who are deceitful. Those who are too crooked and deceitful always scheme against the brothers and sisters, their higher-ups, and the house of God. They spend their days thinking only devious thoughts. When dealing with

someone like this, you must always guess at what they are truly thinking, you must keep inquiring as to what exactly they have been doing recently, and you must always keep an eye on them. Putting them to use is too exhausting and too worrisome. If this kind of person is promoted to do duties, even if they understand a little doctrine, they will not practice it, and they will expect benefits and advantages for every bit of work they do. Using such people is too worrisome and too much trouble, so such people cannot be promoted. Therefore, when it comes to antichrists, those of excessively poor caliber, those of bad humanity, those who are lazy, covet fleshly comforts and cannot bear hardship, and those who are extremely crooked and deceitful—once these kinds of people have been revealed and dismissed after being put to use, do not promote them a second time; do not put them to incorrect use again after they have been seen through.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (6)

Related Experiential Testimonies

Reporting a False Leader: A Personal Struggle

5. How to discern antichrists

Words of Almighty God of the Last Days

How does God characterize antichrists? As those who hate the truth and oppose God—they are God's enemies! Opposing the truth, hating God, and hating all positive things—this is not the momentary weakness or foolishness found in ordinary people, nor is it the revelation of incorrect thoughts and viewpoints that arise from a moment's distorted comprehension; this is not the problem. The problem is that they are antichrists, the enemies of God, hating all positive things and all truth; they are characters who hate and oppose God. How does God view such characters? God does not save them! These people despise and hate the truth, they have the nature essence of antichrists. Do you understand this? What is being exposed here is wickedness, viciousness, and hatred of the truth. It's the most severe of satanic dispositions among corrupt dispositions, representing Satan's most typical and substantial characteristics, not the corrupt dispositions revealed by ordinary corrupted mankind. Antichrists are a force inimical to God. They can disturb and control the church, and they have the capacity to dismantle and disrupt God's management work. This is not something that ordinary people with corrupt dispositions can do; only antichrists are capable of such actions. Do not underestimate this matter.

—The Word, Vol. 4. Exposing Antichrists. Item Six

In the time when God had not yet become flesh, the measure of whether man opposed God was based on whether man worshiped and looked up to the invisible God in heaven. The way in which opposition to God was defined at that time was not all that practical, for man could not see God, nor did he know what the image of God was like, or how He

worked and spoke. Man had no notions about God whatsoever, and he believed in God vaguely, because God had not yet appeared to man. Therefore, no matter how man believed in God in his imagination, God did not condemn man or make overly high demands of him, because man was completely unable to see God. When God becomes flesh and comes to work among men, all behold Him and hear His words, and all see the deeds that God works from within His body of flesh. At that moment, all man's notions become foam. As for those who have seen God appearing in the flesh, they shall not be condemned if they willingly submit to Him, whereas those who purposefully stand against Him shall be deemed an opponent of God. Such people are antichrists, enemies who willfully stand against God.

—The Word, Vol. 1. The Appearance and Work of God. All People Who Do Not Know God Are People Who Oppose God

If you have believed in God for many years, and yet have never submitted to Him, and do not accept the entirety of His words, and instead ask that God submit to you and act according to your notions, then you are the most rebellious of all, you are a disbeliever. How could such people be able to submit to the work and words of God that do not conform to the notions of man? Most rebellious of all are those who intentionally defy and resist God. They are the enemies of God, the antichrists. Theirs is always an attitude of hostility toward the new work of God; they never have the slightest inclination to submit, nor have they ever gladly submitted or humbled themselves. They exalt themselves before others and never submit to anyone. Before God, they consider themselves the best at preaching the word, and the most skillful in working on others. Never do they discard the "treasures" in their possession, but treat them as family heirlooms for worship, for preaching about to others, and they use them to lecture those fools who idolize them. There are indeed a certain number of people like

this in the church. It can be said that they are "indomitable heroes," generation after generation sojourning in the house of God. They take preaching the word (doctrine) to be their highest duty. Year after year, generation after generation, they go about vigorously enforcing their "sacred and inviolable" duty. None dare touch them; not a single person dares openly reproach them. They become "kings" in the house of God, running rampant as they tyrannize others from age to age. This pack of demons seeks to join hands and demolish My work; how can I allow these living devils to exist before My eyes? Even those who are only half submissive cannot carry on until the end, much less these tyrants without the slightest submission in their hearts! The work of God is not easily gained by man. Even using all the strength they have, people can only gain a mere portion of it, ultimately allowing them to be made perfect. What, then, of the children of the archangel, who seek to destroy the work of God? Do they not have even less hope of being gained by God?

—The Word, Vol. 1. The Appearance and Work of God. Those Who Submit to God With a True Heart Shall Surely Be Gained by God

There are those who read the Bible in grand churches and recite it all day long, yet not one among them understands the purpose of God's work. Not one among them is able to know God; still less can any one among them accord with God's intentions. They are all worthless, vile people, each standing on high to lecture God. They willfully oppose God even as they carry His banner. Claiming faith in God, still they eat the flesh and drink the blood of man. All such people are devils that devour the soul of man, head demons that deliberately disturb those trying to step onto the right path, and stumbling blocks impeding those who seek God. They may appear of "sound constitution," but how are their followers to know that they are none other than antichrists who lead people to stand against God? How are their

followers to know that they are living devils dedicated to the devouring of human souls?

—The Word, Vol. 1. The Appearance and Work of God. All People Who Do Not Know God Are People Who Oppose God

Look at the leaders of each religion and each denomination—they are all arrogant and self-righteous, and their interpretations of the Bible lack context and are guided by their own notions and imaginings. They all rely on gifts and knowledge to do their work. If they could not preach at all, would people follow them? They do, after all, possess some knowledge and can preach some doctrines, or they know how to win others over and make use of some tricks. They use these things to deceive people, and to bring people before themselves. Nominally, those people believe in God, but in reality, they follow these leaders. When they encounter someone preaching the true way, some of them say, "We have to consult our leader about matters of faith." See how people need the agreement and approval of others when it comes to believing in God and accepting the true way—is this not a problem? What have those leaders become, then? Have they not become Pharisees, false shepherds, antichrists, and stumbling blocks to people's acceptance of the true way? Such people are of the same kind as Paul.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Antichrists are openly antagonistic toward the truth and God; they vie with God for His chosen people, His position, and people's hearts, and they even do various things around God's chosen people to win over their hearts, and to mislead and paralyze them. In short, the nature of antichrists' actions and behavior, whether open or secret, is always antagonistic toward God. Why do I say it is antagonistic toward God? It's because they know perfectly well that God's words are the truth and that He is God, yet they

still oppose Him and don't accept the truth no matter how it is fellowshipped on. For instance, some antichrists rope in some people and mislead and control them. They make these people obey them and follow them, and then they fraudulently obtain all kinds of books and materials from the church, and set up their own churches and establish their own kingdoms, so that they can enjoy being followed and worshiped by their followers, after which they start to profit from the church. This kind of behavior is clearly them vying with God for His chosen people—is this not a characteristic of antichrists? Is it unjust to define these people as antichrists based on this obvious characteristic? It isn't unjust at all—this definition is very accurate! There are also some antichrists who form cliques within the church and dismantle the church. They constantly cultivate their own forces within the church, and exclude those who disagree with them. Then they keep those who listen to and follow them by their sides to form their own forces and make everyone do what they say. Isn't this them establishing their own kingdoms? Regardless of what work arrangements or requirements the Above has, they refuse to carry them out and instead act in their own way, leading their followers to openly oppose the Above. For instance, God's house requires that leaders and workers who are not capable of performing real work be promptly replaced. An antichrist, however, will think: "Though some leaders and workers aren't capable of performing real work, they support and approve of me, and I have been cultivating them. There's no way that the above is replacing these people, unless they remove me first." Tell Me, isn't that church under the control of that antichrist? The work arrangements of God's house do not get by the antichrist and cannot be carried out. When the work arrangements have been issued for a long time, and every church has reported back on how they have been carried out, for example, who has been reassigned to

another duty or replaced due to what circumstances, the antichrist never reports anything back and never reassigns anyone. Some people are always perfunctory in their duties, which seriously impacts the work of the church, but the antichrist doesn't reassign them. Even when the Above tells the antichrist directly to replace these people, a long time passes without their reply. Isn't there a problem here? When the Above asks them to implement work arrangements or tries to inquire about something, they reach a dead end with the antichrist. The brothers and sisters in the church know nothing about it, they receive no messages, and they are disconnected from the Above—the church is totally under that one person's control. What is the nature of an antichrist acting in this way? This is the antichrist taking over a church. Antichrists form cliques in the church, they establish their own kingdoms, they oppose God's house, and they harm God's chosen people. People lose the work of the Holy Spirit, they cannot feel God's presence, there is no peace or joy, they lose faith in God, and they no longer perform their duties energetically. They even become negative and depraved, and their lives stagnate. All of these are results of antichrists misleading and controlling people.

—The Word, Vol. 4. Exposing Antichrists. Item Seven: They Are Wicked, Insidious, and Deceitful (Part One)

There is another manifestation of antichrists in their treatment of God incarnate: They say, "As soon as I saw christ was an ordinary person, notions formed in my mind. The Word Appears in the Flesh is an expression of god; it is the truth, and I admit it. I have a copy of The Word Appears in the Flesh, and that's enough. I don't need to have contact with christ. If I have notions, negativity, or weakness, I can resolve them just by reading god's word. It is easy to form notions if I have contact with god incarnate, and this will show I am too deeply corrupted. If I happen to be

condemned by god, I will have no hope of salvation. So, it's better if I just read god's word on my own. It is god in heaven who can save people." It is God's present words and fellowship, especially those words that expose antichrists' disposition and essence, that most sting antichrists' hearts and are the most painful to them. These are the words antichrists are the least willing to read. Therefore, antichrists wish in their hearts that God would leave the earth soon, so that they can rule by dint of their own power on earth. They believe that the flesh in which God is incarnate, this ordinary person, is superfluous to them. They always ponder, "Before listening to christ's sermons, I felt I understood everything, and was fine in all regards, but after listening to christ's sermons, it's different. I now feel as if I have nothing, I feel I am so insignificant and pitiable." Therefore, they determine that Christ's words are not exposing them but others, and think there's no need to listen to Christ's sermons, that reading The Word Appears in the Flesh is enough. In the hearts of antichrists, their main intention is to deny the fact of God becoming flesh, to deny the fact that Christ expresses the truth, thinking that in this way there is hope for them to be saved through their belief in God, and they can reign as kings in the church, thus satisfying their initial intention in believing in God. Antichrists have an inborn nature of resistance to God; they are as incompatible with the incarnate God as fire and water, in eternal disaccord. They think that every day Christ exists is a day on which it will be hard for them to shine, and that they are in danger of being condemned, eliminated, destroyed, and punished. So long as Christ does not speak and does not work, and so long as God's chosen people do not look up to Christ, then antichrists' opportunity is upon them. They have a chance to demonstrate their abilities. With a wave of the hand, masses of people will defect to their side, and antichrists can reign as kings. The nature essence of antichrists is to be averse to the truth and hateful toward

Christ. They compete with Christ over who is more talented or who is more capable; they compete with Christ over whose words carry more power and whose abilities are greater. As they are doing the same thing as Christ, they are out to make others see that although they and He alike are human, Christ's abilities and scholarship are no better than an ordinary person's. Antichrists compete with Christ in every way, contesting who is better, and trying to deny from every angle the fact that Christ is God, that He is the embodiment of God's Spirit, and that He is the embodiment of truth. They also think of various ways and means in every area to prevent Christ from holding power among God's chosen people, to prevent Christ's words from being spread or implemented among God's chosen people, and even to prevent the things Christ does and His demands of, and hopes for, people from being realized among God's chosen ones. It is as if when Christ is present, they are snubbed, and are condemned and rejected by the church—a group of people put in a dark corner. We can see in the various manifestations of antichrists that by essence and disposition, they are irreconcilable with Christ—they cannot be under the same sky as Him! Antichrists have been inimical to God since they were born; they are out specifically to resist God, and they want to defeat and vanquish Christ. They want all the work Christ does to be in vain and for nothing, so that in the end, Christ will not gain many people, and so that no matter where He does work, He will get no results. Only then will antichrists be happy. If Christ expresses truths, and people are thirsty for them, seek them, gladly accept them, are willing to expend themselves for Christ, to forsake everything and spread Christ's gospel, then antichrists grow despondent and feel there is no hope for tomorrow, that there will never be a chance for them to shine, as though they were cast into hell. To look at these manifestations of antichrists, is this essence of theirs to fight God and

regard Him with hostility inculcated in them by someone else? It absolutely is not; they are born with it. Therefore, antichrists are a type of person that, from birth, is the reincarnation of the devil, the devil come to earth. They can never possibly accept the truth, and will never accept Christ, exalt Christ, or bear witness to Christ. Although by appearances, you will not see them publicly judge or condemn Christ, and although they can compliantly exert some effort and pay a price, as soon as they have a chance, when the moment is ripe, antichrists' irreconcilability with God will show itself. The fact that antichrists fight God and establish an independent kingdom will become public. All of these things have happened before in places where there are antichrists, and they have been especially frequent in these years when God does His work of judgment of the last days; many people have experienced and observed them.

—The Word, Vol. 4. Exposing Antichrists. Item Ten: They Despise the Truth, Brazenly Flout Principles, and Ignore the Arrangements of God's House (Part Four)

Some people do not have God-fearing hearts at all. They believe that the work arrangements are written by man, that they come from man, and wherever they do not accord with these people's notions, they change them as they will. Do you know which of God's administrative decrees this violates? (7. "In work and matters of the church, apart from submitting to God, follow the instructions of the man who is used by the Holy Spirit in everything. Even the slightest infraction is unacceptable. Be absolute in your compliance, and do not analyze right or wrong; what is right or wrong has nothing to do with you. You must concern yourself only with total submission" (The Word, Vol. 1. The Appearance and Work of God. The Ten Administrative Decrees That Must Be Obeyed by God's Chosen People in the Age of Kingdom).) Things that violate the administrative decrees are things that offend God's disposition. Can't you see that clearly? Some people are exceedingly cavalier in their

attitudes toward the Above's work arrangements. They believe, "The Above makes the work arrangements, and we do the work in the church. Some words and affairs can be implemented flexibly. It's up to us how, specifically, they're to be done. The Above just speaks and makes the work arrangements; we're the ones taking practical action. So, after the Above hands the work off to us, we can do it as we like. It's fine, however it gets done. No one has the right to interfere." The principles they act on are as follows: They listen to what they believe is right and ignore what they believe is wrong, they consider their beliefs to be the truth and the principles, they resist whatever does not accord with their will, and they are extremely antagonistic toward you regarding those things. When the Above's words do not accord with their will, they go ahead and change them, and only pass them down once they meet with their agreement. Without their agreement, they do not permit them to be passed down. While in other areas, the Above's work arrangements are passed down as they are, these people pass their altered versions of the work arrangements onto the churches under their charge. Such people always wish to put God off to the side; they are eager to get everyone to believe in them, and follow them, and submit to them. In their minds, there are some areas in which God does not measure up to them—they ought to be God themselves, and others ought to believe in them. That is the nature of it. If you understood this, would you still weep when they are dismissed? Would you still feel sorry for them? Would you still think, "The Above acted inappropriately. They treat people unfairly. How could they dismiss such a hardworking person?" Those who say this are undiscerning. For whose sake are they hardworking? For the sake of God? For the sake of the church work? They work hard in order to consolidate their status; they are hardworking in order to establish independent kingdoms. Are they serving God? Are they

performing their duties? Are they loyal and submissive to God? They are purely the lackeys of Satan, and when they work, it is the devil that reigns. They damage God's management plan and disturb God's work. They are bona fide antichrists!

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Antichrists' cherishment of their reputation and status goes beyond that of normal people, and is something within their disposition essence; it is not a temporary interest, or the transient effect of their surroundings—it is something within their life, their bones, and so it is their essence. This is to say that in everything antichrists do, their first consideration is their own reputation and status, nothing else. For antichrists, reputation and status are their life, and their lifelong goal. In all they do, their first consideration is: "What will happen to my status? And to my reputation? Will doing this give me a good reputation? Will it elevate my status in people's minds?" That is the first thing they think about, which is ample proof that they have the disposition and essence of antichrists; they would not consider these problems otherwise. It can be said that for antichrists, reputation and status are not some additional requirement, much less something extraneous that they could do without. They are part of the nature of antichrists, they are in their bones, in their blood, they are innate to them. Antichrists are not indifferent toward whether they possess reputation and status; this is not their attitude. Then, what is their attitude? Reputation and status are intimately connected to their daily lives, to their daily state, to what they pursue on a daily basis. And so for antichrists, status and reputation are their life. No matter how they live, no matter what environment they live in, no matter what work they do, no matter what they pursue, what their goals are, what their life's direction is, it all revolves around having a good reputation and a high status. And this aim does not change; they can never

put aside such things. This is the true face of antichrists, and their essence. You could put them in a primeval forest deep in the mountains, and still they would not put aside their pursuit of reputation and status. You can put them among any group of people, and all they can think about is still reputation and status. Although antichrists also believe in God, they see the pursuit of reputation and status as equivalent to faith in God and give it equal weight. Which is to say, as they walk the path of faith in God, they also pursue their own reputation and status. It can be said that in antichrists' hearts, they believe that pursuit of the truth in their faith in God is the pursuit of reputation and status; the pursuit of reputation and status is also the pursuit of the truth, and to gain reputation and status is to gain the truth and life. If they feel that they have no reputation, gains, or status, that no one admires them, or esteems them, or follows them, then they are very disappointed, they believe there is no point in believing in God, no value to it, and they say to themselves, "Is such faith in god a failure? Is it hopeless?" They often deliberate such things in their hearts, they deliberate how they can carve a place out for themselves in the house of God, how they can have a lofty reputation in the church, so that people listen when they talk, and support them when they act, and follow them wherever they go; so that they have the final say in the church, and fame, gain, and status —they really focus on such things in their hearts. These are what such people pursue. Why are they always thinking about such things? After reading the words of God, after hearing sermons, do they really not understand all this, are they really not able to discern all this? Are the words of God and the truth really not able to change their notions, ideas, and opinions? That is not the case at all. The problem lies in them, it is wholly because they do not love the truth, because, in their hearts, they are averse

to the truth, and as a result, they are utterly unreceptive to the truth—which is determined by their nature essence.

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part Three)

One of the most obvious characteristics of the essence of an antichrist is that they monopolize power and run their own dictatorships: They do not listen to anyone, they do not respect anyone, and regardless of people's strengths, or what correct views or wise opinions they may express, or what suitable methods they might put forward, they pay them no heed; it is as if no one is qualified to cooperate with them, or to take part in anything they do. This is the kind of disposition antichrists have. Some people say this is being of bad humanity—but how could it be commonplace bad humanity? This is an entirely satanic disposition, and such a disposition is supremely vicious. Why do I say that their disposition is supremely vicious? Antichrists expropriate everything from the house of God and the property of the church, and treat them as their personal property, all of which is to be managed by them, and they do not permit anyone else to intervene in this. The only things they think about when doing the work of the church are their own interests, their own status, and their own pride. They do not allow anyone to harm their interests, much less do they allow anyone of caliber or anyone who is able to speak of their experiential testimony to threaten their reputation and status. And so, they try to suppress and exclude as competitors those who are able to speak of experiential testimony, and who can fellowship the truth and provide for God's chosen people, and they desperately try to isolate those people completely from everyone else, to drag their names thoroughly through the mud, and to bring them down. Only then will the antichrists feel at peace. If these people are never negative, and are able to carry on doing their duty, speaking of their testimony, and supporting others, then the antichrists will turn to their last

resort, which is to find faults with them and condemn them, or to frame them and fabricate reasons to torment and punish them, until they get them cleared out of the church. Only then will the antichrists completely relax. This is what is most insidious and malicious about the antichrists. What causes them the most fear and anxiety is the people who pursue the truth and are possessed of true experiential testimony, because people with such testimony are the ones whom God's chosen people approve of and support the most, rather than those who blather on emptily about words and doctrines. Antichrists do not possess true experiential testimony, nor are they capable of practicing the truth; at best, they are capable of doing a few good deeds to curry favor with people. But no matter how many good deeds they do or how many nice-sounding things they say, these are still incomparable to the benefits and advantages that a good experiential testimony can bring to people. Nothing is a substitute for the effects of the provision and watering provided to God's chosen people by those who are able to speak of their experiential testimony. And so, when antichrists see someone speaking of their experiential testimony, their gaze becomes a dagger. Rage ignites in their hearts, hatred rises up, and they are champing at the bit to shut the speaker up and stop them from saying any more. If they carry on talking, the antichrists' reputation will be completely ruined, their ugly faces completely exposed for all to see, so the antichrists find a pretext to disturb the person who is speaking testimony, and to suppress them. Antichrists permit only themselves to mislead people with words and doctrines; they do not allow God's chosen people to glorify God by speaking of their experiential testimony, which indicates what kind of people the antichrists hate and fear the most. When someone distinguishes themselves with a little work, or when someone is able to speak of true experiential testimony, and God's chosen people receive benefits,

edification, and support from it, and it earns great praise from everyone, envy and hate grows in the hearts of the antichrists, and they try to exclude and suppress that person. They do not, under any circumstances, allow such people to undertake any work, in order to prevent them from threatening their status. People with the truth reality serve to accentuate and highlight the poverty, wretchedness, ugliness, and wickedness of antichrists when they're in their presence, so when the antichrists choose a partner or co-worker, they never select people with the truth reality, they never select people who can speak of their experiential testimony, and they never select honest people or people who are able to practice the truth. These are the people the antichrists envy and hate the most, and they are a thorn in the side of the antichrists. No matter how much these people who practice the truth do that is good or of benefit to the work of God's house, the antichrists will try their hardest to cover these deeds up. They will even twist the facts to claim the credit for good things while shifting the blame for bad things onto others, as a means to elevate themselves and belittle other people. Antichrists have a great jealousy and hatred toward those who pursue the truth and are able to speak of their experiential testimony. They are fearful that these people will threaten their own status, and so they do all they can to attack and exclude them. They prohibit the brothers and sisters from contacting them or getting close to them, or from supporting or praising these people who are able to speak of their experiential testimony. This is what most reveals the satanic nature of antichrists, which is averse to the truth and hates God. And so, too, does it prove that the antichrists are an evil countercurrent in the church, that they are the ones to blame for the disturbance to church work and impedance of God's will. What's more, the antichrists often fabricate lies and twist facts among the brothers and sisters, belittling and condemning people who can speak of their experiential

testimony. No matter what work those people do, antichrists find excuses to exclude and suppress them, and are judgmental about them, saying they are arrogant and self-righteous, that they like showing off, and that they harbor ambitions. In fact, these people have some experiential testimony and possess some of the truth reality. They are of relatively good humanity, have conscience and reason, and are able to accept the truth. And though they may have some shortcomings, deficiencies, and occasional revelations of a corrupt disposition, they are capable of reflecting on themselves and repenting. These people are the ones whom God will save, and who have hope of being made perfect by God. In sum, these people are suited to doing a duty. They satisfy the requirements and principles for doing a duty. But the antichrists think to themselves, "There's no way I'm going to put up with this. You want to have a role in my domain, to compete with me. That's impossible; don't even think about it. You're more educated than me, more articulate than me, more popular than me, and you pursue the truth with greater diligence than I do. If I were to cooperate with you and you stole my thunder, what would I do then?" Do they consider the interests of the house of God? No. What do they think about? They think only of how to hold on to their own status. Though antichrists know themselves to be incapable of doing real work, they do not cultivate or promote people of good caliber who pursue the truth; the only people they promote are those who flatter them, those who are apt to worship others, who approve of and admire them in their hearts, those who are smooth operators, who have no understanding of the truth and are incapable of discernment. The antichrists bring these people up to their side to serve them, to run about for them, and to spend each day orbiting around them. This gives the antichrists power in the church, and it means that many people draw close to them, and follow them, and that no one dares to offend them. All these people whom

antichrists cultivate are people who do not pursue the truth. Most of them lack spiritual understanding and know nothing but rule-following. They like to follow trends and the powers that be. They are of the sort that is emboldened by having a powerful master—a gang of muddle-headed people. How does that saying of the nonbelievers go? Better to be a squire to a good man than the worshiped forebear of a bad one. Antichrists do precisely the opposite—they act as the worshiped forebears of such people, and set out to cultivate them as their flag-wavers and cheerers-on. Whenever an antichrist is in power in a church, they will always recruit muddle-headed people and those who blindly fool around as their helpers, while excluding and suppressing those people of caliber who can understand and practice the truth, who can take on work—and especially those leaders and workers who are capable of actual work. In this way, two camps are formed in the church: In one camp are those whose humanity is relatively honest, who do their duty with sincerity, and are people who pursue the truth. The other camp is a gang of people who are muddle-headed and who blindly fool around, led by antichrists. These two camps will continue to battle each other until the antichrists are revealed and eliminated. Antichrists always fight and act against those who do their duty with sincerity and pursue the truth. Does this not severely disturb the church's work? Does this not disrupt and disturb God's work? Is this force of antichrists not a stumbling block and an obstacle preventing God's will from being carried out in the church? Is it not a wicked force opposing God? Why do antichrists act this way? Because, in their minds, it is clear that if these positive characters were to stand up and be leaders and workers, they would be antichrists' competitors; they would be antichrists' opposing force, and would absolutely not listen to antichrists' words or obey them; they would absolutely not follow antichrists' every bidding.

These people would be enough to constitute a threat to the antichrists' status. When antichrists see these people, hatred rises up in their hearts; their hearts will be without peace and reassurance if they do not exclude and defeat these people and ruin their names. Therefore, they must work quickly to cultivate their own power and strengthen their ranks. This way, they can control more of God's chosen people, and will never again have to worry about a handful of truth-pursuers threatening their status. Antichrists form their own force in the church, taking those who listen to them, obey them, and are sycophantic toward them, and promoting them to be in charge of every aspect of work. Is doing this beneficial to the work of the house of God? No. Not only is it not beneficial, it also creates disruption and disturbance to the church's work. If this wicked force has more than half of the people on its side, there is a chance it will topple the church. This is because the number of truth-pursuers in the church constitutes a minority, whereas laborers and disbelievers who are just there to eat their fill of loaves constitute at least half. In this situation, if antichrists focus their strength on misleading and drawing those people over to their side, they will naturally have an upper hand when the church elects leaders. Therefore, the house of God always stresses that during elections, the truth should be fellowshipped on until it is clear. If you are unable to expose and defeat antichrists by fellowshipping on the truth, the antichrists could mislead people and be elected as a leader, seizing and controlling the church. Would that not be a dangerous thing? If one or two antichrists appeared in the church, it would not warrant fear, but if antichrists were to become a force and achieve a certain level of influence, that would warrant fear. Therefore, antichrists must be uprooted and expelled from the church before they achieve that level of influence. This task is of the highest priority, and it is necessary to do.

The essence of the behavior of antichrists is to constantly use various means and methods to satisfy their ambitions and desires, to mislead and ensnare people, and to gain high status so that people will follow and worship them. It is possible that in the depths of their hearts they are not deliberately vying over humanity with God, but one thing is certain: Even when they do not vie with God for humans, they still wish to have status and power among them. Even if the day comes when they realize that they are vying with God for status, and they rein themselves in a bit, they still employ different methods to pursue status and reputation; it is clear to them in their hearts that they will secure legitimate status, by winning the approval and admiration of some people. In short, though everything antichrists do appears to comprise a performance of their duties, its consequence is to mislead people, to make them worship and follow them —in which case, performing their duty in this way is exalting and testifying to themselves. Their ambition to control people and to gain status and power in the church will never change. They are out-and-out antichrists. No matter what God says or does, and no matter what He asks of people, antichrists do not do what they should do or perform their duties in a way that befits His words and requirements, nor do they give up their pursuit of power and status as a result of understanding any of the truth. At all times, their ambitions and desires still remain, they still occupy their hearts and control their whole being, directing their behavior and thoughts, and determining the path they walk. They are bona fide antichrists. What is seen most of all in antichrists? Some people say, “Antichrists vie with God to gain people, they do not acknowledge God.” It is not that they do not acknowledge God; in their hearts they do genuinely acknowledge and

believe in His existence. They are willing to follow Him and want to pursue the truth, but they can't help themselves, and so they can do evil. Though they may say many things that sound good, one thing will never change: Their ambition and desire for power and status will never change. They will never give up their pursuit of power and status because of failure or setback, or because God has set them aside or abandoned them. Such is the nature of antichrists. So what do you say, has there ever been an antichrist who changed their ways and began to pursue the truth because they suffered hardship, or came to understand a little of the truth, and acquired a little knowledge of God—do such people exist? We've never seen that. The antichrists' ambition for and pursuit of status and power will never change, and once they seize power, they will never let it go; this determines precisely their nature essence. There is not the slightest inaccuracy in God's defining such people as antichrists; it has been determined by their very nature essence. Some people, perhaps, believe that antichrists try to vie over humanity with God. However, sometimes antichrists do not necessarily have to vie with Him; their knowledge, understanding, and need for status and power are unlike those of normal people. Normal people can sometimes be vainglorious; they can try to win credit with others, try to make a good impression on them, and try to vie for a good ranking. This is the ambition of normal people. If they are replaced as leaders, losing their status, it will be hard for them, but with a change in their environment, some growth in their stature, some attainment of entry into the truth, or the gaining of a deeper understanding of the truth, their ambition gradually cools. A change occurs in the path they take and the direction they proceed along, and their pursuit of status and power fades. Their desires, too, gradually lessen. Antichrists, however, are different: They could never give up their pursuit of status and power. At any given time, in any environment, and no matter

what people they have around them and however old they might be, their ambition and desire will never change. What indicates that their ambition will never change? Say, for example, that they are a church leader. In their hearts, they're always thinking about how they can control everyone in the church. If they are transferred to another church where they are not the leader, will they gladly be a normal follower? Absolutely not. They will still be thinking about how to gain status, and how to control everyone. No matter where they go, they wish to rule like a king. Even if they were put in a place with no people, in a flock of sheep, they would still want to lead the flock. If they were put with cats and dogs, they would want to be king of the cats and dogs, and rule over the animals. They are consumed with ambition, are they not? Are such people's dispositions not demonic? Are these not the dispositions of Satan? Satan is just such a thing. In heaven, Satan wanted to stand equal to God, and after being cast to earth, it always tried to control man, to make man worship it and treat it as God. Antichrists always want to control people because they have a satanic nature; they live according to their satanic disposition, which has already gone beyond the bounds of normal people's reason. Isn't this a little abnormal? What does this abnormality refer to? It means that their behavior should not be found in normal humanity. So, what is this behavior? What governs it? It is governed by their nature. They have the essence of an evil spirit, and are unlike normal corrupt mankind. This is the difference. That antichrists will stop at nothing in their pursuit of power and status not only exposes their nature essence, but also shows people that their hideous countenance is exactly the face of Satan and demons. Not only do they vie with people for status, they also dare to vie with God for status. They will only be satisfied when they take God's chosen ones for themselves and have them completely under their control. No matter which church or group of people

antichrists are in, they want to gain status, hold power, and make people listen to them. Regardless of whether people are willing or whether they agree, antichrists want to have the final say and have people obey and accept them. Is this not the nature of an antichrist? Are people willing to listen to them? Do they elect them and recommend them? No. But antichrists still want to have the final say. No matter whether people agree or not, antichrists want to speak and act on their behalf, they want to be noticed. They even try to force their ideas on other people, and if people don't accept it, antichrists will rack their brains trying to make them accept it. What problem is this? This is shamelessness and brazenness. People such as this are bona fide antichrists, and regardless of whether they are leaders or not, they are antichrists all the same. They have the nature essence of an antichrist.

—The Word, Vol. 4. Exposing Antichrists. Item Five: They Mislead, Draw In, Threaten, and Control People

As soon as antichrists become leaders, the first thing they do is try to win over people's hearts, to make people believe them, trust them, and support them. When their status is secure, they begin to become abnormal. To protect their status and power, they begin to attack and exclude dissenters. Toward dissenters—particularly toward people who pursue the truth—they'll try anything, using steady, precise and unrelenting methods to suppress and attack them, to torment them. Only when they have brought down and vilified anyone who threatens their status do they feel at ease. Every antichrist is like this. What is their aim in using these myriad tactics to win over and suppress people? Their goal is to gain power, to consolidate their status, to mislead and control people. What do their intentions and motives represent? They wish to establish their own, independent kingdom, they want to stand against God. Such an essence is even more grievous than

a corrupt disposition: The ambitions and treacherous schemes of Satan have been completely exposed. This is not solely a problem of the revealing of a corrupt disposition. For example, when people are a little arrogant and self-righteous, or are sometimes a bit deceitful and mendacious, these are merely the revelations of a corrupt disposition. Everything antichrists do, meanwhile, is in order to win over people's hearts, to attack and exclude dissenters, to consolidate their status, to seize power, and to control people. What is the nature of these actions? Are they practicing the truth? Are they leading God's chosen people in entering God's words and coming before God? (No.) So what are they doing? They are vying with God for His chosen people, competing for people's hearts, and trying to set up their own, independent kingdom. Who should have a place in people's hearts? God should have a place. But everything the antichrists do is precisely the opposite of this. They do not allow God or the truth to have a place in people's hearts; instead, they want man, the leader that they are, and Satan to have a place in people's hearts. As soon as they discover that they do not have a place in someone's heart, that this person does not treat them like a leader, they are extremely disgruntled, and will probably try to suppress them and torment them. Everything the antichrists do and say revolves around their status and reputation, and is meant to make people think highly of them, to make people envy and worship them—even to make people fear them. They want to make God's chosen people treat them like God, thinking, "No matter what church I'm in, people must listen to me, they must take their cues from me. No matter who reports what problem to the above, it must go through me, they are only allowed to make reports to me, and not directly to the above. If anyone says 'no' to me, I'll punish them, so that everyone who sees me feels fear, trepidation, and shivers in their heart. What's more, if I give an order or assert something, no one must dare to

disagree; whatever I say, people must fall in line with it. They must listen to me absolutely, they must obey me in all things, and I must be the one calling the shots there." This is precisely the tone with which antichrists speak, this is the voice of antichrists, this is how antichrists try to lord over the churches. If God's chosen people do as they say and obey them, do such churches not become the kingdoms of the antichrists? They say, "The work arrangements issued by the above have to be checked over by me, I must take responsibility for you, I must be the one who analyzes right and wrong, the outcome must be decided by me. You don't have enough stature, and you are not sufficiently qualified. I am the leader of the church and everything is up to me." Aren't the people who say these things not being extremely pompous? They truly are so arrogant that they lack any reason! Are they not trying to establish their own, independent kingdom? What kind of people are liable to try to create their own kingdom? Are they not bona fide antichrists? Is not everything antichrists say and do in order to protect their own status? Are they not trying to mislead and control people? Why are they called antichrists? What is the meaning of "anti"? It means antithetic and hatred. It means hostility toward Christ, hostility toward the truth, and hostility toward God. What does "hostility" mean? It means standing on the opposite side, treating you like an enemy, as if one is filled with a great and profound hatred; it means to be in diametric opposition to you. Such is the mentality with which antichrists approach God. What attitude do people like this, who hate God, have toward the truth? Are they able to love the truth? Are they able to accept the truth? Definitely not. Therefore, people who stand in opposition to God are people who hate the truth. The number one thing that is exhibited in them is an aversion toward the truth and hatred of the truth. As soon as they hear the truth or the words of God, there is hatred in their hearts, and when anyone reads the words of

God to them, an expression of anger and rage appears on their faces, just like when the words of God are read to a demon when people are spreading the gospel. In their hearts, people who are averse toward the truth and hate the truth feel the utmost aversion toward God's words and the truth, theirs is an attitude of resistance, and they even go so far as to hate anyone who reads God's words to them or fellowships the truth to them, they even treat that person as an enemy. They feel extreme aversion toward various truths, and toward positive things. All the truths such as submitting to God, loyally doing one's duties, being an honest person, seeking the truth in all things, and so on—do they have a little bit of subjective yearning or love? No, not in the slightest. Therefore, given this sort of nature essence that they have, they are already standing in direct opposition to God and the truth. Without a doubt, such people do not, deep down, love the truth or any positive thing; deep down, they even feel averse toward the truth and hate it. For example, people in positions of leadership have to be able to accept the differing opinions of their brothers and sisters, they must be able to open themselves up and lay themselves bare to the brothers and sisters, and be able to accept their reproach, and they must not assert their status. What would an antichrist say of all of these correct ways of practicing? They would say, "If I listened to the brothers' and sisters' opinions, then would I still be a leader? Would I still have status and prestige? If I have no prestige, then what work can I do?" This is precisely the kind of disposition possessed by an antichrist; they do not accept the truth in even the most minute way, and the more correct a way of practice is, the more they resist it. They do not accept that acting according to principle is practicing the truth. What do they think that practicing the truth is? They think that they must use plotting, tricks, and violence on everyone, rather than relying on the words of God, the truth, and love. Their every means and path is wicked. All this

is wholly representative of the nature essence of the antichrists. The motives, opinions, views, and intentions that they often reveal are all dispositions of aversion to and hatred of the truth, which is the nature essence of the antichrists. What, then, does it mean to stand in opposition to the truth and to God? It means hating the truth and positive things. For example, when somebody says, "As a created being, one should fulfill the duty of a created being. No matter what God might say, people should submit, for we are created beings," how does an antichrist think? "Submit? It's not untrue that I am a created being, but when it comes to submitting, that depends on the situation. First and foremost, there has to be some benefit in it for me, I mustn't be put at a disadvantage, and my interests have to come first. If there are rewards or great blessings to be gained, then I can submit, but without rewards and without a destination, why must I submit? I cannot submit." This is an attitude of not accepting the truth. Their submission to God is conditional, and if their conditions are not met, not only do they not submit, they are also liable to push back against and resist God. For example, God asks that people be honest, but these antichrists believe that only fools try to be honest, and that clever people do not try to be honest. What is the essence of such an attitude? It is hatred of the truth. Such is the essence of antichrists, and their essence determines what path they walk, and the path they walk determines everything they do. When antichrists have the nature essence of hatred of the truth and of God, what kinds of things are they liable to do? They are liable to try and win over people's hearts, attack and exclude dissenters, and torment people. The aim they are trying to achieve in doing these things is to wield power, to control God's chosen people, and to set up their own, independent kingdom. Of this there is no doubt. Any person who, once they have status, is

incapable of absolute submission to God, and is not able to follow God or pursue the truth, is an antichrist.

—The Word, Vol. 4. Exposing Antichrists. Item One: They Try to Win Over People's Hearts

Antichrists' archetypal attitude toward pruning is to vehemently refuse to accept or admit it. No matter how much evil they do or how much harm they do to the work of God's house and the life entry of God's chosen people, they do not feel the slightest remorse or that they owe anything. From this point of view, do the antichrists have humanity? Absolutely not. They cause all sorts of damage to God's chosen people and bring harm to the work of the church—God's chosen people can see this as clear as day, and they can see antichrists' succession of evil deeds. And yet the antichrists do not accept or acknowledge this fact; they stubbornly refuse to admit that they are in error or that they are responsible. Is this not an indication that they are averse to the truth? Such is the extent to which antichrists are averse to the truth. No matter how much wickedness they commit, they stubbornly refuse to admit it, and they remain unyielding to the end. This sufficiently proves that antichrists never take the work of God's house seriously or accept the truth. They haven't come to believe in God; they are minions of Satan, come to disturb and disrupt the work of God's house. In antichrists' hearts there are only reputation and status. They believe that if they were to acknowledge their error, then they would have to accept responsibility, and then their status and reputation would be severely compromised. As a result, they resist with the attitude of "deny until you die." No matter how people expose or dissect them, they do their utmost to deny it. Whether their denial is deliberate or not, in short, in one regard these behaviors expose the antichrists' nature essence of being averse to and hating the truth. In another regard, it shows how much the antichrists treasure their own status, reputation, and interests. What,

meanwhile, is their attitude toward the work and interests of the church? It is one of contempt and irresponsibility. They lack all conscience and reason. Doesn't the antichrists' shirking of responsibility demonstrate these issues? In one regard, shirking responsibility proves their nature essence of being averse to and hating the truth, while in another regard, it shows their lack of conscience, reason, and humanity. No matter how much the brothers' and sisters' life entry is harmed by their disturbance and evildoing, they feel no reproach and could never be upset by this. What sort of creature is this? Even admission to part of their mistake would count as them having a bit of conscience and reason, but the antichrists do not even have that slight amount of humanity. So what would you say they are? The antichrists are devils in essence. No matter how much damage they do to the interests of the house of God, they do not see it. They are not remotely saddened by it in their hearts, nor do they reproach themselves, much less feel indebted. This is absolutely not what should be seen in normal people. They are devils, and devils are devoid of any conscience or reason. No matter how many bad things they do, and no matter how great losses they bring to the church's work, they vehemently refuse to acknowledge this. They believe that acknowledging it would mean that they had done something wrong. They think, "Could I do something wrong? I'd never do anything wrong! If I'm made to acknowledge my mistake, wouldn't that be an insult to my character? Though I was involved in that incident, I didn't cause it to happen, and I wasn't the main person in charge. Go look for whoever you want, but you shouldn't come looking for me. In any case, I can't acknowledge this mistake. I can't shoulder this responsibility!" They think that they will be condemned, sentenced to death, and sent down to hell and the lake of fire and brimstone if they acknowledge their mistake. Tell Me, can people like this accept the truth? Can one expect their true repentance?

Regardless of how others fellowship on the truth, antichrists still resist it, set themselves against it, and defy it in the depths of their hearts. Even after they are dismissed, they still don't admit to their mistakes, and they do not show any manifestations of repentance at all. When the matter is mentioned 10 years later, they still don't know themselves, and don't admit that they made a mistake. When the matter is brought up 20 years later, they still don't know themselves, and they still try to justify and defend themselves. And more detestable still, when the matter is mentioned 30 years later, they still don't know themselves, and they still try to argue for and justify themselves, saying: "I didn't make a mistake, so I can't admit to one. It wasn't my responsibility; I shouldn't shoulder it." And to everyone's surprise, 30 years after they were dismissed, these antichrists still harbor an attitude of resistance toward the way that the church handled them. Even after 30 years, they haven't changed at all. So, how did they spend those 30 years? Could it be that they didn't read God's word or reflect on themselves? Could it be that they didn't pray to or confide in God? Could it be that they didn't listen to sermons and fellowship? Could it be that they are mindless, and do not possess the thinking of normal humanity? How they spent those 30 years is truly a mystery. Thirty years after the incident took place, they're still full of resentment, thinking that the brothers and sisters wronged them, that God doesn't understand them, that God's house mistreated them, created problems for them, made things difficult for them, and unjustly blamed them. Tell Me, can people like this change? They absolutely cannot change. Their hearts are filled with hostility toward positive things, and resistance and opposition. They believe that, by exposing their evil deeds and pruning them, other people damaged their characters, dishonored their reputation, and caused immense harm to their reputation and status. They will never come before God to pray, seek, and

recognize their own mistakes in this matter, and they will never have an attitude of repentance or acknowledgment of their mistakes. Even less will they accept the judgment and chastisement of God's words. Today, they still harbor disobedience, dissatisfaction, and grievances as they justify themselves to God, and ask God to redress these wrongs, to reveal this matter, and to judge exactly who was right and who was wrong, to the extent that they even doubt and deny God's righteousness because of this matter, and doubt and deny the fact that God's house is ruled by the truth and God. This is the ultimate outcome of antichrists being pruned—do they accept the truth? They do not accept the truth at all; they are dead set against accepting it. From this, we can see that the nature essence of an antichrist is averse to and hates the truth.

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part Three)

Antichrists have the highest interest in material things, money, and status. They're certainly nothing like how they speak on the surface, "I believe in god. I don't pursue the world, and I don't covet money." They're absolutely not as they say. Why do they pursue and maintain status with all their might? Because they wish to possess, or control and seize, everything they have jurisdiction over—money and material things, in particular. They enjoy this money and these material things as though they were the benefits of their status. They're genuine descendants of the archangel, with the nature essence of Satan in name and in fact. All who pursue status and value money certainly have a problem with their disposition essence. It's not so simple as them just having an antichrist's disposition: They are very ambitious. They want to control the money of God's house. If they're made responsible for an item of work, then first of all, they won't let others intervene, nor will they accept inquiries or supervision from the Above; beyond that, when they're the supervisors of any item of work, they'll find

ways to show themselves off, safeguard themselves, and elevate themselves. They always wish to come out on top, to become people who rule over and control others. They also wish to wield and vie for higher status, and even to control every part of God's house—its money, especially. Antichrists have a special love for money. When they see it, their eyes light up; in their minds, they're always thinking about money and making efforts toward it. These are all signs and signals of antichrists. If you fellowship the truth with them, or try to learn about the brothers' and sisters' states, asking such questions as how many of them are weak and negative, what results each of them is getting in their duty, and which of them aren't suited to their duty, antichrists won't be interested. But when it comes to God's offerings—the amount of money, who's safeguarding it, where it's being kept, its passcodes, and so on—this is what they care about most. An antichrist has an exceptional command of these things. They know them like the back of their hand. This, too, is a sign of an antichrist. Antichrists are best at speaking nice-sounding words, but they don't do actual work. Instead, they're always preoccupied with thoughts of enjoying God's offerings. Tell Me, aren't antichrists immoral? They have no humanity at all—they're devils, through and through.

—The Word, Vol. 4. Exposing Antichrists. Item Eight: They Would Have Others Submit Only to Them, Not the Truth or God (Part Two)

Related Movie Extracts

Exposing the Truth of the Pharisees' Resistance to God

Related Experiential Testimonies

Learning to Identify An Antichrist

Look Out! Antichrists Are Around You!

Related Hymns

God’s Basis for Condemning People

Those Who Do Not Know God Oppose God

6. How to discern the character of antichrists

Words of Almighty God of the Last Days

The first manifestation of the character of antichrists is habitual lying, which we'll categorize as a demonic nature. The manifestation of this demonic nature is that regardless of when or where, no matter the occasion or with whom they interact, the words that such people say are akin to what the serpent and demons say—unworthy of trust. One must be especially cautious and discerning with such people, not hastily believing the words of demons. The specific manifestation of their habitual lying is that lies just roll off their tongues; the words they speak cannot withstand deliberation, analysis, or discernment. They can lie at any time, and they believe that in all matters they cannot say anything truthful, that everything they say must be a lie. Even if you ask them about their age, they consider this, thinking, "What do they mean asking about my age? If I say I'm old, will they look down on me and not cultivate me? If I say I'm young, will they look down on me, saying I lack experience? How should I respond?" Even with such a simple matter, they can still lie and refuse to tell you the truth, even turning the question back on you and asking, "What do you think?" You say, "Fifty years old?" "Close." "Forty-five?" "Getting warmer." Do they provide you with an accurate answer? Through their responses, do you know how old they are? (No.) That is habitual lying.

There is another manifestation of antichrists habitually lying, that is, they even lie while bearing witness. Bearing false witness is a cursed act that offends God's disposition. Even in the matter of bearing witness, they dare to engage in fabrication, lies, and trickery, which really shows their reckless disregard for consequences and their unchanging nature! When they see that others bear witness based on experience and understanding

while they can't, they copy them, saying whatever other people say and fabricating the same experiences that others have had. If they don't understand something as others do, they claim they do. If they lack such experiences, understanding, and enlightenment, they insist that they possess them. Even if God hasn't disciplined them, they insist that He has. Even in this matter they can lie and counterfeit, showing no concern or interest regardless of how severe the consequences may be. Isn't this habitual lying? Furthermore, people like this will trick anyone. Some may wonder, "In any case, antichrists are still people: Wouldn't they refrain from tricking those closest to them, those who have helped them, or those who have shared hardships with them? Wouldn't they avoid tricking family members?" Saying that they habitually lie implies that they can trick anyone, even their parents, children, and, of course, their brothers and sisters. In matters both great and small they can trick people, even in matters where they should speak truthfully, where doing so wouldn't carry any consequences or affect them in any way, and where there isn't any need to apply wisdom. They also trick people and use lies to resolve small matters that to outsiders do not warrant lying, where it would be simple, no trouble at all, for them to speak straightforwardly. Isn't this habitual lying? Habitual lying can be said to be one of the primary manifestations of devils and Satan. From this perspective, can't we say that the humanity of antichrists is not only dishonest, but also marked by habitually lying, making it unreliable? (Yes, we can.) If such individuals commit a wrongdoing, then shed tears after being pruned and criticized by the brothers and sisters, claiming on the surface to be indebted to God, and promising future repentance, do you dare believe them? (No.) Why not? The most compelling evidence is that they habitually lie! Even if they outwardly repent, weep bitterly, beat their chests, and swear, do not believe them, because they are shedding crocodile

tears, tears to trick people. The sad and remorseful words they utter are not heartfelt; they are expedient tactics designed to gain people's trust through fraudulent means. In front of people, they weep bitterly, admit fault, swear, and make their position known. However, those who have a good relationship with them in private, those whom they relatively trust, report a different story. While publicly admitting fault and swearing to change their ways may seem genuine on the surface, what they say behind the scenes proves that what they said before was not true but false, designed to pull the wool over more people's eyes. What will they say behind the scenes? Will they acknowledge that what they said before was false? No, they won't. They will spread negativity, present arguments, and justify themselves. This justification and arguing confirms that their admissions, repentance, and oaths were all false, meant to trick people. Can such individuals be trusted? Isn't this habitual lying? They can even fabricate confessions, falsely shed tears and pledge to change their ways, and even their swearing is a lie. Isn't this a demonic nature? Even if they were to say, "I only understand this much; the rest I do not know, and I seek God's enlightenment and hope for the help of the brothers and sisters in order to gradually gain understanding," this would be an honest attitude and statement. However, antichrists absolutely cannot utter such truthful words. They feel that, "Speaking truthfully would make people look down on me: I would lose face and would feel degraded—wouldn't my prestige be completely forfeited? Who am I? Can I admit defeat? Even if I don't understand, I must pretend to understand very well; I must trick people and solidify my position in their hearts first." Isn't this a manifestation of antichrists? From the source and way in which antichrists speak, as well as the words that they utter, it is clear that such people will never be honest; it is beyond them. Because habitual lying is inherent to their character, they want to

trick people and conceal matters in everything, not wanting anyone to know or see the true facts or actual situation. Their innermost being is terribly dark. This aspect of antichrists' character can be reliably defined as lacking humanity and possessing a demonic nature. Lies slide effortlessly off their tongues, without thought, to the extent that they don't even say anything true when they talk in their sleep—it is all trickery, all lies. This is habitual lying.

—The Word, Vol. 4. Exposing Antichrists. Excursus Four: Summarizing the Character of Antichrists and Their Disposition Essence (Part One)

How do antichrists manifest their insidiousness and ruthlessness? (In their ability to fabricate lies and frame others.) Fabricating lies and framing others involve both habitually lying and being insidious and ruthless; these two traits are closely linked. For example, if they commit a misdeed and don't want to take responsibility, they create an illusory appearance, tell lies, and make people believe it was someone else's doing, not their own. They shift the blame onto someone else, making them bear the consequences. This is not only wicked and vile, but it is even more insidious and ruthless. What are some other manifestations of antichrists' insidiousness and ruthlessness? (They can torment, attack, and retaliate against people.) Being able to torment people is ruthless. Anyone who poses a threat to their status, reputation, or prestige, or anyone who is unfavorable to them, they will go to great lengths to attack and retaliate against them. Sometimes, they may even use others to harm people—this is insidiousness and ruthlessness. In short, the phrase "insidious and ruthless" indicates that antichrists are particularly malicious. The way they treat and interact with people is not based on conscience, and they don't live in harmony on equal standing with them; instead, at every turn they seek to exploit, control, and manipulate others for their own use. Their approach to

interacting with others is not normal or straightforward; instead, they use certain means and methods to mislead people, exploit them, and weaponize them subtly, without their awareness. In their treatment of anyone, regardless of whether it appears good or bad on the surface, there is no sincerity whatsoever. They draw near to those whom they find useful and distance themselves from those they deem useless, not paying any attention to them. Even toward relatively guileless or vulnerable individuals, they think up ways to use various means and methods to mislead and ensnare them, making them useful to themselves. But when people are weak, in difficulty, or in need of assistance, antichrists simply turn a blind eye and are indifferent to them. They never show love or offer help to such people; on the contrary, they tend to bully, mislead, and even think of ways to exploit them all the more. If they are unable to exploit them, they cast them aside, and show no love or sympathy for them—is there any trace of kindness in this? Is this not a manifestation of malice? The method and philosophy with which antichrists interact with people is to use schemes and strategies to exploit and trick people, making people unable to see through them, yet willing to slave away for them and be always at their beck and call. They can bully and torment those who discern them and can no longer be exploited by them. They can even casually assign blame to those people, causing the brothers and sisters to abandon them, and then they expel those people or clear them out. In short, antichrists are insidious and ruthless, utterly devoid of kindness and sincerity. They never genuinely help others, displaying no sympathy or love when others face difficulties. In their interactions, they scheme for their own benefit and advantage. Regardless of who approaches them or seeks help in difficulty, they are always making calculations about that person, thinking in their hearts: “If I help this person, what use can I derive from them in the future? Can they

help me? Can they be of use to me? What can I gain from them?" Isn't it selfish and vile for them to always be thinking about these matters? (Yes, it is.) In church elections, what methods will antichrists employ? (They will disparage others and elevate themselves, bringing down those better than them.) Disparaging others and elevating themselves is also insidious and ruthless.

—The Word, Vol. 4. Exposing Antichrists. Excursus Four: Summarizing the Character of Antichrists and Their Disposition Essence (Part One)

Having a sense of honor is something that should be present in normal humanity; it means having reason. What is the opposite term to having a sense of honor? (Heedless of shame.) The meaning of being heedless of shame is to be unabashed. In other words, it can be summarized as lacking a sense of honor. What actions do antichrists take, and what specific manifestations or practices show that they lack a sense of honor and are heedless of shame? Antichrists openly vie with God for status, which lacks a sense of honor and is heedless of shame. Only antichrists can openly contend with God for status and His chosen people. Regardless of whether people are willing or not, antichrists want to control them. Regardless of whether they have the capability, antichrists want to strive for status, and after obtaining it, they live off the church, and eat and drink from God's chosen people, letting God's chosen people support them without doing anything themselves. They do not provide life for God's chosen people at all, and yet want to bring them under their power, making them listen to, serve, and slave away for them, and they want to establish their own position in people's hearts. If you speak well of others, if you praise God's great kindness, grace, blessings, and almightiness, they feel unhappy and displeased. They always want you to speak highly of them, to have a place for them in your heart, to revere and look up to them, and it must be

unadulterated. Everything you do must be for them and in consideration of them. You must place them at the forefront at every turn, in everything you say and do, taking their thoughts and feelings into account. Isn't this lacking a sense of honor and being heedless of shame? Don't antichrists act like this? (Yes, they do.) What other manifestations are there? They steal and squander offerings, appropriating God's offerings for themselves. This also lacks a sense of honor and is heedless of shame—it's too obvious!

—The Word, Vol. 4. Exposing Antichrists. Excursus Four: Summarizing the Character of Antichrists and Their Disposition Essence (Part One)

Antichrists lack conscience and reason; how else do they manifest that they have no sense of honor and are heedless of shame? When they do something wrong, they do not know to feel remorse, and they harbor no guilt in their hearts. They do not contemplate how to make amends or repent, and they even believe their actions are justified. When faced with pruning or being replaced, they feel unjustly treated. They incessantly argue and engage in sophistry—this is lacking a sense of honor. They don't do any real work; at every turn, they lecture others, and mislead people with empty theories, making others think they are spiritual and understand the truth. They also boast frequently about how much they've worked and suffered, saying they deserve to enjoy God's grace and the reception and care of the brothers and sisters, thereby living off the church as a matter of course, and they also want to eat and drink delicious things and enjoy special treatment. This is being without a sense of honor and heedless of shame. Furthermore, despite clearly having poor caliber, not understanding the truth, and being unable to find the principles of practice, as well as being incapable of doing any work, they boast about being capable and good at everything. Isn't this heedless of shame? Despite clearly being nothing, they pretend to know everything so that people esteem and look up

to them. If anyone has issues but doesn't solicit their advice, and asks other people instead, they become angry, jealous, and resentful, looking for whatever way possible to torment that person. Isn't this being heedless of shame? It's obvious that they often lie, have various corrupt dispositions, but they pretend that they don't have corrupt dispositions, that they are favored and loved by God; at every turn, they pretend that they are very capable of enduring suffering, that they can submit, that they can accept the truth and pruning, that they are not afraid of hard work or criticism, and that they never complain—but in reality, they are full of resentment. Despite their obvious inability to fellowship any understanding, or to talk about any truths clearly, and their lack of experiential testimony, they engage in pretense and imposture, speaking in an empty way about their self-knowledge in order to make people view them as being very spiritual and as having a great deal of understanding. Isn't this being heedless of shame? They clearly have numerous issues and bad humanity, they do their duty without any loyalty, and they rely solely on their own intellect and cleverness in whatever work they do, not seeking the truth at all, yet they still believe that they bear a burden, that they are very spiritual and have caliber, and that they are superior to most people. Isn't this being heedless of shame? Aren't these manifestations of the lack of humanity of antichrists? Don't they frequently reveal such things? Clearly, they lack an understanding of the truth principles, and no matter what work they do, they cannot find any principles of practice, but they refuse to seek or fellowship; they rely on their own cleverness, experience, and intellect to get work done. They even wish to be a leader, to direct others, and to get everyone to listen to them, and they get angry and mad when anyone doesn't. Isn't this being heedless of shame? Because they have ambitions, gifts, and a bit of cleverness, they always want to stand out in the house of God, and to get

God's house to put them in important positions and cultivate them. If they are not being cultivated, they feel upset and resentful, complaining that the house of God is unfair, that it cannot recognize talented people, and that there's no good judge of talent in God's house to discover their exceptional abilities. If they are not being cultivated, they don't want to work hard to do their duties, endure hardships, or pay the price; instead, they just want to employ their cunning to get out of work. In their hearts, they hope that someone in the house of God will esteem and elevate them, allowing them to surpass others and carry out their grand plans here. Aren't these ambitions and desires? Isn't this being heedless of shame? Isn't this the most common manifestation of antichrists? If you truly have abilities, you should pursue the truth, focus on doing your duties well, and the chosen people of God will naturally esteem you. If you possess none of the truth and are still always wanting to stand out, that is too lacking in reason! If you also have ambitions and desires, and are always wanting to go all out, you are bound to fall. Having once possessed a certain status and prestige in society, some people want to throw their weight around, have the final say, and make everyone heed their commands after they come to believe in God and enter His house. They want to lay out their qualifications and credentials, they consider everyone to be beneath them and think they should all be subject to their power. Isn't this being heedless of shame? It is. When some people get some results and make some contributions while doing their duties in God's house, they always want the brothers and sisters to treat them with great respect, as elders, high-ranking individuals, and special figures. They even want people to look up to them, follow them, and listen to them. They aspire to become the leading figure in the church; they want to decide everything, to render judgment and have the final say on all matters. If no one listens to or adopts what they say, they want to abandon

their post, and undermine and laugh at everybody else. Isn't this being heedless of shame? In addition to being heedless of shame, they are particularly malicious—these are antichrists.

—The Word, Vol. 4. Exposing Antichrists. Excursus Four: Summarizing the Character of Antichrists and Their Disposition Essence (Part One)

Antichrists have no conscience, reason, or humanity. Not only are they heedless of shame, but they have another hallmark, too: They are uncommonly selfish and vile. The literal sense of their "selfishness and vileness" is not hard to grasp: They are blind to anything but their own interests. Anything concerning their own interests gets their full attention, and they will suffer for it, pay a price, engross themselves in it, and devote themselves to it. Anything not related to their own interests they will turn a blind eye to and take no notice of; others can do as they please—antichrists don't care if anyone is being disruptive or disturbing, and to them, this has nothing to do with them. Put tactfully, they mind their own business. But it is more accurate to say that this kind of person is vile, base, and sordid; we define them as "selfish and vile." How does the selfishness and vileness of the antichrists manifest itself? In anything that benefits their status or reputation, they make efforts to do or say whatever is necessary, and they willingly endure any suffering. But where work arranged by God's house is concerned, or where work that benefits the life growth of God's chosen people is concerned, they utterly ignore it. Even when evil people disrupt, disturb, and commit all kinds of evil, thereby seriously affecting the work of the church, they remain impassive and unconcerned, as if this has nothing to do with them. And if someone discovers and reports the evil deeds of an evil person, they say they saw nothing and feign ignorance. But if someone reports them and exposes that they don't do real work and only pursue fame, gain, and status, they see red. Meetings are hurriedly convened to

discuss how to respond, investigations are held to find out who went behind their back, who the ringleader was, and who was involved. They will not eat or sleep until they have gotten to the bottom of it and the matter has been completely put to rest; sometimes they are only happy once they've taken down everyone involved in reporting them. This is the manifestation of selfishness and vileness, is it not? Are they doing church work? They are acting for the sake of their own power and status, pure and simple. They are running their own operation. Regardless of what work they undertake, antichrists never give any thought to the interests of the house of God. They only consider whether their own interests will be affected, only think about the little bit of work in front of them that benefits them. For them, the primary work of the church is just something they do in their spare time. They don't take it seriously at all. They only move when they're prodded into action, only do what they like to do, and only do work that is for the sake of maintaining their own status and power. In their eyes, any work arranged by God's house, the work of spreading the gospel, and the life entry of God's chosen people are not important. No matter what difficulties other people have in their work, what issues they have identified and reported to them, how sincere their words are, the antichrists pay no heed, they do not get involved, it's as if this has nothing to do with them. No matter how major the problems emerging in the church's work are, they are utterly indifferent. Even when a problem is right in front of them, they only address it perfunctorily. Only when they are directly pruned by the Above and ordered to sort out a problem will they grudgingly do a little real work and give the Above something to see; soon after, they will continue with their own business. When it comes to the work of the church, to the important things of the wider context, they are disinterested in and disregard these things. They even ignore the problems they discover, and

they give perfunctory answers or hem and haw when asked about problems, only addressing them with great reluctance. This is the manifestation of selfishness and vileness, is it not? What's more, no matter what duty antichrists are doing, all they think about is whether it will allow them to step into the limelight; as long as it will boost their reputation, they rack their brains to come up with a way to learn how to do it, to carry it out; all they care about is whether it will set them apart. No matter what they do or think, they are only concerned with their own fame, gain, and status. No matter what duty they are doing, they only compete over who is higher or lower, who wins and who loses, who has the bigger reputation. They only care about how many people worship and look up to them, how many people obey them, and how many followers they have. They never fellowship the truth or solve real problems. They never consider how to do things according to principle when doing their duty, nor do they reflect on whether they have been loyal, have fulfilled their responsibilities, whether there have been deviations or oversights in their work, or if any problems exist, much less do they give thought to what God asks, and what God's intentions are. They pay not the slightest attention to all these things. They only put their head down and do things for the sake of fame, gain, and status, to satisfy their own ambitions and desires. This is the manifestation of selfishness and vileness, is it not? This fully exposes how their hearts brim with their own ambitions, desires, and senseless demands; everything they do is governed by their ambitions and desires. No matter what they do, the motivation and source is their own ambitions, desires, and senseless demands. This is the archetypal manifestation of selfishness and vileness.

—The Word, Vol. 4. Exposing Antichrists. Excursus Four: Summarizing the Character of Antichrists and Their Disposition Essence (Part One)

The essence of the antichrists' selfishness and vileness is obvious; their manifestations of this kind are particularly prominent. The church entrusts them with a piece of work, and if it brings renown and benefits, and lets them show their face, they are very interested, and willing to accept it. If it is work that is thankless or involves offending people, or won't allow them to show their face or it is of no benefit to their fame, gain, or status, they have no interest, and will not accept it, as if this work has nothing to do with them, and is not the work they ought to be doing. When they encounter difficulties, there is no chance that they will seek the truth to solve them, much less try to see the bigger picture and give any consideration to the work of the church. For example, within the scope of the work of God's house, based on overall work needs, there may be some personnel transfers. If a few people are transferred from a church, what would be the sensible way for that church's leaders to treat the issue? What is the problem if they are concerned only with their own church's interests, rather than the overall interests, and if they are absolutely unwilling to transfer those people? Why, as a church leader, are they unable to submit to the centralized arrangements of God's house? Is such a person considerate of God's intentions? Are they attentive to the work's big picture? If they do not think of the work of God's house as a whole, but only of their own church's interests, are they not very selfish and vile? Church leaders should unconditionally submit to the sovereignty and arrangements of God, and to the centralized arrangements and coordination of God's house. This is what accords with the truth principles. When required by the work of God's house, no matter who they are, everyone should submit to the coordination and arrangements of God's house, and absolutely should not be controlled by any individual leader or worker as if they belong to them or are subject to their decisions. The obedience of God's chosen people to the centralized

arrangements of the house of God is perfectly natural and justified, and these arrangements may not be defied by anyone, unless an individual leader or worker makes an arbitrary transfer that is not in accordance with principle, in which case this arrangement may be disobeyed. If a normal transfer is made in accordance with the principles, then all of God's chosen people should obey, and no leader or worker has the right or any reason to try to control anyone. Would you say there is any work that is not the work of the house of God? Is there any work that does not involve the expansion of God's kingdom gospel? It is all the work of God's house, each work is equal, and there is no "yours" and "mine." If the transfer is in line with principle and based on the requirements of church work, then these people should go where they are needed most. And yet, what is the antichrists' response when faced with this kind of situation? They find various pretexts and excuses to keep these suitable people by their side, and they only offer two ordinary people, and then find some pretext to turn the screws on you, either saying how work is so busy, or that they're short-handed, people are hard to find, and if these two are transferred, work will take a hit. And they ask you what they are supposed to do, and make you feel that having people transferred would mean you owe them. Is this not the way devils operate? This is how the nonbelievers do things. People who always try and protect their own interests in the church—are they good people? Are they people who act according to principle? Absolutely not. They are nonbelievers and disbelievers. And is this not selfish and vile? If someone of good caliber is transferred from under an antichrist to do another duty, in their heart the antichrist doggedly resists and rejects it—they want to call it quits, and have no enthusiasm for being a leader or group head. What problem is this? Why do they have no obedience toward the arrangements of the church? They think the transfer of their "right-hand man" will impact the results and

progress of their work, and that their status and reputation will be consequently affected, which will force them to work harder and suffer more to guarantee results—which is the last thing they want to do. They have grown used to comfort, and don't want to work harder or suffer more, so they don't want to let the person go. If the house of God insists on the transfer, they complain a lot and even want to throw up their own work. Is this not selfish and vile? God's chosen people should be centrally allocated by the house of God. This has nothing to do with any leader, group head, or individual. Everyone must act according to principle; this is the rule of God's house. Antichrists do not act according to the principles of God's house, they constantly scheme for the sake of their own status and interests, and make brothers and sisters of good caliber serve them in order to consolidate their power and status. Is this not selfish and vile? Outwardly, keeping people of good caliber by their side and not allowing them to be transferred by the house of God appears as if they are thinking of church work, but in fact they are only thinking of their own power and status, and not about the work of the church at all. They are afraid that they will do the church work poorly, be replaced, and lose their status. Antichrists give no thought to the wider work of God's house, think only of their own status, protect their own status with no compunction for the cost to the interests of the house of God, and defend their own status and interests to the detriment of the church's work. This is selfish and vile. When faced with such a situation, at the very least one must think with their conscience: "These people are all of the house of God, they are not my personal property. I, too, am a member of the house of God. What right do I have to stop the house of God from transferring people? I should consider the overall interests of the house of God, instead of just concentrating on the work within the scope of my own responsibilities." Such are the thoughts that should be found in

people who are possessed of conscience and reason, and the reason that should be possessed by those who believe in God. God's house engages in the work of the whole and the churches are engaged in the work of parts. Therefore, when God's house has a special need from the church, what's most important for leaders and workers is to obey the arrangements of God's house. False leaders and antichrists are not possessed of such conscience and reason. They are all quite selfish, they only think of themselves, and they do not think of the work of the church. They only consider the benefits before their very eyes, they do not consider the wider work of God's house, and so they are absolutely incapable of obeying the arrangements of God's house. They are extremely selfish and vile! In the house of God, they are even bold enough to be obstructive, and even dare to dig their heels in; these are the people most lacking in humanity, they are evil people. That is the kind of people the antichrists are. They always treat the church's work, and the brothers and sisters, and even all the assets of God's house that fall within their scope of responsibility, as their own private property. They believe that it is up to them how these things are distributed, transferred, and used, and that the house of God is not allowed to intervene. Once they are in their hands, it is as if they are in the possession of Satan, no one is allowed to touch them. They're the big shots, the head honchos, and whoever goes to their territory has to obey their orders and arrangements in a well-behaved and pliant manner, and take cues from their expressions. This is the manifestation of the selfishness and vileness within antichrists' character. They give no consideration to the work of the house of God, they do not follow principle in the slightest, and only think of their own interests and status—which are all hallmarks of the selfishness and vileness of antichrists.

—The Word, Vol. 4. Exposing Antichrists. Excursus Four: Summarizing the Character of Antichrists and Their Disposition Essence (Part One)

The humanity of antichrists also possesses something that is both disgusting and loathsome—that is, they latch onto the powerful and oppress the weak. If there are certain celebrities or people with power or status in the church or in the world, no matter who they are, antichrists harbor infinite envy and admiration in their hearts for them, even currying favor with them. When they believe in Christianity, they claim that certain political heads are believers, and when they accept this stage of God's work in the last days, they assert that certain pastors from prominent denominations have also accepted it. Whatever they do, they always give it an impressive title, they always revere and emulate celebrities, and they feel satisfied only when they have at least managed to latch onto a celebrity or someone with status. When it comes to people with status, regardless of whether they are good or bad, antichrists tirelessly ingratiate themselves and flatter and fawn over them. They are even willing to serve tea and take out the chamber pot for them. On the other hand, when dealing with those without status, no matter how upright, honest, and kind these individuals may be, antichrists bully and trample them whenever possible. They often boast about how So-and-so is a business executive in society, how wealthy So-and-so's father is, how much money So-and-so has, and how huge So-and-so's family or company is, emphasizing their prominence in society. Regarding false leaders and antichrists in the church, no matter what evil deeds they commit, antichrists never report, expose, or discern them. Instead, they follow closely after them, doing whatever they are told. They become the followers, foot soldiers, and slaves of whichever level leader they follow. When dealing with those with power, influence, wealth, and status, they appear exceptionally subservient, humble, and inept. They are extremely obedient and submissive, nodding and complying with everything those people say. However, when dealing with ordinary people

without status, they put on a different air, using an imposing manner when they speak to overpower people, wanting to be superior, as though they were unbeatable, stronger and higher than anyone else, making it hard to discern any problems, flaws, or weaknesses in them. What kind of character is this? Is there some connection between this and being insidious, ruthless, and heedless of shame? (Yes, there is.) Latching onto the powerful and oppressing the weak—isn't this the ugly and evil side of the humanity of antichrists? Do you think people with such humanity are upright? (No.) Are the things they say to those with status and the powerful truthful? Are the things they say to the weak truthful? (None of it is truthful.) Therefore, this item has some connection to habitual lying. Judging by this item, the character of antichrists is abominable to the extreme, and they possess two entirely different faces. This kind of person has a nickname—"chameleon." They never treat people based on the truth principles, humanity, or whether those people are pursuing the truth within the house of God. Instead, they treat people differently based solely on their status and influence. When dealing with those who have status and abilities, they go to great lengths to ingratiate themselves, flatter them, and get close to them. Even if they are beaten or scolded by these people, they willingly endure it without any complaints. They even continuously admit their own uselessness and become servile, though what they truly think inside is entirely different from their outward behavior. If someone with status and prestige speaks, even if it's a fallacy and heresy of Satan that is completely unrelated to the truth, they will listen to it, nod in agreement, and superficially accept it. On the other hand, if someone lacks capability or status, no matter how correct their words are, antichrists will ignore them and look down on them. Even if what they say aligns with principles and the truth, they won't listen to it, but will instead refute, mock, and ridicule them. This is another feature

found in the character of antichrists. Judging by their ways and principles of comporting themselves and dealing with the world, these individuals can be definitively classified as unequivocal disbelievers. The manifestations of their character are lowly, sordid, and base.

—The Word, Vol. 4. Exposing Antichrists. Excursus Four: Summarizing the Character of Antichrists and Their Disposition Essence (Part One)

There is another manifestation in the humanity of antichrists: They are more desirous than normal people of material things. That is to say, their desire and demand for material things is particularly large—it is limitless. They are filled with aspirations for an extravagant lifestyle, and are insatiably greedy. Some may say: "The majority of antichrists don't possess this manifestation." Not possessing it doesn't mean it's absent from their humanity. Once such people attain status, what are their principles for what they eat, how they dress, and how they look? As soon as they have status, they've got to have their way, they find opportunities, they have certain conditions, and their life is different. They become particular about what they eat, emphasizing ostentation and luxury. They insist on wearing and using brand-name items, and the homes they reside in and the cars they drive must be high-end and luxurious. Even when they purchase a utility vehicle, it must be outfitted with luxurious accessories. Some may ask: "If they don't have money, why do they place such an emphasis on these things?" Just because they don't have money, that doesn't mean they don't pursue such things or that this desire is absent from their humanity. Therefore, once antichrists gain a hold on the offerings in God's house, they squander them recklessly. They want to buy and enjoy everything, to the point of shamelessness and to an extent that is difficult to keep in check. They've got to drink high-quality tea served in gold-plated cups, their meals must be sumptuous banquets, they insist on consuming special-grade

ginseng, and they only use computers and phones from world-class brands that are always the latest models. They wear eyeglasses costing thousands of yuan, spend hundreds on hairstyling, and pay a thousand or more for massage and sauna sessions. In short, they demand everything to be top-notch and brand-name, wanting to enjoy whatever celebrities and powerful people enjoy. Once antichrists have status, all these ugly things become evident. During gatherings, if only three to five people listen to their preaching, they find it insufficient and insist on having three to five hundred people. When others say that there are adverse external circumstances, so a gathering of three to five people is already pretty good, they retort: "This won't do—why are there so few people listening to my sermon? This isn't worth my time. We should buy a large church building that can hold tens of thousands of people for a more dignified sermon." Aren't they courting death? This is the kind of thing that antichrists do. Aren't they also being heedless of shame? They have an extremely uncontrollable desire for and interest in a luxurious life and material things, which is another feature in the character of antichrists. As soon as someone mentions gourmet food, luxury cars, brand-name clothing, and high-end and expensive items, their eyes light up and turn green with greed, and their desire surfaces. How does this desire come about? It is unmistakably a revelation of their demonic nature. Some antichrists may be short on money, and when they see someone wearing high-end jewelry or a two or three-carat diamond ring, their eyes light up, and they think, "If I didn't believe in god, I could wear a five-carat one." They consider the fact that they don't even own a one-carat ring, and they feel upset and start thinking that believing in God isn't worth it. Yet, upon further consideration, they think, "I will receive great blessings in the future due to putting my faith in god. I could have a five-hundred-carat diamond and wear it on my head." Do they not have desires? Seeing

wealthy individuals on TV wearing designer clothes and floating on luxurious cruise ships at sea, they feel that it's incredibly blissful, romantic, noble, and enviable. They drool over it, saying, "When can I become that kind of person, a titan among men? When can I enjoy such a life?" They watch it over and over again until they think that believing in God is truly uninteresting. But then they reflect once again, thinking "I can't think this way. Why do I believe in god? 'One must endure the greatest hardships in order to become the greatest of men.' In the future, my life will be much better than theirs. They go on a luxury cruise, but I will fly on a luxury plane or a luxury flying saucer—I'll go to the moon!" Are these thoughts even a little bit sensible? Do they align with normal humanity? (No, they don't.) This is another element in the humanity of antichrists—an extremely uncontrollable desire for material things and a luxurious lifestyle. Once they obtain these, they become insatiably greedy, with a ravenous gaze and nature, wanting to possess these things forever. In the humanity of antichrists, it's not just about envying the powerful; they also desire material things and a high-quality life. Normal humanity has a reasonable range of needs for life and material things: They have their daily necessities, the needs of work and living environments, and also their physical needs. It's enough that these needs are met, and it is considered relatively normal to moderate them based on one's capacity and economic conditions. However, antichrists' need for and indulgence in material things is abnormal and insatiable.

—The Word, Vol. 4. Exposing Antichrists. Excursus Four: Summarizing the Character of Antichrists and Their Disposition Essence (Part One)

Habitual lying, insidiousness and ruthlessness, lacking a sense of honor and being heedless of shame, being selfish and vile, latching onto the powerful and oppressing the weak, and being more desirous than normal

people of material things—these features of the character of antichrists are typical, highly representative, and obvious. While some of these manifestations may appear in ordinary people to some extent, their manifestations are simply a corrupt disposition or manifestations of abnormal humanity or a lack of humanity that arise from the corruption of Satan. Through reading God's words, these people develop the awareness of conscience and the ability to let go of and rebel against these things, and repent. These characteristics do not serve a dominant role in them, and they will not affect their pursuit of the truth or the performance of their duties. Only antichrists refuse to accept the truth regardless of how many sermons they hear. The traits and features inherent in their humanity will not change, and that's why such people are condemned in the house of God and can never be saved. Why can't they be saved? People with such character cannot be saved because they refuse to accept the truth, and because they are hostile to the truth, to God, and to all positive things. They lack the conditions and the humanity for salvation, and therefore, these individuals are destined to be eliminated and cast into hell.

—The Word, Vol. 4. Exposing Antichrists. Excursus Four: Summarizing the Character of Antichrists and Their Disposition Essence (Part One)

7. How to discern the wicked nature of antichrists

Words of Almighty God of the Last Days

What is the primary manifestation of an antichrist's wickedness? It is that they know clearly what is right and what accords with the truth, but when it comes to them doing something, they will only ever choose that which violates principles and goes against the truth, and that which satisfies their own interests and position—this is the primary manifestation of an antichrist's wicked disposition. No matter how many words and doctrines they understand, how pleasant-sounding the language they use in sermons, or how much they seem to other people to have spiritual understanding, when they do things, they only choose one principle and one method, and that is to go against the truth, to protect their own interests, and to resist the truth till the end, one hundred percent—this is the principle and method they choose to act by. Besides this, what exactly are the God and the truth they imagine in their hearts? Their attitude toward the truth is merely one of wanting to be able to speak and preach about it, and not wanting to put it into practice. They just talk about it, wanting to be held in high esteem by God's chosen people and then to use this to seize the position of church leader and achieve their aim of gaining mastery over God's chosen people. They use preaching doctrine to achieve their aims—is this not them showing contempt for the truth, playing with the truth, and trampling on the truth? Do they not offend God's disposition by treating the truth in this way? They just use the truth. In their hearts, the truth is a slogan, some lofty words, lofty words which they can use to mislead people and win them over, that can satisfy people's thirst for wonderful things. They think that there is no one in this world who can practice the truth or live out the truth,

that this just doesn't work, that it is impossible, and that only that which everyone acknowledges and is workable is the truth. Even though they talk about the truth, in their hearts they don't acknowledge that it is the truth. How do we test this matter? (They don't practice the truth.) They never practice the truth; this is one aspect. And what is another important aspect? When they encounter things in real life, the doctrine they understand is never workable. They appear as though they really have spiritual understanding, they preach doctrine after doctrine, but when they encounter issues, their methods are distorted. Even though they aren't able to practice the truth, what they do must at least be in line with human notions and imaginings, in line with human standards and tastes, and must at least pass muster with others. In this way, their position will be kept stable. In real life, however, the things they do are incredibly distorted, and one glance is enough to tell that they don't understand the truth. Why don't they understand the truth? In their hearts, they're averse to the truth, they don't acknowledge the truth, they enjoy doing things according to satanic philosophies, they always want to handle matters using human ways, and if they can convince others and gain prestige by their handling of these matters, then that is enough for them. If an antichrist hears someone preaching empty theory when they go to a venue, they get so excited, but if someone is there preaching truth reality and going into such detail as people's various states, they always feel that the speaker is criticizing them and jabbing at their heart, and so they feel repulsed and don't want to hear it. If they're asked to fellowship on how their state has been recently, whether they've made any progress, and whether they have encountered any difficulties in performing their duty, they have nothing to say. If you continue to fellowship on this aspect of the truth, they fall asleep; they don't enjoy hearing about it. There are also some people who lean forward when

you engage in chit-chat with them, but the moment they hear someone fellowshipping on the truth, they go hide in the corner and have a snooze—they have no love for the truth whatsoever. To what extent do they have no love for the truth? On the mild side, they aren't interested in it and it's enough for them to be laborers; on the serious side, they're averse to the truth, they feel particularly repulsed by the truth, and they can't accept it. If this kind of person is a leader, then they are an antichrist; if they are an ordinary follower, then they are still walking the path of antichrists and they are the successors of antichrists. From the outside, they appear intelligent and gifted, with some good potential, but their nature essence is that of an antichrist—this is how it is.

—The Word, Vol. 4. Exposing Antichrists. Item Seven: They Are Wicked, Insidious, and Deceitful (Part One)

What are the main features of antichrists' wickedness? The first is that they don't acknowledge positive things, they don't acknowledge that there is such a thing as truth, and they think that their heretical fallacies and their wicked negative things are the truth—this is one manifestation of the wickedness of antichrists. For example, some people say, "One's own happiness is in one's own hands" and "Only with power can one have everything"—this is the logic of antichrists. They believe that with power come people who fawn and flatter them, people who give gifts and toady up to them, as well as all manner of benefits of status and all manner of enjoyment; they believe they no longer have to be pushed around by anyone or led by anyone, and that they can lead others—this is their top priority. What do you think of their calculating like this? Isn't it wicked? (Yes.) Antichrists use their satanic logic and heretical fallacies in place of truth—this is one aspect of their wickedness. First of all, they don't acknowledge the truth, they don't acknowledge that there are positive things, and they

don’t acknowledge the rightness of positive things. Moreover, even though some people do acknowledge that there are positive things and negative things in this world, how do they approach positive things and the existence of truth? They still don’t love it, the life they choose and the path they walk in their belief in God remain negative and are at odds with the truth. They safeguard only their own interests. Whether a positive thing or negative thing, as long as it can safeguard their own interests, then it is all right, it is supreme. Isn’t this a wicked disposition? There is another aspect: People like this who possess a wicked essence are inherently contemptuous of God’s humility and hiddenness, God’s faithfulness and goodness; they are inherently contemptuous of these positive things. For instance, look at Me: Am I not very ordinary? I’m ordinary, why don’t you dare say it? I Myself acknowledge that I’m ordinary. I’ve never thought of Myself as being extraordinary or great. I’m just an ordinary person; I’ve always acknowledged this fact and I dare to face this fact. I don’t want to be a super-person or some great person—how exhausting that would be! Some people look down on this ordinary person that I am and always harbor notions about Me. When those who truly believe in God come before Me, they still come with some piety, regardless of what I look like on the outside. Then there are some who, despite talking to Me all very politely, harbor a contemptuous attitude toward Me in their hearts, and I can tell this from their tone and from the way they move their bodies. Even though sometimes they appear very respectful, whatever I say to them they always reply with a “No,” always negating what I say. For example, I say the weather is very hot today, and they say, “No, it isn’t. Yesterday was really hot.” They negate what I say, right? No matter what you say to them, they always negate it. Aren’t there people like this around? (There are.) I say, “The food today is salty. Is there too much salt in it or too much soy

sauce?" And they say, "Neither. There's too much sugar in it." No matter what I say, they negate it, so I don't say anything else, we don't see eye to eye, and we're talking different languages. Then there are some who, when they hear Me talking about faith in God, say, "You're an expert at talking about this, so I'll listen." If I talk a little about anything external, they don't want to listen anymore, as though I don't know anything about external things. It's fine that they pay no attention to Me, I want to be quiet. I don't need anyone to pay attention to Me, I just do what I ought to do. I have My responsibilities, and I have My way of life. Tell Me, what do these attitudes people have demonstrate? They see that I don't look like a great or capable person, and that I speak and act like an ordinary person, and so they think, "How come you're not like god? Look at me. If I was god, I'd be most like him." It is not a matter of being like or not like God. It's you who demands that I be like God, I've never said I was like Him, and I never wanted to be like Him; I just do what I ought to do. If I go somewhere and some people don't recognize Me, then that's great, as it saves Me trouble. You see, the Lord Jesus spoke and worked in Judea so much back then, and no matter what corrupt dispositions the disciples who followed Him had, their attitude toward Him was as man's attitude toward God—theirs was a normal relationship. Yet there were some who said of the Lord Jesus, "Isn't he a carpenter's son?" and even some who followed Him for a long time continually harbored this attitude. This is something which God incarnate often faces in becoming an ordinary, normal human being, and it is a common occurrence. Some people are so enthusiastic when they first meet Me, and when I leave they lie prostrate and weep, but this doesn't work out during real interaction, and a lot of the time I have to endure it. Why do I have to endure it? Because some people are foolish, some cannot be cultured, some people are needed as service-doers, and some are deaf to all

reason. That's why I have to endure sometimes, and sometimes there are certain people I cannot allow to get close to Me; these people are too repugnant and they have an antagonistic disposition. … Some people who've believed in God for several years should have some concept of God's work, God incarnate, and God's saving people, yet they have no God-fearing heart at all. They're just the same as nonbelievers and have not changed at all. Tell Me, what things are these people? They are natural born devils, the enemies of God.

—The Word, Vol. 4. Exposing Antichrists. Item Seven: They Are Wicked, Insidious, and Deceitful (Part One)

Antichrists dislike positive things, which implies that they are hostile toward them and like negative things. What are some examples of negative things? Lies and trickery—aren't these negative things? Yes, lies and trickery are negative things. So, what is the positive counterpart to lies and trickery? (Honesty.) Correct, it's honesty. Does Satan like honesty? (No.) It likes trickery. What is the first thing God requires of humans? God says, "If you want to believe in Me and follow Me, what kind of person should you be first and foremost?" (An honest person.) So, what is the first thing that Satan teaches people to do? To lie. What is the first evidence of the wicked nature of antichrists? (Trickery.) Yes, antichrists like trickery, they like lies, and they detest and hate honesty. Though honesty is a positive thing, they do not like it, and instead they feel repulsion and hatred toward it. By contrast, they like trickery and lies. If someone often speaks truthfully in front of antichrists, saying something like, "You like conducting work from a position of status, and sometimes you're lazy," how do antichrists feel about it? (They don't accept it.) Not accepting it is one of the attitudes they possess, but is that all? What is their attitude toward this person who speaks truthfully? They feel repulsed and don't like them. Some antichrists say to

the brothers and sisters, “I’ve been leading you for some time now. Please everybody tell me your opinions about me.” Everybody thinks, “Since you’re being so sincere, we’ll give you some feedback.” Some say, “You’re quite serious and diligent in everything you do, and you’ve endured a lot of suffering. We can hardly bear to watch it, and we feel distressed on your behalf. God’s house could use more leaders like you! If we had to point out a shortcoming, it would be that you’re too serious and diligent. If you overwork yourself and burn out, you won’t be able to keep working, and won’t we be done for then? Who will lead us?” When antichrists hear this, they feel pleased. They know it’s a lie, that these people are currying favor with them, but they’re willing to listen to it. In fact, the people saying this are playing these antichrists like fools, but these antichrists would rather play the fool than reveal the true nature of these words. Antichrists love people who lick their boots like this. These individuals don’t bring up the antichrists’ faults, corrupt dispositions, or shortcomings. Instead, they covertly praise and exalt them. Even though it’s clear that their words are lies and flattery, the antichrists gladly accept these words, finding them comforting and pleasing. To antichrists, these words are better than savoring the most exquisite delicacies. After hearing these words, they feel smug. What does this illustrate? It shows that there is a certain disposition within antichrists that loves lies. Suppose someone tells them, “You’re too arrogant, and you treat people unfairly. You’re good to those who support you, but if someone keeps their distance from you or doesn’t suck up to you, you belittle and ignore them.” Aren’t these truthful words? (Yes.) How do antichrists feel after hearing this? They become unhappy. They don’t want to hear it, and they can’t accept it. They try to find excuses and reasons to explain things away and smooth things over. As for those who constantly flatter antichrists in person, who always speak nice-sounding

words to covertly praise them, and even clearly trick them with their words, antichrists never investigate these people. Instead, antichrists make use of them as important figures. They even put perpetual liars in important positions, assigning them to do certain significant and dignified duties, while arranging for those who always speak honestly, and often report issues, to do their duties in less conspicuous positions, preventing them from having access to upper leadership or from being known by or close to most people. It doesn't matter how talented these people are or what duties they can do in God's house—antichrists ignore all that. They only care about who can engage in trickery and who is advantageous to them; these are the individuals whom they put in important positions, without considering the interests of God's house one bit.

—The Word, Vol. 4. Exposing Antichrists. Item Seven: They Are Wicked, Insidious, and Deceitful (Part Two)

Antichrists love lies and trickery—what else do they like? They like tactics, schemes, and plots. They operate according to Satan's philosophy, never seeking the truth, relying entirely on lies and trickery and employing schemes and plots. No matter how clearly you fellowship the truth, even if they nod in acknowledgment, they won't act according to the truth principles. Instead, they'll rack their brains and act using schemes and plots. It doesn't matter how clearly you fellowship the truth, it seems that they can't understand it; they simply do things the way they are willing to do them, the way they want to do them, and whatever way is in their own self-interest. They speak smoothly, concealing their true face and true colors, fooling and tricking people, and when others fall for it, they feel pleased, and their ambitions and desires have been fulfilled. This is the consistent method and approach of antichrists. Regarding those honest people who are straightforward in how they talk, who speak honestly and openly fellowship

about their own negativity, weakness, and rebellious states, and who speak from the heart, antichrists are inwardly repulsed by them and discriminate against them. They like people who, like they do, speak in a crooked and deceitful manner and don't practice the truth. When they encounter such people, they feel delighted in their hearts, as if they've found someone like them. They no longer worry about others being better than them or being able to discern them. Isn't this a manifestation of the wicked nature of antichrists? Can't it demonstrate that they are wicked? (Yes, it can.) Why can these matters illustrate that antichrists are wicked? Positive things and the truth are what any rational created being with a conscience should love. However, when it comes to antichrists, they regard these positive things as a pain in their necks and a thorn in their sides. Anyone who abides by or practices them becomes their enemy, and they view such individuals with hostility. Doesn't this resemble the nature of Satan's hostility toward Job? (Yes.) It is the same nature, the same disposition as Satan's, and the same essence. The nature of antichrists originates from Satan, and they belong to the same category as Satan. Therefore, antichrists are in league with Satan. Is this statement excessive? Not at all; it's entirely correct. Why? Because antichrists don't love positive things. They enjoy engaging in trickery, they like lies, illusory appearances, and pretense. If someone exposes their true face, can they submit and accept it joyfully? Not only could they not accept it, they would respond with a shower of abuse. People who tell the truth or expose their true face would infuriate them and make them fly into a rage. For instance, there might be an antichrist who is very skilled at pretense. Everyone perceives them as a good person: loving, able to sympathize with people, able to understand others' difficulties, and often supportive and helpful to those who are weak and negative. Whenever others have any difficulties, they are able to show consideration and excuse them. In

people's hearts, this antichrist is greater than God. Regarding this person who postures as virtuous, if you expose their pretense and imposture, if you tell them the truth, can they accept it? Not only will they not accept it, but they will start ramping up their pretense and imposture. … Why do we say that antichrists are wicked? The wickedness of antichrists lies in the fact that when they hear something that is right, not only are they unable to accept it, on the contrary, they hate it. Additionally, they resort to their own ways, looking for excuses, reasons, and various objective factors to defend and explain themselves. What purpose do they aim to achieve? They aim to turn negative things into positive things and positive things into negative ones—they want to reverse the situation. Isn't this wicked? They think, "No matter how right you are, or how much your words are in accordance with the truth, can you withstand my silver tongue? Even though all the words I speak are clearly false, cheating, and misleading, I will still deny and condemn what you say." Isn't this wicked? Indeed, this is wicked. Do you think that antichrists, when they see good people, don't consider them honest in their hearts? They do consider them to be honest people and pursuers of the truth, but what is their definition of honesty and pursuing the truth? They think that honest people are foolish. They are repulsed by, detest, and are hostile toward the pursuit of the truth. They believe it to be false, that no one could be so foolish as to forsake everything in pursuit of the truth, to say anything to anybody, and entrust everything to God. No one is that foolish. They feel that all these actions are false, and they don't believe in any of them. Do antichrists believe that God is almighty and righteous? (They do not.) So, they draw question marks behind all these things in their minds. What's the implication here? How do we interpret this heap of question marks? They don't just doubt or question it; in the end, they also deny it and aim to reverse the situation. What do I mean by

reversing the situation? They think, “What’s the use of being so just? If a lie is repeated a thousand times, it becomes the truth. If no one speaks the truth, then it isn’t the truth and it has no use—it’s just a lie!” Isn’t this twisting right and wrong? This is the wickedness of Satan—distorting facts and twisting right and wrong—this is what they like. Antichrists excel in pretense and trickery. What they excel in is, of course, inherent to their core, and what is inherent to their core is precisely that which is in their nature essence. Even more, it’s that which they crave and love, and it’s also the rule for how they survive in the world. They believe in sayings like “The good die young while the evil live to a great old age,” “Every man for himself and the devil take the hindmost,” “One’s destiny is in his own hands,” “Man will triumph over nature,” and so on. Do any of these statements align with humanity or the natural laws that normal people can comprehend? Not a single one. So how can antichrists be so fond of these devilish sayings of Satan and even treat them as their mottos? One can only say that it is because their nature is too wicked.

—The Word, Vol. 4. Exposing Antichrists. Item Seven: They Are Wicked, Insidious, and Deceitful (Part Two)

Antichrists, due to their inherently wicked disposition, never speak or act straightforwardly. They do not handle things with an honest attitude and sincerity, or speak using honest words and act with a heartfelt attitude. Nothing they say or do is forthright but rather circuitous and furtive, and they never directly express their thoughts or motivations. Because they believe that if they express them, they would be fully understood and seen through, their ambitions and desires would be exposed in the light, and they would not be seen among other people as high or noble, or be looked up to and worshiped by others; hence, they always try to conceal and hide their disreputable motives and desires. So, how do they go about speaking and

acting? They employ various methods. Just as there is a saying among nonbelievers, “sounding out a situation,” antichrists adopt a similar approach. When they want to do something and they hold a certain viewpoint or attitude, they never express it directly; rather they use certain methods such as subtle or inquiring methods or worming things out of people to gather the information they seek. Because of their wicked disposition, antichrists never seek the truth, nor do they want to understand it. Their sole concern is their own fame, gain, and status. They engage in activities that can give them fame, gain, and status, avoiding those that offer no such things. They eagerly undertake activities related to reputation, status, standing out, and glory, while avoiding things that safeguard the work of the church or may offend others. Therefore, antichrists do not approach anything with an attitude of seeking; rather, they use the method of testing to sound things out, and then decide whether to proceed—antichrists are just this cunning and wicked. For instance, when they want to know what kind of person they are in the eyes of God, they don’t assess themselves through God’s words by coming to know themselves. Instead, they inquire around and listen for implied speech, observing the tone and attitude of leaders and the Above, and looking in God’s words to see how God determines the outcomes of people like them. They use these paths and methods to see where they belong within the house of God and find out what their future outcome will be. Doesn’t this involve some nature of testing? After some people are pruned, for example, instead of examining why they were pruned, examining the corrupt dispositions and mistakes they revealed in the course of their actions, and what aspects of the truth they should seek to know themselves and rectify their former faults, they give others a false impression, using indirect means to find out the real attitude of the Above toward them. For instance, after being pruned, they

quickly bring up an insignificant issue with which to seek the Above, to see what kind of tone the Above has, whether they are patient, whether the questions they are seeking will be answered seriously, whether they will adopt a softer attitude toward them, whether they will entrust them with tasks, whether they will still regard them highly, and what the Above really thinks about the mistakes they committed previously. All these approaches are a kind of testing. In short, when they face such situations and exhibit these manifestations, do people know in their hearts? (Yes, they do.) So, when you know and you want to do these things, how do you handle it? Firstly, at the simplest level, can you rebel against yourself? Some people find it challenging to rebel against themselves when the time comes; they think it over, "Forget it, this time it has to do with my blessings and outcome. I can't rebel against myself. Next time." When the next time comes, and they meet again with an issue involving their blessings and outcome, they still find themselves unable to rebel against themselves. Such individuals have a sense of conscience, and although they don't possess an antichrist's disposition essence, it's still quite troublesome and dangerous for them. On the other hand, antichrists often entertain these thoughts and live in such a state, but they never rebel against themselves, because they lack a sense of conscience. Even if someone exposes and prunes them, pointing out their state, they persist and absolutely won't rebel against themselves, nor will they hate themselves because of it or let go of and resolve this state. After some antichrists are dismissed, they think, "Being dismissed seems like a normal thing, but it feels somewhat disgraceful. Though it's not a significant matter, there's one crucial thing I can't let go of. If I'm dismissed, does that mean the house of god will no longer cultivate me? Then what kind of person will I be in god's eyes? Will I still have hope? Will I still be useful at all in the house of god?" They

contemplate this and come up with a plan, “I have ten thousand yuan on hand, and now is the time to use it. I’ll offer this ten thousand yuan as an offering, and see if the above’s attitude toward me can change a bit, and if they can show some favor toward me. If the house of god accepts the money, it means I still have hope. If it rejects the money, that proves I have no hope, and I’ll make other plans.” What kind of approach is this? This is testing. In short, testing is a relatively apparent manifestation of the wicked disposition essence. People use various means to obtain the information they desire, gain certainty, and then achieve peace of mind. There are multiple ways to test, such as using words to worm things out of God, using things to test Him, thinking and mulling things over in their minds. What is the most common way you test God? (Sometimes, when praying to God, I check God’s attitude toward me and see if I have peace in my heart. I use this method to test God.) This method is used quite commonly. Another method is seeing if one has anything to say during the fellowship at the gathering, if God provides enlightenment or illumination, and using it to test whether God is still with them, whether He still loves them. Also, over the course of doing their duty, seeing if God enlightens or guides them, if they have any special thoughts, ideas, or insights—using these to test what kind of attitude God has toward them. All of these methods are quite common. Anything else? (If I have made a resolution to God in prayer but fail to fulfill it, I observe whether God will treat me according to the oath I made.) This is also one kind. No matter what method people use to treat God, if they have a guilty conscience about it, and then gain knowledge about these actions and dispositions and can promptly turn them around, then the problem isn’t that significant—this is a normal corrupt disposition. However, if someone can consistently and stubbornly do this, even if they know that it is wrong and detested by God, but persist in it, never rebelling

against it or giving it up, this is the essence of an antichrist. The disposition essence of an antichrist is different from ordinary people, in that they never reflect on themselves or seek the truth, but consistently and stubbornly use various methods to test God, His attitude toward people, His conclusion regarding an individual, and what His thoughts and ideas are about a person's past, present, and future. They never seek God's intentions, the truth, and especially not how to submit to the truth to achieve a change in their disposition. The purpose behind all their actions is to probe into God's thoughts and ideas—this is an antichrist. This disposition of antichrists is clearly wicked. When they engage in these actions and exhibit these manifestations, there is not a trace of guilt or remorse. Even if they link themselves to these things, they show no repentance or intention to stop, but still persist in their ways. In their treatment of God, their attitude, and their approach, it is evident that they regard God as their adversary. In their thoughts and viewpoints, there is no idea or attitude of knowing God, loving God, submitting to God, or fearing God; they simply want to obtain the information they want from God and use their own methods and means to ascertain God's precise attitude toward them and definition of them. What's more serious is that, even though they align their own approaches with God's words of revelation, even if there is the slightest awareness that this behavior is detested by God and not what a person should do, they will never give it up.

—The Word, Vol. 4. Exposing Antichrists. Excursus Six: Summarizing the Character of Antichrists and Their Disposition Essence (Part Three)

The most common manifestation of the wicked essence of antichrists is that they are particularly good at pretense and hypocrisy. Despite their particularly vicious, insidious, ruthless, and arrogant disposition, they present themselves externally as especially humble and benign. Isn't this

pretense? These people contemplate daily in their hearts, thinking, “What kind of clothing should I wear to make me look more Christian, more upstanding, more spiritual, more burdened, and more like a leader? How should I eat in order to make people feel that I am refined, graceful, dignified, and noble enough? What walking posture should I adopt to give an air of leadership and charisma, to appear like an extraordinary person and not an ordinary one? In my conversations with others, what tone, vocabulary, looks, and facial expressions can make people feel that I am high class, like a social elite or a high-ranking intellectual? How can my attire, style, speech, and behavior make people hold me in high regard, leave an indelible impression on them, and ensure that I remain forever in their hearts? What should I say to win over and warm people’s hearts, and to make a lasting impression? I must do more to help others and speak well of them, frequently talk about god’s words and use some spiritual terminology in front of people, read more of god’s words to others, pray more for them, speak in a low voice to make people perk up their ears and listen to me, and make them feel that I’m gentle, caring, loving, magnanimous, and forgiving.” Isn’t this pretense? These are the thoughts that occupy the hearts of antichrists. That which fills their thoughts is nothing but the trends of nonbelievers, wholly indicating that their thoughts and viewpoints belong to the world and Satan. Some people may dress like a prostitute or even a loose woman in secret; their clothing caters specifically to evil trends and is especially fashionable. However, when they come to the church, among the brothers and sisters they wear a completely different costume and demeanor. Aren’t they extremely adept at pretense? (Yes.) What antichrists contemplate in their hearts, what they do, their various manifestations, and the dispositions they reveal all illustrate that their disposition essence is wicked. Antichrists do not contemplate the

truth, positive things, the right path, or God's requirements. Their thoughts, and the approaches, methods, and goals they choose are all wicked—they all deviate from the right path and are incompatible with the truth. They even go against the truth, and in general, they can be summarized as evil; it's just that the nature of this evil is wicked—therefore, it is collectively referred to as wickedness. They don't contemplate being an honest person, being pure and open, or being sincere and loyal; instead, they think about wicked methods. Take, for example, a person who can open up about themselves in a pure manner, which is a positive thing and is practicing the truth. Do antichrists do this? (No.) What do they do? They are constantly pretending, and once they do something bad and start to give themselves away, they furiously hide it, justify and defend themselves, and conceal the facts—then they finally provide their reasons. Do any of these practices measure up to practicing the truth? (No.) Are any of them in accordance with the truth principles? Even less so.

—The Word, Vol. 4. Exposing Antichrists. Excursus Five: Summarizing the Character of Antichrists and Their Disposition Essence (Part Two)

The wickedness of antichrists has one obvious characteristic, and I will share with you the secret of discerning it: It is that in their speech and action alike, you cannot fathom their depths or see into their hearts. When they speak to you, their eyes always swivel around, and you cannot tell what sort of scheme they are hatching. Sometimes, they make you feel that they are loyal or quite sincere, but this is not the case—you can never see through them. You have a particular feeling in your heart, a sense that there is a deep subtlety to their thoughts, an unfathomable depth, that they are devious. This is the first characteristic of the wickedness of antichrists, and it indicates that antichrists possess an attribute of wickedness. What is the second characteristic of the wickedness of antichrists? It is that everything

they say and do is highly misleading. Where is this displayed? In their particular adroitness at feeling out people's psychologies, at saying things that fit with people's notions and imaginings and are easy to accept. However, there is one thing you should discern: They never embody the pleasant things they say. For example, they preach doctrine to others, telling them how to be honest people, and how to pray and let God be their master when something befalls them, but when something happens to the antichrists themselves, they do not practice the truth. All they do is act according to their own will, and think of a myriad of ways to benefit themselves, making everyone else serve them and handle their affairs. They never pray to God or let Him be their master. They say things that are pleasant to the ears, but their actions do not line up with what they say. The first thing they consider when taking an action is the benefit to themselves; they do not accept God's orchestrations and arrangements. People see that they are not obedient when doing things, that they are always looking for a way to benefit themselves and a way forward. This is the deceitful and wicked side of antichrists that people can see. When working, sometimes antichrists can withstand hardship and pay a price, even forgoing sleep and food at times, but they only do this to gain status or make a name for themselves. They suffer hardship for the sake of their ambitions and goals but are perfunctory with the important work the house of God arranges for them, which they barely carry out. So, are they submissive to God's arrangements in all they do? Are they doing their duties? There is a problem here. There is also another sort of behavior, which is when brothers and sisters put forward different opinions, antichrists will reject them in a roundabout way, going in circles, making people think the antichrists have fellowshipped and discussed things with them—but when it comes down to it, everybody must do as they say. They are always looking for ways to shut

down other people's suggestions, so that people follow their ideas and do as they say. Is this seeking the truth principles? It certainly is not. So then, what is the principle of their work? It is that everybody must listen to them and obey them, that there is no one better to heed than they, and that their ideas are the best and the loftiest. Antichrists would have everyone feel that what they say is right, that they are the truth. Is this not wicked? This is the second characteristic of the wickedness of antichrists. The third characteristic of the wickedness of antichrists is that when they testify to themselves, they often testify to their contributions, the hardships they have suffered, and the beneficial things they have done for everyone, drilling it into people's minds, so that those people remember that they are basking in the antichrists' light. If someone compliments or thanks an antichrist, they may even say some very spiritual words, like, "Thank god. This is all the work of god. The grace of god is enough for us," so that everyone sees that they are quite spiritual, and that they are a good servant of God. In reality, they are exalting and testifying to themselves, and there is no place at all in their heart for God. In everyone else's mind, the antichrist's status has already far exceeded that of God. Is this not real proof of antichrists testifying to themselves? In churches where an antichrist holds power and is in control, they have the highest status in people's hearts. God can only come second or third. If God goes to a church where an antichrist holds power and says something, will what He says get through to the people there? Will they accept it from the heart? It is hard to say. This suffices to prove how much effort antichrists put into testifying to themselves. They do not testify for God at all, but use all their opportunities to testify for God to testify to themselves instead. Is this tactic antichrists use not insidious? Is it not incredibly wicked? By means of these three characteristics fellowshipped here, it is easy to discern antichrists.

Antichrists believe in God solely for the purpose of obtaining profit and blessings. Even if they endure some suffering or pay some prices, it's all in order to make a deal with God. Their intention and desire to obtain blessings and rewards is immense, and they cling to it tightly. They don't accept any of the many truths that God has expressed, in their hearts they always think that believing in God is all about obtaining blessings and securing a good destination, that this is the highest principle, and that nothing can surpass it. They think that people should not believe in God unless for the sake of gaining blessings, and that if it wasn't for the sake of blessings, belief in God would have no meaning or value, that it would lose its meaning and value. Were these ideas instilled in antichrists by someone else? Do they derive from someone else's education or influence? No, they are determined by the inherent nature essence of antichrists, which is something no one can change. Despite God incarnate speaking so many words today, antichrists don't accept any of them, but instead resist and condemn them. The nature of their being averse to the truth and hating the truth can never change. If they can't change, what does this indicate? It indicates that their nature is wicked. This is not an issue of pursuing or not pursuing the truth; this is a wicked disposition, it is brazenly clamoring against God and antagonizing God. This is the nature essence of antichrists; it is their true face. Since antichrists are able to brazenly clamor against and oppose God, what is their disposition? It is wicked. Why do I say it is wicked? Antichrists dare to resist God and clamor against Him for the sake of obtaining blessings, and for fame, gain, and status. Why do they dare to do this? Deep within their hearts there is a force, a wicked disposition that governs them, so they are able to act unscrupulously, argue with God, and

clamor against Him. Before God even says He won't give them a crown, before God strips away their destination, their wicked disposition erupts from within their hearts, and they say, "If you don't give me a crown and a destination, I'll go to the third heaven and argue with you!" If it weren't for their wicked disposition, where would they find such energy? Can most people muster such energy? Why don't antichrists believe God's words are the truth? Why do they tenaciously hold onto their desire for blessings? Isn't this their wickedness once again? (It is.) The very blessings that God promises to grant people have become the ambition and desire of antichrists. They are determined to obtain them, but they don't want to follow God's way, and they don't love the truth. Instead, they pursue blessings, rewards, and crowns. Even before God says He won't grant them these things, they want to contend with God. What's their logic? "If I can't obtain blessings and rewards, I will argue with you, I will oppose you, and I will say that you are not god!" Aren't they threatening God by saying such things? Aren't they trying to overthrow Him? They even dare to deny God's sovereignty over everything. As long as God's actions don't align with their will, they dare to deny that God is the Creator, the one true God. Isn't this Satan's disposition? Isn't this Satan's wickedness? Is there any difference between how antichrists act and Satan's attitude toward God? These two approaches can be completely equated. Antichrists refuse to acknowledge God's sovereignty over everything, and they want to wrest blessings, rewards, and crowns from God's hands. What kind of disposition is this? On what basis do they wish to act and seize things like this? How can they muster such energy? The reason for this can now be summed up: This is the wickedness of antichrists. Antichrists don't love the truth, yet they still want to obtain blessings and crowns, and to wrest these rewards from God's hands. Isn't this courting death? Do they realize they are courting death?

(They don't realize it.) They might also have a faint sense that obtaining rewards is impossible, so they first say a statement like, "If I can't obtain blessings, I'll go to the third heaven and argue with god!" They already foresee that it will be impossible for them to obtain blessings. After all, Satan has clamored against God in midair for many years, and what has God given it? God's only statement to it is, "After the work is finished, I will throw you into the bottomless pit. You belong in the bottomless pit!" This is God's only "promise" to Satan. Isn't it twisted that it still desires rewards? This is wickedness. The inherent essence of antichrists is antagonistic toward God, and antichrists themselves do not even know why this is the case. Their hearts are solely focused on gaining blessings and crowns. Whenever anything involves the truth or God, resistance and anger arises inside them. This is wickedness. Normal people probably cannot understand the inward feelings of antichrists; it's quite tough for antichrists. Antichrists possess such immense ambitions, they harbor such immense wicked energy within them, and such a great desire for blessings. They can be described as burning with desire. But God's house continually fellowships on the truth—it must be very painful and difficult for them to hear it. They wrong themselves and pretend so much in order to endure it. Is this not a kind of wicked energy? If ordinary people didn't love the truth, they would find church life uninteresting and even feel a sense of repulsion toward it. Reading God's words and fellowshipping on the truth would feel more like suffering than pleasure to them. So, how can antichrists endure it? It is because their desire for blessings is so immense that it compels them to wrong themselves and reluctantly endure it. Moreover, they sneak into God's house to act as Satan's lackeys, and dedicate themselves to causing disruptions and disturbances to the work of the church. They believe that this is their mission, and until they complete their task of resisting God,

they feel ill at ease and that they have let Satan down. This is determined by the nature of antichrists.

—The Word, Vol. 4. Exposing Antichrists. Item Seven: They Are Wicked, Insidious, and Deceitful (Part Two)

In the last days, God comes incarnate to work, expresses many truths, opens up to humankind all the mysteries of God's management plan, and supplies all the truths that people must understand and enter into in order to be saved. These truths and these words of God are treasures to all who love positive things. The truths are the needs of corrupt humankind, and they are also priceless treasures for humankind. Every one of God's words, requirements, and intentions are things people should understand and grasp, they are things people must abide by to achieve salvation, and they are truths that human beings must gain. But antichrists regard these words as theories and slogans, they even turn a deaf ear to them, and worse still, they despise and deny them. Antichrists regard the most precious things among humanity to be the lies of charlatans. Antichrists believe in their hearts that there is no Savior, let alone truth or positive things in the world. They think anything beautiful or any benefit must be won by human hands and taken forcefully through human struggle. Antichrists think people without ambitions and dreams will never succeed, but their hearts are filled with aversion and hatred for the truth expressed by God. They consider the truths expressed by God to be theories and slogans, but they regard power, interests, ambition, and desire as just causes to be managed and pursued. They also use the service done with their gifts as a means to transact with God in an attempt to enter the kingdom of heaven, obtain crowns, and enjoy greater blessings. Isn't this wicked? How do they interpret God's intentions? They say, "God determines who is the boss by seeing who expends and suffers the most for him and who pays the highest price. He

determines who can enter the kingdom and who receives crowns by seeing who is able to run around, speak eloquently, and who has the spirit of a bandit and can seize things by force. As Paul said, 'I have fought a good fight, I have finished my course, I have kept the faith: From now on there is laid up for me a crown of righteousness' (2 Timothy 4:7–8)." They follow these words of Paul and believe that his words are true, but they ignore all of God's requirements and statements for humankind, thinking, "These things are unimportant. All that matters is that once I have fought my fight and finished my course, I will receive a crown in the end. This is true. Isn't that what god means? God has spoken thousands upon thousands of words and delivered countless sermons. Ultimately what he means to tell people is that if you want crowns and rewards, it's up to you to fight, struggle, seize, and take it." Is this not the logic of antichrists? In the depths of their hearts, this is how antichrists always view God's work, and this is how they interpret God's word and management plan. Their disposition is wicked, isn't it? They twist God's intentions, the truth, and all positive things. They regard God's management plan to save humankind as a naked transaction, and regard the duty the Creator requires humankind to perform as a naked expropriation, aggression, deception, and transaction. Isn't this the wicked disposition of antichrists? Antichrists believe that to obtain blessings and enter the kingdom of heaven, they must obtain it through a transaction, and that this is fair, reasonable, and most legitimate. Isn't this wicked logic? Isn't this satanic logic? Antichrists always hold such views and attitudes deep in their hearts, which proves that the disposition of antichrists is too wicked.

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part Seven)

The disposition of antichrists is wicked; not only do they not accept the truth, but they can also resist God, establish their own kingdoms, and

they are implacably opposed to God—this is a wicked disposition. Do you have any understanding of wicked dispositions? Most people perhaps don't know how to discern them, so let's take an example. Some people usually behave very normally under typical circumstances: They talk to others and interact with others very normally, they look like normal people and they don't do anything bad. However, when they come to gatherings and read God's words and fellowship on the truth, some of them aren't willing to listen, some get sleepy, some feel averse toward it and find it hard to bear, they don't want to hear it, and some unknowingly fall asleep and become totally unaware—what's going on here? Why are so many abnormal phenomena manifested when someone starts fellowshipping on the truth? Some of these people are in an abnormal state, but some are being wicked. The possibility that they have been possessed by evil spirits cannot be excluded, and sometimes people cannot fully comprehend this or clearly discern it. Antichrists have evil spirits within them. If you ask them why they are hostile toward the truth, they say they aren't hostile toward the truth and stubbornly refuse to admit it, when in actual fact they know in their hearts they don't love the truth. When no one's reading God's words, they get along with others like they're normal people and you're not aware of what lies within them. However, when someone reads God's words, they don't want to listen and repulsion arises in their hearts. This is their nature being laid bare—they are evil spirits; they are this kind of thing. Have God's words exposed these people's essence or hit a nerve? Neither. When they attend gatherings, they don't want to listen to anyone reading God's words—is this not them being wicked? What does "being wicked" mean? It means being hostile toward the truth, toward positive things, and toward positive people without reason; not even they themselves know what the reason is, they just have to act that way. This is what being wicked means

and, in layman's terms, it is just being bad. Some antichrists say, "Someone only needs to start reading god's words and I don't want to listen. I only need to hear someone bearing testimony for god and I feel repulsion, and even I don't know why. When I see someone loving and pursuing the truth, I can't get along with them, I want to set myself against them, I always want to curse them, to harm them behind their back and torment them to death." Even they don't know why they feel this way—this is them being wicked. What is the actual reason for this? Antichrists simply do not have the spirit of a normal person inside them, they simply have no normal humanity—this is how it is in the final analysis. If a normal person hears God speaking so clearly and lucidly on various aspects of the truth, they think, "In such a wicked and promiscuous era, where right and wrong are indistinguishable and good and bad are confused, it's so precious and rare to be able to hear so much truth and such excellent words!" Why is it precious? The words of God awaken the desires and inspiration of those who have both heart and spirit. What inspiration? They long for justice and for positive things, they long to live before God, for there to be fairness and righteousness in the world, and for God to come and hold power over the world—this is the cry of all those who love the truth. However, do antichrists long for these things? (No.) What do antichrists long for? "If I was in power, I'd destroy all those whom I dislike! When someone testifies to christ being god appearing and working, testifies to god being the sovereign of mankind, and testifies to god's words being the truth, being mankind's highest life maxim, and being the foundation for human survival, I feel repulsion, hatred, and I don't want to hear it!" This is something that lies deep within antichrists. Don't antichrists have this disposition? As long as someone worships them, looks up to them, and follows them, then they're buddies, they're on the same team; if someone is always

fellowshipping on the truth and testifying for God, then the antichrists shun them and feel repulsion toward them, and even attack, exclude, and torment them—this is wickedness. When we talk about wickedness, it is always in reference to Satan's cunning schemes; the things Satan does are wicked, the things the great red dragon does are wicked, the things antichrists do are wicked, and when we talk about them being wicked, it refers primarily to them being hostile toward all positive things and specially opposing the truth and God—this is wickedness, and this is the disposition of antichrists.

—The Word, Vol. 4. Exposing Antichrists. Item Seven: They Are Wicked, Insidious, and Deceitful (Part One)

If an antichrist sees some people who love and pursue the truth, they feel uncomfortable. Where does this discomfort come from? It comes from their wicked disposition, that is, within their nature there is a wicked disposition which hates justice, hates positive things, hates the truth, and opposes God. That's why, when they see someone pursuing the truth, they say, "You're not very educated and you're not much to look at, but you still really pursue the truth." What attitude does this show? This is contempt. For instance, some brothers and sisters have some gift or special skill and want to perform a related duty. In fact, this is suitable in terms of their various conditions, but how do antichrists treat such brothers and sisters? In their hearts, they think, "If you want to perform this duty you first have to cozy up to me and be part of my gang, and only then will I permit you to perform this duty. Otherwise, dream on!" Isn't this how antichrists act? Why are antichrists so repulsed by those who sincerely believe in God, who have some sense of justice and some humanity, and who make some effort to pursue the truth? Why are they always at odds with such people? When they see people pursuing the truth and behaving well, people who're never negative and who have kind intentions, they feel uncomfortable. When

antichrists see people acting impartially, people who can perform their duty according to principles, who can put the truth into practice once they understand it, they get really angry, they rack their brains trying to think of a way to torment those people, and they try to make things difficult for them. If someone sees through to an antichrist's nature essence, sees through to the antichrist's insidiousness and wickedness and wishes to expose and report them, what will the antichrist do? The antichrist will think of every way they can to remove this needle in their eye and thorn in their flesh and will incite brothers and sisters to reject this person. An ordinary brother or sister has no prestige and no status in the church; they have only some discernment of this antichrist and pose no threat to this antichrist. Why then does the antichrist always dislike them and treat this person as if they were a needle in their eye and a thorn in their flesh? How is this person in the antichrist's way? Why can't the antichrist accommodate such people? It's because within the antichrist there is a wicked disposition. They cannot tolerate people pursuing the truth or following the right path. They set themselves against whoever wants to follow the right path and intentionally make things difficult for you, and they will rack their brains trying to think of a way to get rid of you, or else they'll oppress you so that you become negative and weak, or they'll find leverage on you and spread it around so that others reject you, and then they're happy. If you don't listen to them or follow what they say, and you continue to pursue the truth, follow the right path, and be a good person, they feel uneasy in their heart, and they feel upset and uncomfortable seeing you performing your duty. What's this about? Have you displeased them? No, you haven't. Why do they treat you like that when you haven't done anything to them or harmed their interests in any way? This shows only that the nature of this kind of thing—antichrists—is wicked, and that they are inherently opposed to

justice, positive things, and truth. If you ask them exactly what's going on, they don't even know; they just intentionally make things difficult for you. If you say to do things one way, they must do it another way; if you say so-and-so isn't up to much, they say that person is great; if you say this is a great way to spread the gospel, they say it's bad; if you say a sister who has only believed in God for a year or two has become negative and weak and should be supported, they say, "No need, she's stronger than you are." In short, they're always at odds with you and deliberately act contrary to you. What is their principle for being at odds with you? It is that anything you say is right, they say is wrong, and whatever you say is wrong, they say is right. Are there any truth principles in their actions? None whatsoever. They just want you to make a fool of yourself, to show you up, to break you down, to beat you down so that you can't hold your head up, you don't pursue the truth anymore, you become weak, and you no longer believe, and then their goal is achieved, and they feel joy in their heart. What's going on here? This is the wicked essence of the kind of people who are antichrists.

—The Word, Vol. 4. Exposing Antichrists. Item Seven: They Are Wicked, Insidious, and Deceitful (Part One)

In the wicked nature of antichrists there is something unknown to people: They can use various means, speeches, methods, strategies, ways, and fallacies to persuade you to listen to them, to make you believe they are right, correct, and positive, and even if they do evil, violate the truth principles, and reveal corrupt dispositions, in the end, they will turn things around and make people think they are right. They have this ability. What is this ability? It is to be highly misleading. This is their wickedness, that they are highly misleading. In their hearts, the things which they like, dislike, are averse to, and esteem and worship are formed by certain distorted

viewpoints. These viewpoints carry a set of theories within them, all of which are plausible fallacies that are difficult for ordinary people to refute because they do not accept the truth at all and can even present sophisticated arguments for their own mistakes. Without the truth reality, you cannot convince them by fellowshipping the truth with them. The ultimate result is that they use their hollow theories to refute you, leaving you speechless, gradually succumbing to them. The wickedness of such people lies in the fact that they are highly misleading. Clearly, they are nothing and mess up every duty they do; yet, in the end, they can still mislead some people into worshiping them, "kneeling" at their feet, and make people become obedient to them. This kind of person can turn wrong into right, black into white. They can reverse truth and falsehood, attribute the wrongs they've done to others, and take credit for the good deeds of others as if they were their own. Over time, you become confused, not knowing who they truly are. Judging by their words, actions, and appearance, you might think, "This person is extraordinary; we can't compare to them!" Is this not being misled? The day you are misled is the day you fall into danger. Isn't this kind of person who misleads others just too wicked? Whoever listens to their words can be misled and disturbed, finding it hard to recover for a period of time. Some brothers and sisters can discern them and see that they are misleaders, they can expose and reject them, but others who are misled might even defend them, saying, "No, god's house is being unfair to him; I must stand up for him." What is the problem here? Clearly, they are misled, yet they defend and justify the one who misled them. Aren't these people who believe in God but follow a human being? They claim to believe in God, but why do they worship this person thus and particularly defend them? If they can't spot such an obvious matter, haven't they been misled to a certain extent? The antichrist has

misled people to the point where they no longer resemble humans or have a mind to follow God; instead, they worship and follow the antichrist. Aren't these people betraying God? If you believe in God, but He hasn't gained you, and the antichrist has gained your heart, and you follow them wholeheartedly, it proves that they have taken you away from the house of God. Once you depart from God's care and protection, from the house of God, the antichrist can manipulate and toy with you as they like. When they're done playing with you, they won't want you anymore, and they'll move on to misleading others. If you continue listening to their words and have value to exploit to them, they might let you follow along for a while longer. However, if they no longer see any value to exploit in you, if they no longer have any regard for you, then they will discard you. Can you still return to believing in God? (No.) Why can't you believe anymore? Because your initial faith is gone; it has dissipated. This is how antichrists mislead and harm people. They use knowledge and learning that people worship, coupled with their gifts, to mislead and control people, just like Satan misled Adam and Eve. Regardless of the nature essence of antichrists, regardless of what they like, loathe, and esteem in their nature essence, one thing is certain: What they like and what they use to mislead people goes against the truth, has nothing to do with the truth, and is antagonistic to God—this much is certain. Remember this: Antichrists can never be compatible with God.

—The Word, Vol. 4. Exposing Antichrists. Item Seven: They Are Wicked, Insidious, and Deceitful (Part Three)

8. How to discern the vicious nature of antichrists

Words of Almighty God of the Last Days

Another part of the disposition essence of antichrists is viciousness. Antichrists can be summed up with one phrase: Antichrists are evil people. When they have status, it is evident that they are antichrists. When they don't have status, how can you judge whether they are antichrists? You must look at their humanity. If their humanity is malicious, insidious, and venomous, then they are one hundred percent antichrists. … The viciousness of antichrists is a disposition, an essence—it is a genuine satanic essence. It is not an instinct, nor a need of the flesh, but rather a manifestation and characteristic of the disposition of antichrists. So, what are the manifestations, revelations, and approaches of the vicious disposition of antichrists? Which of their actions represent that their disposition is vicious, that they have the essence of evil people? Share your thoughts. (They punish others.) (They suppress and exclude those who are different from them.) (They frame others and set traps for them.) (They control and manipulate people.) (They create cliques and sow discord.) Creating cliques and sowing discord are a bit insidious; these are manifestations of a wicked disposition, but they fall short of viciousness. Spreading notions, establishing independent kingdoms—are these vicious? (Yes.) Opposing work arrangements, disturbing the work of God's house, seizing hold of God's offerings, and directly opposing God—are these vicious? (Yes.) Seizing hold of offerings is not just greedy; it is also a manifestation of a vicious disposition. That antichrists can seize hold of offerings indicates an extremely vicious disposition, equal to that of bandits. Restate the items we just summarized. (They punish others, suppress and

exclude those who are different from them, frame them and set traps for them, control and manipulate people, spread notions, establish independent kingdoms, oppose work arrangements, attack God, and seize hold of offerings.) Nine items in total. These are more or less the manifestations of the vicious disposition of antichrists. In fact, there are still some specific manifestations, but they are nearly identical to these, so I will not list them in detail. In short, those who employ these approaches and strategies are evil people. In one respect, their approaches are insidious, for example, framing, setting traps, and spreading notions, are all relatively insidious. In another respect, their strategies are quite venomous and fierce, which qualifies them as having a vicious disposition.

—The Word, Vol. 4. Exposing Antichrists. Excursus Six: Summarizing the Character of Antichrists and Their Disposition Essence (Part Three)

One of the main strains in the nature of antichrists is viciousness. What does "viciousness" mean? It means that they have a particularly vile attitude regarding the truth—not only failing to submit to it, and not only refusing to accept it, but even condemning those who prune them. That is the vicious disposition of antichrists. Antichrists think that whoever accepts being pruned is vulnerable to bullying, and that people who are always pruning others are those who wish always to tease and bully people. So, an antichrist will resist whoever prunes them, and they will give that person a hard time. And whoever brings up an antichrist's deficiencies or corruption, or fellowships with them about the truth and God's intentions, or has them know themselves, they think that person is giving them a hard time and finds them displeasing. They hate that person from the bottom of their heart, and they will take revenge on them and make things hard for them. This is another manifestation of how antichrists treat being pruned which we will fellowship. They hate whoever prunes them and exposes them. This

is a very obvious manifestation in antichrists. What sort of people are possessed of such a vicious disposition? Evil people. The fact is that antichrists are evil people. Therefore, it is only evil people and antichrists who are possessed of such a vicious disposition. When a vicious person is faced with any kind of well-intentioned exhortation, accusation, teaching or help, their attitude is not to be grateful or accept it humbly, but instead to become enraged from shame, and to feel extreme hostility, hatred, and to even retaliate. There are some who prune and expose an antichrist by saying, "You have recently been running wild, not acted according to principle, and consistently flaunted yourself while doing your duty. You have been working for the sake of status and making a complete mess of your duty. Have you done right by God? Why have you not sought the truth when doing your duty? Why have you not been acting according to principle? Why have you not accepted it when the brothers and sisters fellowship about the truth with you? Why have you ignored them? Why have you gone on doing as you please?" These several whys, these words that expose their expression of corruption—they get under their skin: "Why? There is no 'why'—I do whatever I want! What gives you the right to prune me? Who are you to do that? I am willful; what can you do about it? Now that I've gotten to this age, nobody dares speak to me like this. Only I can speak this way to others; nobody else can speak to me like this. Who dares to lecture me? The person who can lecture me has not been born yet! Do you really think you can lecture me?" Hatred arises deep in their hearts, and they seek an opportunity for revenge. In their minds they are calculating: "Does this person pruning me have power in the church? If I retaliate against him, will anybody speak up for him? If I make him suffer, will the church deal with me? I have a solution. I won't retaliate against him personally; I'll do something in absolute secrecy. I will do something to his

family to cause him suffering and embarrassment, that way I will be free of this resentment. I must get my revenge. I can't let the matter drop now. I didn't start believing in god so that I could get pushed around, and I didn't come here to let people bully me as they wish; I came to gain blessings and enter the kingdom of heaven! People need their pride just as a tree needs its bark. People must have the spine to fight for their dignity. How dare you expose me. This is bullying! Now that you don't treat me like an important figure, I'll give you hell, and I'll make you bear the consequences. Let's fight it out, and see who's fiercer!" Just a few simple words of exposure enrage antichrists and provoke such great hatred in them, causing them to go to such great lengths for revenge. Their vicious disposition is entirely laid bare. Of course, when they retaliate against another because of hatred, it is not because they have hatred toward or an old grudge against that person, but because that person has exposed their mistakes. This shows that the mere act of exposing an antichrist, regardless of who does so, and regardless of their relationship with the antichrist, can trigger their hatred and instigate their revenge. Regardless of who it is, whether they understand the truth, or whether they are a leader or worker or an ordinary member of God's chosen people, as long as anyone exposes and prunes the antichrist, they will treat that person as an enemy. They will even openly say, "I'll go hard on whoever prunes me. Whoever prunes me, exposes the skeletons in my closet, gets me expelled by the house of god, or robs me of my share of blessings, I'll never leave them be. That's how I am in the secular world: No one dares give me trouble. The person who dares to bother me hasn't been born yet!" These are the type of ruthless words antichrists let out when they face being pruned. When they let out these ruthless words, it isn't to intimidate others, nor are they venting to protect

themselves. They are truly capable of doing evil, and they will stoop to any means available to them. This is the vicious disposition of antichrists.

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part Eight)

When antichrists are pruned, their attitude is not one of acceptance and obedience. Instead, they are resistant and averse to it, which generates hatred. They hate deep in their hearts everybody who prunes them, everybody who reveals the skeletons in their closet and exposes their actual circumstances. To what extent do they hate you? They grind their teeth with hatred, wish that you would disappear from their sight, and feel that the two of you cannot coexist. If antichrists are like this with people, then can they accept God's words which expose and condemn them? No, they can't. Whoever exposes them, they will hate just for exposing them and being unfavorable to them and they will retaliate. They wish they could make the person who pruned them get out of their sight. They cannot stand to see this person doing well. If this person died or met with disaster, they would be happy; as long as this person is alive and still doing their duty in God's house, and everything carries on as usual, they feel suffering, unease, and annoyance in their hearts. When they do not have a way to retaliate against somebody, they secretly curse them, or even pray for God to bring punishment and retribution upon that person, and for God to redress their grievances. Once antichrists have generated this hatred, this leads to a series of actions. These actions include retaliation and curses, and of course some other actions, such as framing, slandering and condemning others, which stem from hatred. If someone prunes them, they will undermine that person behind their back. When that person says something is right, they will say it is wrong. They will distort all the positive things that person does and make them negative, spreading these lies and causing disturbances behind their back. They will incite and draw in others who are ignorant and can't see

through things or discern for themselves, so that these people join their side and back them up. Clearly the person pruning them has not done anything bad, but they still want to pin some misdeeds on this person, so that everyone mistakenly believes they do these kinds of things, and then get everyone to come together to reject this person. Antichrists disturb church life in this way and disturb people in the performance of their duty. What is their goal? It is to give the person pruning them a hard time and make everybody abandon this person. There are also some antichrists who say: "You pruned me and gave me a hard time, so I'm not going to give you an easy time of it. I'll give you a taste of what it's like to be pruned and abandoned. However you treat me, I will treat you. If you don't give me an easy time, don't think that you'll have an easy time either!" When antichrists do evil, some leaders and workers call on them for a chat, tell them they must repent, and read them God's words to help and support them. Not only do they not accept it, but they also start rumors that the leader doesn't do any real work and never uses God's word to solve problems. In fact, the leader has just done such work, but they turn around and distort the facts and slander the person helping them. Is this not vicious? With their eyes wide open, these evil people and antichrists claim that positive things are negative, that their wrongdoings, mistakes, wicked deeds, and malicious acts are positive things that conform to the truth. However big a mistake they make while doing their duty, however much harm they cause to the work of the church, they do not acknowledge it or take it seriously at all. When they talk about it, they play it down and brush over it. The person pruning them because of this matter becomes a sinner in their eyes and becomes the target of criticism instead. Isn't this calling white black? Some antichrists even make false countercharges when they are pruned by a leader or a worker, saying: "Whatever mistakes us brothers

and sisters make are all caused by ignorance and by leaders and workers failing to do a good job. If the leaders and workers knew how to perform their work, gave us prompt reminders, and managed things well, then wouldn't the losses to god's house be reduced? Therefore, no matter what mistakes we make, the leaders and workers are entirely to blame and should assume the greatest responsibility." Isn't this making false counterclaims? These false counterclaims are calling white black and a form of retaliation.

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part Eight)

Once antichrists are replaced or eliminated, they take the gloves off and complain without restraint, and their demonic side is exposed. What demonic side is exposed? In the past, they absolutely did not perform their duties in order to pursue the truth and attain salvation, but to gain blessings, and now they tell the truth about this and reveal the real situation. They say: "If I weren't trying to get into the kingdom of heaven or gain blessings and great glory later, would I have mixed with you people who are lower than dung? Are you worthy of my presence? You don't train me or promote me, and you want to eliminate me. One day I'll show you that there'll be a price to pay for you eliminating me, and the consequences that you'll suffer because of it!" Antichrists disseminate these ideas, and these devilish words slip out of them. Once they have taken the gloves off, their malicious nature and vicious disposition are exposed, and they start to spread notions. They also start to rope in those who are new believers, who are of relatively small stature and lack discernment, who do not pursue the truth, and who are often negative and weak, and they also rope in those who are consistently perfunctory in their duties and who do not truly believe in God. As they said themselves, "If you eliminate me, I will have to drag several others down with me!" Hasn't their satanic nature been laid bare? Would normal people do this? Generally, people with corrupt dispositions just feel sad and

hurt when they are dismissed, believing themselves to be hopeless, but their consciences make them think: “This is our fault, we haven’t fulfilled our duties. In the future I will strive to do better, and as for how God treats me and what determinations He makes about me, that’s God’s business. People have no right to make demands of God. Aren’t God’s actions based on people’s manifestations? If one walks the wrong path then they ought to be disciplined and chastened, this goes without saying. Right now, the sad thing is that I have poor caliber and cannot satisfy the intentions of God, and that I do not understand the truth principles and act arbitrarily and willfully based on my corrupt dispositions. I deserve to be eliminated, but I hope I’ll have the chance to make up for it in the future!” People with a little conscience will walk a path like this. They choose to consider the issue in this way, and in the end, they also choose to resolve the issue in this way. Of course, there are not many elements of practicing the truth within this, but because these people have consciences, they won’t go as far as resisting God, blaspheming against God, or opposing God. But antichrists are not the same. Because they have a vicious nature, they are innately antagonistic toward God. When their prospects and destiny are threatened or taken away, when they cannot see any chances to live, what they choose to do is to spread notions, to judge the work of God, and to get the disbelievers who are in league with them to disturb the work of God’s house alongside them. They even refuse to take responsibility for any of their past misdeeds and transgressions, as well as any losses they have caused to the work or property of God’s house. When God’s house handles them and eliminates them, they say one sentence that is most often spoken by antichrists. What is it? (If this place won’t keep me, there’s a place for me out there.) Isn’t this another devilish sentence? This is something that a person with normal humanity, a sense of shame, and a conscience could not

say. We call them devilish words. These are various manifestations of the vicious dispositions that antichrists reveal when they are pruned and feel that their status and reputation are in danger, that their status and prestige are being threatened, and especially that they're about to be deprived of their prospects and destiny; at the same time as this, their disbeliever essence is exposed.

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part Eight)

Antichrists consider their own status and reputation as more important than anything else. These people are not only deceitful, cunning, and wicked, but also extremely vicious. What do they do when they detect that their status is at risk, or when they lose their place in people's hearts, when they lose these people's endorsement and affection, when people no longer venerate and look up to them, and they have fallen into ignominy? They suddenly change. As soon as they lose their status, they become unwilling to perform any duty, everything they do is perfunctory, and they have no interest in doing anything. But this isn't the worst manifestation. What is the worst manifestation? As soon as these people lose their status, and no one looks up to them, and no one is misled by them, out comes the hate, jealousy, and revenge. They not only have no God-fearing hearts, but also lack any shred of submission. In their hearts, furthermore, they are liable to hate God's house, the church, and the leaders and workers; they long for the work of the church to run into problems or come to a standstill; they want to laugh at the church, and at the brothers and sisters. They also hate anyone who pursues the truth and fears God. They attack and mock anyone who is loyal in their duty and willing to pay a price. This is the disposition of the antichrists—and is it not vicious? These are clearly evil people; antichrists are in their essence evil people. Even when gatherings are held online, if they see that the signal is good, they quietly curse and say to themselves: "I

hope the signal drops! I hope the signal drops! It is better if no one can hear the sermons!" What are these people? (Devils.) They are devils! They are definitely not the people of God's house. These kinds of devils and evil people stir the pot in this way, no matter which church they are in. Even if discerning people expose and restrict them, they won't reflect on themselves or admit their mistakes. They will think it was just a momentary lapse on their part and that they should learn from it. A person like this, who absolutely refuses to repent, won't submit, no matter who discerns and exposes them. They will seek retaliation against that person. When they feel uncomfortable, they don't want the brothers and sisters to have it easy either. In their hearts, they even secretly curse the brothers and sisters, wishing for bad things to happen to them, and they curse the work of God's house, wishing that trouble comes into it. When anything goes wrong in God's house, they secretly rejoice and celebrate, thinking, "Hmph! Finally, something went wrong. This is all happening because you replaced me. It's good that everything is falling apart!" They feel happy and take pleasure in seeing others weaken and grow negative, they speak words of mockery and ridicule to denigrate people, and even spread words of negativity and death, saying, "We believers give up our families and careers to do our duties and endure suffering. Do you think god's house can really take responsibility for our futures? Have you ever thought about that? Is it worth the price we're paying? My health isn't great right now, and if I wear myself out, who will take care of me in my old age?" They say such things so that everyone will feel negative—only then will they feel happy. Aren't they up to no good, aren't they sinister and malicious? Shouldn't such people receive retribution? (Yes, they should.) Do you think such people truly have God in their hearts? They don't seem like genuine believers in God, they fundamentally don't believe that God scrutinizes the depths of people's

hearts. Aren't they disbelievers? If they truly believed in God, how could they say such things? Some may say that it's because they lack God-fearing hearts—is that correct? (No, it isn't correct.) Why is it incorrect? (God is simply absent from their hearts; they are in opposition to God.) In reality, they dare to say such things because they don't believe in the existence of God. They believe even less that God is scrutinizing everyone, and they don't believe that God is observing their every word and deed, every thought and idea. They don't believe these things, so they are not afraid and can freely and unscrupulously speak such devilish words. Even nonbelievers often say, "Heaven has eyes" and "When man acts, Heaven is watching." Anyone with even a bit of genuine faith wouldn't casually utter these devilish words of disbelievers. Won't there be severe consequences for believers who think and speak like this? Isn't the nature of this severe? It's very severe! That they can deny God in such a way means that they are authentic devils, and evil ones who have infiltrated God's house. Only devils and antichrists dare to openly clamor against God. The interests of God's house represent God's interests, and everything God's house does is under God's leadership, His permission, and His guidance; it is closely related to God's management work and cannot be separated from it. People who openly curse the work of God's house in this way, who slander it in their hearts, and want to make fun of God's house, who wish to see God's chosen people all arrested, the church's work completely paralyzed, and believers turning away from their faith, who will be happy when this happens—what kind of people are these? (Devils.) They are devils, they are evil demons reincarnate! Ordinary people have corrupt dispositions, they are occasionally rebellious, and they entertain a few little ideas when they feel negative and weak, that's it, but they wouldn't be so bad or give rise to such wicked and malicious thoughts. This kind of essence is only present in

antichrists and devils. When antichrists have these ideas, do they suspect that they might be mistaken? (No, they don't.) Why not? (Because they consider what they think and say to be the truth. They don't believe in God, they lack God-fearing hearts, and their nature is to resist God.) Exactly, that's their nature. When has Satan ever treated God as God? When has it believed that God is the truth? It never has, and it never will. Antichrists, these devils, are the same; they don't treat God as God or believe Him to be the truth. They don't believe that God is the One who created and holds sovereignty over all things. That's why they think that whatever they say is right. They unscrupulously think and act in this way; this is their nature. When corrupt humans do the same, they experience inner conflict. They have consciences and human awareness. Their consciences, awareness, and the truths they understand have an effect on them internally, and this gives rise to conflict. When this conflict arises, a battle between correct and incorrect, right and wrong, and justice and wickedness, takes place, and an outcome is reached: Those who pursue the truth stand on the side of God, while those who don't pursue the truth stand on the side of Satan's wicked forces. Everything that antichrists do is in collaboration with Satan. They disseminate negativity, spread rumors, and make fun of God's house. They curse and slander the work of God's house and curse the brothers and sisters. They even feel at ease doing all this, without any accusation from their consciences, without the slightest bit of remorse, and they believe that their actions are entirely correct. This fully reveals the satanic nature of antichrists, and reveals their ugly faces that resist God. Therefore, it's no exaggeration to say that antichrists are genuine devils and Satans. Antichrists are born devils and are absolutely not recipients of God's salvation. They are absolutely not a part of ordinary corrupt mankind.

Antichrists are devils reincarnate, they are born evil demons. That's how things are.

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part Two)

One of the most obvious characteristics of the essence of an antichrist is that they monopolize power and run their own dictatorships: They do not listen to anyone, they do not respect anyone, and regardless of people's strengths, or what correct views or wise opinions they may express, or what suitable methods they might put forward, they pay them no heed; it is as if no one is qualified to cooperate with them, or to take part in anything they do. This is the kind of disposition antichrists have. Some people say this is being of bad humanity—but how could it be commonplace bad humanity? This is an entirely satanic disposition, and such a disposition is supremely vicious. Why do I say that their disposition is supremely vicious? Antichrists expropriate everything from the house of God and the property of the church, and treat them as their personal property, all of which is to be managed by them, and they do not permit anyone else to intervene in this. The only things they think about when doing the work of the church are their own interests, their own status, and their own pride. They do not allow anyone to harm their interests, much less do they allow anyone of caliber or anyone who is able to speak of their experiential testimony to threaten their reputation and status. And so, they try to suppress and exclude as competitors those who are able to speak of experiential testimony, and who can fellowship the truth and provide for God's chosen people, and they desperately try to isolate those people completely from everyone else, to drag their names thoroughly through the mud, and to bring them down. Only then will the antichrists feel at peace. If these people are never negative, and are able to carry on doing their duty, speaking of their testimony, and supporting others, then the antichrists will turn to their last

resort, which is to find faults with them and condemn them, or to frame them and fabricate reasons to torment and punish them, until they get them cleared out of the church. Only then will the antichrists completely relax. This is what is most insidious and malicious about the antichrists. What causes them the most fear and anxiety is the people who pursue the truth and are possessed of true experiential testimony, because people with such testimony are the ones whom God's chosen people approve of and support the most, rather than those who blather on emptily about words and doctrines. Antichrists do not possess true experiential testimony, nor are they capable of practicing the truth; at best, they are capable of doing a few good deeds to curry favor with people. But no matter how many good deeds they do or how many nice-sounding things they say, these are still incomparable to the benefits and advantages that a good experiential testimony can bring to people. Nothing is a substitute for the effects of the provision and watering provided to God's chosen people by those who are able to speak of their experiential testimony. And so, when antichrists see someone speaking of their experiential testimony, their gaze becomes a dagger. Rage ignites in their hearts, hatred rises up, and they are champing at the bit to shut the speaker up and stop them from saying any more. If they carry on talking, the antichrists' reputation will be completely ruined, their ugly faces completely exposed for all to see, so the antichrists find a pretext to disturb the person who is speaking testimony, and to suppress them. Antichrists permit only themselves to mislead people with words and doctrines; they do not allow God's chosen people to glorify God by speaking of their experiential testimony, which indicates what kind of people the antichrists hate and fear the most. When someone distinguishes themselves with a little work, or when someone is able to speak of true experiential testimony, and God's chosen people receive benefits,

edification, and support from it, and it earns great praise from everyone, envy and hate grows in the hearts of the antichrists, and they try to exclude and suppress that person. They do not, under any circumstances, allow such people to undertake any work, in order to prevent them from threatening their status. People with the truth reality serve to accentuate and highlight the poverty, wretchedness, ugliness, and wickedness of antichrists when they're in their presence, so when the antichrists choose a partner or co-worker, they never select people with the truth reality, they never select people who can speak of their experiential testimony, and they never select honest people or people who are able to practice the truth. These are the people the antichrists envy and hate the most, and they are a thorn in the side of the antichrists. No matter how much these people who practice the truth do that is good or of benefit to the work of God's house, the antichrists will try their hardest to cover these deeds up. They will even twist the facts to claim the credit for good things while shifting the blame for bad things onto others, as a means to elevate themselves and belittle other people. Antichrists have a great jealousy and hatred toward those who pursue the truth and are able to speak of their experiential testimony. They are fearful that these people will threaten their own status, and so they do all they can to attack and exclude them. They prohibit the brothers and sisters from contacting them or getting close to them, or from supporting or praising these people who are able to speak of their experiential testimony. This is what most reveals the satanic nature of antichrists, which is averse to the truth and hates God. And so, too, does it prove that the antichrists are an evil countercurrent in the church, that they are the ones to blame for the disturbance to church work and impedance of God's will. What's more, the antichrists often fabricate lies and twist facts among the brothers and sisters, belittling and condemning people who can speak of their experiential

testimony. No matter what work those people do, antichrists find excuses to exclude and suppress them, and are judgmental about them, saying they are arrogant and self-righteous, that they like showing off, and that they harbor ambitions. In fact, these people have some experiential testimony and possess some of the truth reality. They are of relatively good humanity, have conscience and reason, and are able to accept the truth. And though they may have some shortcomings, deficiencies, and occasional revelations of a corrupt disposition, they are capable of reflecting on themselves and repenting. These people are the ones whom God will save, and who have hope of being made perfect by God. In sum, these people are suited to doing a duty. They satisfy the requirements and principles for doing a duty. But the antichrists think to themselves, "There's no way I'm going to put up with this. You want to have a role in my domain, to compete with me. That's impossible; don't even think about it. You're more educated than me, more articulate than me, more popular than me, and you pursue the truth with greater diligence than I do. If I were to cooperate with you and you stole my thunder, what would I do then?" Do they consider the interests of the house of God? No. What do they think about? They think only of how to hold on to their own status. Though antichrists know themselves to be incapable of doing real work, they do not cultivate or promote people of good caliber who pursue the truth; the only people they promote are those who flatter them, those who are apt to worship others, who approve of and admire them in their hearts, those who are smooth operators, who have no understanding of the truth and are incapable of discernment. The antichrists bring these people up to their side to serve them, to run about for them, and to spend each day orbiting around them. This gives the antichrists power in the church, and it means that many people draw close to them, and follow them, and that no one dares to offend them. All these people whom

antichrists cultivate are people who do not pursue the truth. Most of them lack spiritual understanding and know nothing but rule-following. They like to follow trends and the powers that be. They are of the sort that is emboldened by having a powerful master—a gang of muddle-headed people. How does that saying of the nonbelievers go? Better to be a squire to a good man than the worshiped forebear of a bad one. Antichrists do precisely the opposite—they act as the worshiped forebears of such people, and set out to cultivate them as their flag-wavers and cheerers-on. Whenever an antichrist is in power in a church, they will always recruit muddle-headed people and those who blindly fool around as their helpers, while excluding and suppressing those people of caliber who can understand and practice the truth, who can take on work—and especially those leaders and workers who are capable of actual work. In this way, two camps are formed in the church: In one camp are those whose humanity is relatively honest, who do their duty with sincerity, and are people who pursue the truth. The other camp is a gang of people who are muddle-headed and who blindly fool around, led by antichrists. These two camps will continue to battle each other until the antichrists are revealed and eliminated. Antichrists always fight and act against those who do their duty with sincerity and pursue the truth. Does this not severely disturb the church's work? Does this not disrupt and disturb God's work? Is this force of antichrists not a stumbling block and an obstacle preventing God's will from being carried out in the church? Is it not a wicked force opposing God?

—The Word, Vol. 4. Exposing Antichrists. Item Eight: They Would Have Others Submit Only to Them, Not the Truth or God (Part One)

Judging from their approach of controlling people's hearts, the humanity of antichrists is despicable and selfish, and their disposition is

averse to the truth, wicked, and vicious. Antichrists use all manner of despicable and underhanded tricks to achieve their aims, without any sense of shame—this is a characteristic of their wicked nature. Additionally, without paying any regard to whether people are willing or not, without informing them or acquiring their consent, they always want to control people, manipulate them and dominate them. They want everything that people think about and wish for in their hearts to be subject to their manipulations, they want people to hold a place for them in their hearts, worship them, and look up to them in all things. They want to circumscribe and influence people with their words and viewpoints, and manipulate and control them based on their own wishes. What kind of disposition is this? Is it not viciousness? It's just like a tiger trapping your neck in its jaws—try as you might to gasp for breath and struggle to move, you cannot do as you wish, instead you are under the firm, deathly grip of its ferocious mouth. Try as you might to struggle free, you cannot, and though you plead with the tiger to loosen its jaw, that's impossible, there is no room for discussion. Antichrists have just such a disposition. Suppose that you engage them in discussion, saying, "Can't you please stop trying to work out ways to control people? Can't you behave yourself and be a follower? Can't you behave yourself and fulfill your duties and keep to your position?" Would they be able to agree to this? Would you, using good conduct or what you understand of the truth, be able to dissuade them from continuing on their course? Is there anyone who could change their point of view? Judging from the vicious disposition of antichrists, no one would be able to change their thoughts and perspectives, nor would anyone be able to change their desire to control people's hearts. No one can change them, and there is no negotiating with them—this is called "viciousness."

—The Word, Vol. 4. Exposing Antichrists. Item Thirteen: They Control Church Finances As Well As Controlling People's Hearts

The inborn nature essence of antichrists, these devils and Satans, is to vie with God for all things. Within the church, apart from fighting with God over His chosen people, antichrists also try to wrest away the offerings that people have made to Him. On the surface, it would appear that antichrists are being covetous, but in reality, it is because they have the disposition and essence of antichrists. That they should wish to seize hold of and devour the money and items that people offer to God—this, in its essence, is viciousness. It is the same as if, for instance, you buy a new padded jacket, that is stylish and of good quality, and then someone sees it and says, "This padded jacket of yours is better than mine. The ratty one I'm wearing has holes in it, and it's out of style. How come yours is so nice?" and when he's done speaking, he forcibly pulls your padded jacket right off you, and then gives his damaged one to you. You can't refuse to trade with him—he would make you suffer, give you a hard time, beat you up, and he might even kill you. Would you dare to resist him? You wouldn't dare to resist him, and he would take your stuff against your wishes. So, what is this person's disposition? It is a vicious disposition. Is there any difference between this and the disposition of antichrists in taking possession of and using church property? (No, there is not.) According to the antichrists' perspective on property, as soon as they become leaders and "officials," and have the property of the church in their grasp, the church's property belongs to them. Regardless of who made the offering, or what they gave as an offering, antichrists will seize hold of it for themselves. What does it mean to seize hold of something? It means that after the property of the church—which should be properly used and allocated in accordance with church regulations—comes under the control of antichrists, they alone have the exclusive power to use it. Even when this property is needed for the work of the church or by workers in the church, antichrists do not permit it to be

used. They alone are allowed to use it. As for how the church's property is used and allocated, the antichrists have the final say; if they wish to let you use it, you may use it, and if not, then you may not. If the church offering funds are not plentiful and get completely used up for the antichrists' personal expenses after they take possession of them, they don't care that there's no money left for the church work. They don't take either the church's work or the normal expenditures of the church into consideration. All they want is to take these funds and spend them themselves, treating them like their own earnings. Isn't this way of doing things shameful? (Yes, it is.) In some churches located in relatively affluent areas, antichrists think: "This place is quite nice. When it comes to expenditures, I can splurge and do as I please, and there's no need to stick to the church regulations and principles. I can spend money however I want. Ever since I became a leader, I've finally been able to enjoy a life of spending money without needing to run the numbers. All I have to do is say the word if I want to spend money on something, I don't need to worry about it, and I certainly don't have to talk it over with anyone." When it comes to spending the church's wealth, antichrists wield all the power themselves, they act recklessly, and they spend money like water. In addition to not doing any work in accordance with the church's principles or the work arrangements, antichrists treat church property the same way, without any principles. Could it be that they do not understand the principles? No, they know full well the principles governing the allocation and expenditure of church property, but they cannot keep their own greed and desires under control. When they are ordinary people without any status, they're humble and live simple day-to-day lives, but as soon as they become leaders, they think themselves to be a big deal. They become particular about how they dress and eat—they no longer eat ordinary meals, and they learn how to look for

quality and famous brands while dressing themselves. Everything has to be high-end; only then do they feel it's compatible with their identity and status. As soon as antichrists become leaders, it is as if the brothers and sisters all owe them a debt, and must offer up gifts to them. If anything good comes along, they must be given priority, and the brothers and sisters are expected to spend their money on them. Antichrists believe that becoming a leader means they should have the power to prioritize their possession and use of the property of the church. Not only do they think in this way, they also behave in this way. What's more, they take it very far, to the disgust of other people. Viewed from this perspective, what is the character of antichrists like? After becoming leaders, and without doing a lick of work, they want to take possession of offerings and prioritize their use of them. What kind of person is capable of doing such things? Only a brigand, a tyrant, or a local bully would do these things.

—The Word, Vol. 4. Exposing Antichrists. Item Thirteen: They Control Church Finances As Well As Controlling People's Hearts

Related Experiential Testimonies

Facing the Suppression of an Honest Report

Related Hymns

Who Is Considerate of God's Heart?

9. How to discern the nature of antichrists that is averse to the truth and hates the truth

Words of Almighty God of the Last Days

The main dispositional characteristic of how antichrists approach the truth is aversion rather than merely being disinterested. Disinterest is just a relatively mild attitude toward the truth that has not escalated to the level of hostility, condemnation, or opposition. It's just lacking interest in the truth, not wanting to pay attention to it, and saying, "What positive things, what truth? Even if I gain these things, what of it? Will they improve my life or enhance my abilities?" They are uninterested in these things, and so they do not bother with them, but this falls short of aversion. Aversion indicates a certain attitude. What kind of attitude? As soon as they hear about any positive thing and anything related to the truth, they feel hatred, repulsion, resistance, and an unwillingness to listen. They may even try to find evidence to condemn and denigrate the truth. This is their disposition essence of being averse to the truth.

Just like other people, antichrists can read God's words, hear what God says, and experience the work of God. On the surface, it seems they can also understand the literal meaning of God's words, know what God has said, and know that these words enable people to take the right path and be good people. However, these things remain merely theoretical to them. What does it mean that they remain theoretical? It's similar to how some people might believe that a certain theory in a book is good, but when they compare it to real life, and think about the evil trends, human corruption, and the various needs of all humankind, they find the theory to be impractical and disconnected from real life, and they realize that it cannot help people adapt to or follow after these evil trends and this evil society.

Hence, they feel that this theory is good, but that it is only something to be spoken about, to satisfy humankind's wishes and fantasies for beautiful things. For instance, if someone likes status, and they wish to be an official, and to be exalted and worshiped among people, they must rely on abnormal methods like lying, showcasing themselves, and stepping on others, and so on, to achieve this goal. However, these things are exactly what the truth condemns. It condemns and denies these desires and ambitions of humans. In real life, people think that distinguishing themselves is a legitimate thing to do, but such demands are condemned by God and the truth. Therefore, these demands are not accepted in God's house, there is no room for them to be brought into play, and there is no space for them to be realized. But will antichrists give them up? (They won't give them up.) Right, they won't give them up. As soon as antichrists see this, they think, "I understand now. So, the truth requires people to be selfless, to sacrifice themselves, to be tolerant and generous, to lose their egos and live for others. This is the truth." Once they define the truth in this way, do they become interested in or repulsed by the truth? They become repulsed by it, and repulsed by God, saying, "God always speaks the truth, he always exposes impure things like human desires and ambitions, and he always exposes that which lies at the bottom of human souls. It seems god fellowships about the truth with the aim of depriving people of their pursuit of status, desires, and ambitions. Initially, I thought god could satisfy people's desires, fulfill their wishes and dreams, and give people what they want. I didn't expect that god was this kind of god. He doesn't seem that great. I'm filled with ambitions and desires: Can god like a person such as me? Judging from what god has always said, and reading between the lines of his words, it seems that god doesn't like people such as me, nor can he get along with someone like me. It seems like I can't get along with this kind of practical god. The words he

speaks, the work he does, the principles for his actions, and his disposition—why do I find them so disagreeable? God asks people to be honest, to have a conscience, to seek, obey, and fear god when things befall them, and to let go of their ambitions and desires—these are things I cannot do! What god demands is not only incompatible with human notions, it is also insensitive to human feelings. How can I believe in him?" After turning things over in their minds like this, do they develop a good feeling toward God or grow distant from Him? (They grow distant.) After a period of experience, antichrists increasingly feel that people like them, who have ambitions and desires, and are full of aspirations, won't be welcome in God's house, that there's no place here for them to use their skills, and that they cannot give free play to their aspirations here. They think, "In god's house, I can't reveal my exceptional talent. I'll never have the chance to excel. They say I lack spiritual understanding, that I don't understand the truth, and that I have an antichrist's disposition. Not only have I not been promoted or placed in an important position, I've also been condemned. What's wrong with establishing my own independent kingdom? What's wrong with me punishing others? Since I have power, I should act like this! Who wouldn't act like this if they had power? So what's wrong with me engaging in some foul play and cheating during elections? Don't all nonbelievers do the same? Why isn't it allowed in god's house? They even say that this is shameless. How can it be considered shameless? Man struggles upward; water flows downward. This is proper! God's house isn't fun. But people in this world are pretty vicious, and not easy to get along with. By comparison, the people in god's house are a bit better behaved. If there were no god, hanging around here would be wonderful; if there were no god and no truth governing people, I would be the boss in god's house, the master, and the king." As they do their duties in God's house, they

constantly experience various things, they are continually pruned, and they change to various different duties, and they finally realize something, saying, “In god’s house, anything that happens is measured and resolved using the truth. The truth is always emphasized, and god is always talking about it. I cannot give free play to my aspirations here!” Having reached this point in their experiences, they become increasingly averse to the truth, toward the truth reigning, toward everything God does being the truth, and toward seeking the truth. To what extent do they feel averse toward these things? They don’t even want to acknowledge or accept the doctrines of the truths they acknowledged in the very beginning, and they feel extreme revulsion in their hearts. Therefore, as soon as it’s time for a gathering, they become drowsy and anxious. Why are they anxious? They think, “These gatherings go on for three or four hours at a time—when will this be over? I don’t want to listen anymore!” There is a phrase that can describe their mood, which is “sitting on pins and needles.” They realize that as long as the truth reigns in God’s house, they will never have a chance to excel, but will always be restricted, condemned, and rejected by everyone, and that no matter how capable they are, they won’t be given important roles. Consequently, their loathing of the truth and God intensifies. Someone might ask, “Why didn’t they feel loathing from the beginning?” Indeed, they did feel loathing from the beginning, but at that time, everything in God’s house was unfamiliar to them. They had no concept of it, but that doesn’t mean they didn’t feel loathing or aversion. In reality, they felt averse toward the truth within their nature essence, they just hadn’t realized it themselves. These people’s nature essence is undoubtedly averse to the truth. Why do I say this? They inherently love injustice, wickedness, power, evil trends, being in charge, controlling people, and all negative things like this. Judging by these things which they love, it is beyond doubt that

antichrists feel averse toward the truth. Furthermore, in terms of what they strive for, they strive for status, they strive to distinguish themselves, they strive to put a halo on their head, they strive to be a leader among people, to be imposing and powerful, to have prestige and strength wherever they speak and act, along with the ability to control people—they strive for these things. This is also a manifestation of feeling aversion toward the truth.

—The Word, Vol. 4. Exposing Antichrists. Excursus Six: Summarizing the Character of Antichrists and Their Disposition Essence (Part Three)

The primary manifestation of antichrists being averse to the truth is seen in their attitude toward it, and, of course, it also manifests in their usual daily lives and activities, especially in how they do their duties. They display several manifestations. First, they never seek the truth, even when they clearly know they should. Second, they never practice the truth. Since they don't seek the truth, how can they practice it? Only through seeking can there be understanding, and only understanding can lead to practice; they don't seek, nor do they take the truth principles to heart at all. They even disdain them, feel averse toward them, and view them with hostility. Consequently, they never even touch on the practice of the truth, and even if they understand the truth at times, they don't practice it. For instance, when something befalls them, and others suggest a good course of action, they might retort, "What's good about that? If I do that, won't my own ideas be wasted?" Some may say, "God's house will suffer losses if we do things your way; we must act according to the principles." They respond, "What principles! My way is the principle; whatever I think is the principle!" Isn't this not practicing the truth? (Yes.) Another of their primary manifestations is that they never read God's words or engage in spiritual devotions. When some people are busy with work and cannot find time to read God's words, they silently contemplate or sing a few hymns, and if they go many days

without reading God's words, they feel a sense of emptiness. In the midst of their busyness, they steal a moment to read a passage and replenish themselves, pondering until they can sense God's presence, and their hearts become steady. Such people are not far from God. On the other hand, antichrists don't feel distressed if they go a day without reading God's words. Even if they don't read God's words for 10 days, they feel nothing. They can still live quite well without reading God's words for a year, and they can even go three years without reading God's words, and feel nothing—they do not feel afraid or empty in their hearts, and they continue to live comfortably. They must feel an intense aversion toward God's words! A person can go a day without reading God's words due to busyness, or perhaps 10 days for the same reason. However, if someone can go a whole month without reading God's words and still feel nothing, then there is a problem. If a year passes without a person reading God's words, they do not just lack a yearning for God's words—they have an aversion toward the truth.

Another manifestation of antichrists feeling aversion toward the truth is their contempt for Christ. We've fellowshipped about their contempt for Christ before. So, what has Christ done for them to hold Him in contempt? Did He hurt or harm them, or do anything contrary to their wishes? Did He harm any of their interests? No. Christ holds no personal grudges against them, and they haven't even met Him. How, then, could they hold Him in contempt? The root cause lies in the antichrists' essence of feeling aversion toward the truth. Another manifestation of antichrists feeling averse toward the truth is their contempt toward the reality of all positive things. The reality of all positive things encompasses a wide range of things, such as all things that God created and their laws, various living things and the laws that govern their lives, and primarily, the various laws that govern the lives

of these living beings called humans. For example, the matters of birth, age, illness, and death that are closest to human life—normal people's legs grow feeble as they age, their health declines, their eyes dim, they become hard of hearing, their teeth become loose, and they think that they must reconcile themselves to old age. God is sovereign over all this, and no one can go against this natural law—normal people can acknowledge and accept all these things. However, no matter how long a person lives or the state of their physical health, certain things don't change, such as the way in which they should do their duty, the position they should take, and the attitude with which they should do their duty. Antichrists, on the other hand, refuse to yield. They say, "Who am I? I can't grow old. I must be different from ordinary people at all times. Do I look old to you? There are certain things you can't do at this age, but I can. Your legs may grow feeble in your fifties, but mine remain nimble. I even practice jumping from rooftop to rooftop!" They always want to challenge these normal laws that God ordained, they are constantly trying to break them and show others that they are different, extraordinary, and superior to ordinary people. Why do they do this? They want to challenge God's words and deny that His words are the truth. Isn't this a manifestation of antichrists' essence of feeling aversion toward the truth? (Yes.) There is another aspect, which is that antichrists revere evil trends and dark influences; this further confirms that they are enemies of the truth. Antichrists deeply admire and revere Satan's regime, and the various abilities, skills, and deeds of evil spirits spoken about in legends, as well as evil trends and dark influences. Their belief in these things is unshakable, and they never doubt them. Their hearts are not only free from aversion but are full of respect, reverence, and envy for them. Even deep in their hearts, they closely follow these things. Antichrists have this kind of attitude deep in their hearts regarding these evil and dark things—doesn't

this mean that they are averse to the truth? Absolutely! How could anyone who loves these wicked and dark things love the truth? These are people that belong to the evil forces and to Satan's gang. Of course, they unwaveringly believe in the things of Satan, while their hearts are filled with repulsion and disdain for the truth and positive things.

—The Word, Vol. 4. Exposing Antichrists. Excursus Six: Summarizing the Character of Antichrists and Their Disposition Essence (Part Three)

Why are they called antichrists? What is the meaning of "anti"? It means antithetic and hatred. It means hostility toward Christ, hostility toward the truth, and hostility toward God. What does "hostility" mean? It means standing on the opposite side, treating you like an enemy, as if one is filled with a great and profound hatred; it means to be in diametric opposition to you. Such is the mentality with which antichrists approach God. What attitude do people like this, who hate God, have toward the truth? Are they able to love the truth? Are they able to accept the truth? Definitely not. Therefore, people who stand in opposition to God are people who hate the truth. The number one thing that is exhibited in them is an aversion toward the truth and hatred of the truth. As soon as they hear the truth or the words of God, there is hatred in their hearts, and when anyone reads the words of God to them, an expression of anger and rage appears on their faces, just like when the words of God are read to a demon when people are spreading the gospel. In their hearts, people who are averse toward the truth and hate the truth feel the utmost aversion toward God's words and the truth, theirs is an attitude of resistance, and they even go so far as to hate anyone who reads God's words to them or fellowships the truth to them, they even treat that person as an enemy. They feel extreme aversion toward various truths, and toward positive things. All the truths such as submitting to God, loyally doing one's duties, being an honest

person, seeking the truth in all things, and so on—do they have a little bit of subjective yearning or love? No, not in the slightest. Therefore, given this sort of nature essence that they have, they are already standing in direct opposition to God and the truth. Without a doubt, such people do not, deep down, love the truth or any positive thing; deep down, they even feel averse toward the truth and hate it. For example, people in positions of leadership have to be able to accept the differing opinions of their brothers and sisters, they must be able to open themselves up and lay themselves bare to the brothers and sisters, and be able to accept their reproach, and they must not assert their status. What would an antichrist say of all of these correct ways of practicing? They would say, "If I listened to the brothers' and sisters' opinions, then would I still be a leader? Would I still have status and prestige? If I have no prestige, then what work can I do?" This is precisely the kind of disposition possessed by an antichrist; they do not accept the truth in even the most minute way, and the more correct a way of practice is, the more they resist it. They do not accept that acting according to principle is practicing the truth. What do they think that practicing the truth is? They think that they must use plotting, tricks, and violence on everyone, rather than relying on the words of God, the truth, and love. Their every means and path is wicked. All this is wholly representative of the nature essence of the antichrists. The motives, opinions, views, and intentions that they often reveal are all dispositions of aversion to and hatred of the truth, which is the nature essence of the antichrists. What, then, does it mean to stand in opposition to the truth and to God? It means hating the truth and positive things. For example, when somebody says, "As a created being, one should fulfill the duty of a created being. No matter what God might say, people should submit, for we are created beings," how does an antichrist think? "Submit? It's not untrue that I am a created being, but

when it comes to submitting, that depends on the situation. First and foremost, there has to be some benefit in it for me, I mustn't be put at a disadvantage, and my interests have to come first. If there are rewards or great blessings to be gained, then I can submit, but without rewards and without a destination, why must I submit? I cannot submit." This is an attitude of not accepting the truth. Their submission to God is conditional, and if their conditions are not met, not only do they not submit, they are also liable to push back against and resist God. For example, God asks that people be honest, but these antichrists believe that only fools try to be honest, and that clever people do not try to be honest. What is the essence of such an attitude? It is hatred of the truth. Such is the essence of antichrists, and their essence determines what path they walk, and the path they walk determines everything they do.

—The Word, Vol. 4. Exposing Antichrists. Item One: They Try to Win Over People's Hearts

From the perspective of antichrists' nature essence, they are hostile to the truth. How does this nature essence of hostility toward the truth reveal itself? It is that upon hearing God's words, they feel repulsed, drowsy, and reveal various expressions of disdain, impatience, and unwillingness to listen. Their demonic demeanor is thus revealed. Outwardly, it seems they are doing their duty and they acknowledge themselves as followers of God. So why do they become unruly when the truth is fellowshipped, when God's words are fellowshipped? Why can't they sit still then? It's as if God's words carry a sword. Did God's words pierce them? Did God's words condemn them? No. Most of these words are for the nourishment of people, and upon hearing them, people are able to awaken, find a way to live, and be revived to live with human likeness. So why do some people react abnormally upon hearing these words? This is the devil revealing its true demeanor. They don't feel repulsed when you talk about theology,

heresies, fallacies, or the Book of Revelation. Even if you talk about being guileless, being a people pleaser, or tell heroic stories, they don't feel repulsed. But the moment they hear God's words being read, they feel repulsed, stand up, and want to leave. If you exhort them to listen properly, they become confrontational and they glare at you with anger. Why can't such people take in God's words? They can't sit still when they hear God's words—what's going on here? This proves that their spirit within is abnormal, it is a spirit that is averse to the truth and is antagonistic to God. As soon as they hear God's words, they become agitated inside, and the demon within them stirs, making them unable to sit still. This is the essence of an antichrist. So, from the outside, antichrists despise the words of God that do not accord with their notions. But what does this "not according with their notions" actually refer to? It clearly indicates that they condemn these words, they do not acknowledge them as coming from God and do not acknowledge them as the truth or as the way of life that saves people. Not according with their notions is merely an excuse, a surface-level phenomenon. What does it mean to not accord with their notions? Does every single person have no notions about all these words spoken by God? Can everyone accept them as God's words, as the truth? No—every person, to a greater or lesser extent, at some level, has some thoughts, notions, or viewpoints that conflict or contradict God's words. However, most people have normal rationality, and this rationality can help them overcome the attitude that crops up when they are confronted with God's words that do not accord with their notions. Their rationality tells them, "Even if it doesn't accord with my notions, these are still God's words; even if it doesn't accord with my notions, I am reluctant to listen, I feel it's incorrect, and I feel it conflicts with my thoughts, these words are still the truth. I will slowly accept them, and one day when I recognize all of this, I will let go of

my notions." Their rationality tells them to first set aside their own notions; their notions are not the truth and cannot replace God's words. Their rationality tells them to accept God's words with an attitude of submission and honesty, instead of contradicting God's words with their own notions and viewpoints. Thus, when they hear God's words, they can accept those that accord with their notions and sit down to listen quietly. For those that don't accord with their notions, they are also seeking solutions, striving to set aside their own notions and become compatible with God. This is the normal behavior of most rational people. However, the "not according with their notions" mentioned by antichrists is not the same as it is with ordinary people. In the antichrists' case, it has serious issues; it is something completely opposite to God's actions, words, essence, and disposition, something that belongs to a satanic disposition essence. In their case, it is condemnation, blasphemy, and mockery of God's words. They believe that this common and easily understandable human language spoken by God is not the truth and cannot achieve the effect of saving people. This is the precise meaning of what antichrists mean by "not according with their notions." So what is its essence? In reality, it is the condemnation, denial, and blasphemy of God.

—The Word, Vol. 4. Exposing Antichrists. Item Ten: They Despise the Truth, Brazenly Flout Principles, and Ignore the Arrangements of God's House (Part Five)

Antichrists are inherently averse to the truth, and all words expressed by God are the truth, which they find thoroughly repulsive in their hearts and are unwilling to listen to or accept. God's words of exposure and judgment to mankind are condemnations of these antichrists and evil people, and for them, these words are condemnations, judgments, and curses, making them feel uncomfortable and uneasy when they hear them. What do they think in their hearts? "All of these words that god speaks are

judging and condemning me. It seems that someone like me cannot be saved; I'm the type that gets eliminated and rejected. Since I have no hope of being saved, what's the point of believing in god? But the fact is that he is still god, he is the flesh in which god is incarnate, who has spoken so many words and has so many followers. What should I do about this?" This matter makes them anxious; if they can't gain something, they don't want others to have it either. If others can gain it while they cannot, they become bitterly hateful and unhappy. They hope that the incarnate God would not be God and that the work He does would be false and not done by God. If this were the case, they would feel balanced inside, and the problem would be resolved at its root. They think to themselves, "If this person were not the incarnate god, then wouldn't it mean those who follow him were being fooled? If that were the case, then sooner or later these people would disband. If they dispersed and none of them gained anything, then I could rest easy and feel balanced knowing I didn't gain anything, right?" This is their mentality; they can't gain anything, so they don't want others to gain anything either. The best way to prevent others from gaining anything is to deny Christ, to deny the essence of Christ, to deny the work that Christ has done, and to deny all the words spoken by Christ. This way, they won't be condemned, and they are resigned to and at peace with not gaining anything, no longer needing to be concerned about this matter. This is the nature essence of people like antichrists. So, do they have notions about Christ? And when they have notions, do they resolve them? Can they let them go? They cannot. How are their notions engendered? It's easy for them to engender notions: "When you speak, I scrutinize you, trying to understand the motive behind your words and where they come from. Are they something you've heard or learned, or did someone instruct you to say them? Did someone make a report or lodge a complaint to you? Who are

you exposing?" They scrutinize in this way. Can they understand the truth? They can never understand the truth; they resist it in their hearts. They are averse to the truth, resist it, and hate it, and they listen to sermons with this kind of nature essence. Apart from theories and doctrines, all they gather are notions. What kind of notions? "Christ speaks this way, sometimes even telling jokes; that's not reverent! He sometimes uses allegorical sayings; that's not serious! His speech isn't eloquent; he's not highly educated! Sometimes he has to ponder and think about his choice of words; he didn't attend university, did he? Sometimes his speech targets someone specific—who? Has someone lodged a complaint? Who was it? Why does christ always criticize me when he speaks? Is he watching and observing me all day long? Does he spend the whole day pondering about people? What's christ thinking in his heart? The speech of god incarnate doesn't sound like the thunderous voice of the god in heaven with its unquestionable authority—why does what he manifests seem so human-like? He's just a person, no matter how I look at him. Does god incarnate have any weaknesses? Does he hate people in his heart? Does he have any philosophy for worldly dealings in his interactions with people?" Aren't these notions plentiful? (Yes.) The thoughts of antichrists are filled with things unrelated to the truth, all stemming from Satan's thinking and logic, from Satan's philosophy for worldly dealings. Deep within, they are brimming with wickedness, filled with a state and a disposition that are averse to the truth. They come not to seek or gain the truth, but to scrutinize God. Their notions can arise anytime, anywhere, and they engender notions while observing, while scrutinizing. Their notions form during their judgment and condemnation, and they hold onto these notions tightly in their hearts. When they observe the human side of God incarnate, they engender notions. When they see the divine side, they become curious and

astonished, which also leads to engendering notions. Their attitude toward Christ and toward the flesh in which God is incarnate is not one of submission or of genuine acceptance from the depths of their hearts. Instead, they stand opposite Christ, observing and scrutinizing His gaze, thoughts, and bearing, and even observing and scrutinizing every expression of Christ, listening to every kind of tone, intonation of speaking, and choice of words, and to what is referred to in Christ's speech and so on. When antichrists observe and scrutinize Christ in this way, their attitude is not one of intending to seek the truth and understand it so that they can accept Christ as their God and accept Christ to be their truth and become their life. On the contrary, they want to scrutinize this person, to thoroughly scrutinize and comprehend Him. What are they trying to comprehend? They are scrutinizing how this person resembles God, and if He truly resembles God, they accept Him. If no matter how they scrutinize Him, He doesn't seem like God, then they completely give up on the idea and continue to hold onto notions about the incarnate God, or, believing there's no hope of receiving blessings, they look for an opportunity to leave quickly.

It's quite normal for antichrists to engender notions about the flesh in which God is incarnate. Due to their essence as antichrists, their essence which is averse to the truth, it's impossible for them to let go of their notions. When nothing is happening, they read from the book of God's words and see these words as God, but upon coming into contact with the incarnate God and finding that He does not resemble God, they immediately engender notions and their attitude changes. When not in contact with the incarnate God, they merely hold the book of God's words and regard His words as God, and they can still harbor a vague fantasy and an intention of receiving blessings to reluctantly exert some effort, do some duties, and play a role in God's house. But, as soon as they come into

contact with the flesh in which God is incarnate, their minds swarm with notions. Even if they are not pruned, their enthusiasm for doing their duties may significantly wane. This is how antichrists treat God's words and the flesh in which God is incarnate. They often separate God's words from the flesh in which God is incarnate, treating God's words as God and the flesh in which God is incarnate as a human. When the flesh in which God is incarnate doesn't align with or violates their notions, they quickly turn to God's words and pray-read them, trying to forcibly suppress their notions and lock them away. Then, they worship God's words as if they were worshiping God Himself, and it seems as though their notions have been resolved. In reality, however, their inner noncompliance and contempt toward Christ are not resolved at all. In their treatment of Christ, antichrists continually engender notions and stubbornly cling to them until death. When they don't have notions, they scrutinize and analyze; when they do have notions, not only do they scrutinize and analyze, they also stubbornly hold onto them. They neither resolve their notions nor seek the truth; they are convinced that they are right. Is this not satanic? (Yes.) These are the manifestations of antichrists when they have notions about God incarnate.

—The Word, Vol. 4. Exposing Antichrists. Item Ten: They Despise the Truth, Brazenly Flout Principles, and Ignore the Arrangements of God's House (Part Three)

God has said many words and done much work, yet however practical His words are, however edifying the truths He speaks are to people, however urgently they need to understand them, antichrists aren't interested, and they don't take them to heart. Indeed, the more God speaks, the more specific work He does, the more repulsed, irritable, and resistant they feel. What's more, there will even arise in them condemnation of God and blasphemy against Him; they'll clamor against Him: "Is your almightiness in these words? That's all you do—express words? If you

didn’t speak, would you not be almighty? If you’re almighty, then don’t speak. Don’t use speech or fellowshipping on the truth and provisioning man with the truth to enable us to gain life and achieve dispositional change. If you had us all become angels overnight, your messengers—now, that would be almightiness!” As God speaks His words and does His work, the nature of antichrists is revealed and exposed, bit by bit, without any concealment, and their essence of being averse to and resistant to the truth is laid entirely bare, as well. The disposition and essence of antichrists that despises God’s identity and His essence is also exposed and revealed, bit by bit, with the passage of time and the ceaseless, forward advancement God makes in His work. Antichrists pursue vague things; they pursue the sight of signs and wonders—and governed by this ambition and desire, which doesn’t conform to reality, their nature of being averse to the truth and hating it is brought out into the light. By contrast, those who truly pursue reality and the truth, who believe in and love positive things, see God’s almightiness in the process of His work and words—and what these people can see, what they can gain, and what they can know are exactly what antichrists are forever unable to know and unable to gain. Antichrists believe that if people would gain the life from God, there need to be signs and wonders; they believe that without signs and wonders, gaining the life and the truth from God’s words alone, and thereby achieving dispositional change and attaining salvation, is an impossibility. To an antichrist, that is an eternal impossibility—it doesn’t hold water. That’s why they tirelessly wait and pray, in hope that God will reveal signs and wonders and perform miracles for them—and if He doesn’t, then His almightiness doesn’t exist. The implication behind this is that if God’s almightiness doesn’t exist, then God certainly doesn’t exist. This is the logic of antichrists. They condemn God’s righteousness, and they condemn His almightiness.

Antichrists do not acknowledge or believe in the least in the righteousness and almightiness in God's disposition essence, much less have any knowledge of them. It's harder still, of course, for them to believe in, acknowledge, and know God's holiness and uniqueness. So, when God mentions that He'd have people be honest, that He'd have them be down-to-earth created beings that can keep to their stations, ideas arise in antichrists, and an attitude and feeling come to them. They say: "Is god not exalted? Is he not supreme? If so, the requirements he makes of man should be grand and exalted. I thought god was so mysterious; I wouldn't have thought he'd make such trifling demands of man. Can those be thought of as the truth? They're too simple! It would be right for god's requirements to be elevated: One should be a super-person, a great person, an able person—that's what god should require man to do. He'd have one be an honest person—is that really god's work? Is it not counterfeit?" In the depths of their hearts, antichrists don't just resist the truth—as they do, blasphemy comes to them, too. Is that not them despising the truth? They're rife with contempt and disdain for God's demands; they define and treat them with an attitude of scorn, disregard, sarcasm, and ridicule. Evidently, antichrists are odious in their disposition essence; they're unable to accept things or words that are true, beautiful, and practical. God's essence is true and practical, and His requirements of people are in line with what people need. "Grand and exalted," as the antichrists bring up—what is that? It's false, empty, and hollow; it corrupts people and misleads them; it makes them fall, and takes them far from God. The truths God expresses and His life, on the other hand, are faithful, lovely, and practical. Once one has experienced and been through God's words for a while, they'll discover that God's life alone is

what's most lovely, that it's His words alone that can change people and be their lives, and are what people need—while those grand, exalted opinions and sayings put forth by Satan and antichrists are diametrically opposed to the trueness and practicality of God's demands of man. Therefore, on the basis of antichrists' essence of this sort, they're entirely unable to accept God's holiness and uniqueness. There's absolutely no way that they'll acknowledge those things. And as for the various facets of people's corrupt disposition and corrupt essence that are exposed by God—their intransigence and arrogance, their dispositions of deceitfulness, wickedness, of being averse to the truth, and of viciousness—antichrists don't accept them at all. And as for God's judgment of people and His stern rebuking of them, antichrists aren't merely unable to know God's holiness and loveliness in those—to the contrary, they are at heart averse to those words God speaks, and resist them. Each time they read God's words that chastise, judge, and expose man's corrupt disposition, they hate them and want to swear. If someone says they're an arrogant person, an intransigent person, a wicked person who's averse to the truth, they'll argue with that person and swear about their forebears; and if someone exposes their corrupt essence and condemns them, it's as if that person meant to kill them—they absolutely won't accept it. It's because antichrists have such an essence and reveal such things that they're identified, without their knowing it, and unwittingly isolated and revealed, in God's house and the church. Their ambition and desire often goes unfulfilled, and so their hatred mounts for the words God speaks, for His existence, and for the phrase "the truth reigns in God's house." If you say that phrase to them, they'll want to battle you to the death, to torment and punish you to death. Does this not show on its own that antichrists are inimical to God? It does, indeed!

—The Word, Vol. 4. Exposing Antichrists. Item Ten: They Despise the Truth, Brazenly Flout Principles, and Ignore the Arrangements of God's House (Part One)

Antichrists' archetypal attitude toward pruning is to vehemently refuse to accept or admit it. No matter how much evil they do or how much harm they do to the work of God's house and the life entry of God's chosen people, they do not feel the slightest remorse or that they owe anything. From this point of view, do the antichrists have humanity? Absolutely not. They cause all sorts of damage to God's chosen people and bring harm to the work of the church—God's chosen people can see this as clear as day, and they can see antichrists' succession of evil deeds. And yet the antichrists do not accept or acknowledge this fact; they stubbornly refuse to admit that they are in error or that they are responsible. Is this not an indication that they are averse to the truth? Such is the extent to which antichrists are averse to the truth. No matter how much wickedness they commit, they stubbornly refuse to admit it, and they remain unyielding to the end. This sufficiently proves that antichrists never take the work of God's house seriously or accept the truth. They haven't come to believe in God; they are minions of Satan, come to disturb and disrupt the work of God's house. In antichrists' hearts there are only reputation and status. They believe that if they were to acknowledge their error, then they would have to accept responsibility, and then their status and reputation would be severely compromised. As a result, they resist with the attitude of "deny until you die." No matter how people expose or dissect them, they do their utmost to deny it. Whether their denial is deliberate or not, in short, in one regard these behaviors expose the antichrists' nature essence of being averse to and hating the truth. In another regard, it shows how much the antichrists treasure their own status, reputation, and interests. What, meanwhile, is their attitude toward the work and interests of the church? It is one of contempt and irresponsibility. They lack all conscience and reason. Doesn't the antichrists' shirking of responsibility demonstrate these issues?

In one regard, shirking responsibility proves their nature essence of being averse to and hating the truth, while in another regard, it shows their lack of conscience, reason, and humanity. No matter how much the brothers' and sisters' life entry is harmed by their disturbance and evildoing, they feel no reproach and could never be upset by this. What sort of creature is this? Even admission to part of their mistake would count as them having a bit of conscience and reason, but the antichrists do not even have that slight amount of humanity. So what would you say they are? The antichrists are devils in essence. No matter how much damage they do to the interests of the house of God, they do not see it. They are not remotely saddened by it in their hearts, nor do they reproach themselves, much less feel indebted. This is absolutely not what should be seen in normal people. They are devils, and devils are devoid of any conscience or reason. No matter how many bad things they do, and no matter how great losses they bring to the church's work, they vehemently refuse to acknowledge this. They believe that acknowledging it would mean that they had done something wrong. They think, "Could I do something wrong? I'd never do anything wrong! If I'm made to acknowledge my mistake, wouldn't that be an insult to my character? Though I was involved in that incident, I didn't cause it to happen, and I wasn't the main person in charge. Go look for whoever you want, but you shouldn't come looking for me. In any case, I can't acknowledge this mistake. I can't shoulder this responsibility!" They think that they will be condemned, sentenced to death, and sent down to hell and the lake of fire and brimstone if they acknowledge their mistake. Tell Me, can people like this accept the truth? Can one expect their true repentance? Regardless of how others fellowship on the truth, antichrists still resist it, set themselves against it, and defy it in the depths of their hearts. Even after they are dismissed, they still don't admit to their mistakes, and they do not

show any manifestations of repentance at all. When the matter is mentioned 10 years later, they still don't know themselves, and don't admit that they made a mistake. When the matter is brought up 20 years later, they still don't know themselves, and they still try to justify and defend themselves. And more detestable still, when the matter is mentioned 30 years later, they still don't know themselves, and they still try to argue for and justify themselves, saying: "I didn't make a mistake, so I can't admit to one. It wasn't my responsibility; I shouldn't shoulder it." And to everyone's surprise, 30 years after they were dismissed, these antichrists still harbor an attitude of resistance toward the way that the church handled them. Even after 30 years, they haven't changed at all. So, how did they spend those 30 years? Could it be that they didn't read God's word or reflect on themselves? Could it be that they didn't pray to or confide in God? Could it be that they didn't listen to sermons and fellowship? Could it be that they are mindless, and do not possess the thinking of normal humanity? How they spent those 30 years is truly a mystery. Thirty years after the incident took place, they're still full of resentment, thinking that the brothers and sisters wronged them, that God doesn't understand them, that God's house mistreated them, created problems for them, made things difficult for them, and unjustly blamed them. Tell Me, can people like this change? They absolutely cannot change. Their hearts are filled with hostility toward positive things, and resistance and opposition. They believe that, by exposing their evil deeds and pruning them, other people damaged their characters, dishonored their reputation, and caused immense harm to their reputation and status. They will never come before God to pray, seek, and recognize their own mistakes in this matter, and they will never have an attitude of repentance or acknowledgment of their mistakes. Even less will they accept the judgment and chastisement of God's words. Today, they still

harbor disobedience, dissatisfaction, and grievances as they justify themselves to God, and ask God to redress these wrongs, to reveal this matter, and to judge exactly who was right and who was wrong, to the extent that they even doubt and deny God's righteousness because of this matter, and doubt and deny the fact that God's house is ruled by the truth and God. This is the ultimate outcome of antichrists being pruned—do they accept the truth? They do not accept the truth at all; they are dead set against accepting it. From this, we can see that the nature essence of an antichrist is averse to and hates the truth.

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part Three)

Antichrists are averse to the truth and hate it. Is it possible for you to make someone who's averse to the truth accept it and practice it? (No.) Doing that is equivalent to making a cow climb a tree or a wolf eat hay—would that be asking the impossible of them? You'll sometimes see a wolf infiltrate a flock to be there with the sheep. It's putting on a ruse, waiting for its chance to eat the sheep. Its nature will never change. Likewise, having an antichrist practice the truth is equivalent to having a wolf eat hay and abandon its sheep-eating instinct: It's impossible. Wolves are carnivores. They eat sheep—they eat all sorts of animals. That's their nature, and it can't be changed. If someone says, "I don't know whether I'm an antichrist, but whenever I hear the truth fellowshipped, my heart flares with rage, and I hate it—and whoever would prune me, I hate them even more," is that person an antichrist? (Yes.) Someone says, "When things befall you, you have to submit and seek the truth," and that first person says, "Submit, my foot! Stop talking!" What sort of thing is that? Is it a bad temper? (No.) What disposition is it? (Hatred of the truth.) They won't even abide talk of it, and as soon as you fellowship the truth, their nature bursts forth, and they show their true form. They dislike hearing any mention of

seeking the truth or submitting to God. How great is their dislike? When they hear such talk, they erupt. Their civility falls away; they're not afraid to let the cat out of the bag. That's how far their hatred goes. Can they practice the truth, then? (No.) The truth isn't meant for the evil; it's meant for those people possessed of a conscience and reason, who love the truth and positive things. It requires of those people that they accept it and practice it. And as for those wicked people with an antichrist's essence, who are extremely hostile toward the truth and positive things, they won't ever accept the truth. However many years they believe in God, however many sermons they hear, they will not accept or practice the truth. Don't suppose that they don't practice the truth because they don't understand it, and that they'll understand when they've heard more of it. It's impossible, because all who are averse to the truth and hate it are of Satan's ilk. They'll never change, and no one else can change them. It's just like the archangel, after betraying God: Have you ever heard God say that He would save the archangel? God never said that. So, what did God do to Satan? He cast it down into the midair and has it render service to Him on the earth, doing what it should. And when it's finished rendering service, and God's management plan is completed, He will destroy it, and that will be that. Does God say a single additional thing to it? (No.) Why not? Because it would, in a word, be useless. To say a single thing to it would be superfluous. God has seen through it: An antichrist's nature essence can never change. That's how it goes.

—The Word, Vol. 4. Exposing Antichrists. Item Eight: They Would Have Others Submit Only to Them, Not the Truth or God (Part Two)

10. How to discern the nature essence of Paul

Words of Almighty God of the Last Days

At the mention of Paul, you will think of his history, and of some of the stories about him that are inaccurate and out of line with reality. He was taught by his parents from a young age, and received My life, and as a result of My predestination he was possessed of the caliber that I require. At the age of 19, he read various books about life; thus I do not need to go into detail about how, because of his caliber, and because of My enlightenment and illumination, he could not only speak with some insight about spiritual matters, but was also able to grasp My intentions. Of course, this does not exclude the combination of internal and external factors. Nevertheless, his one imperfection was that, because of his talents, he would often be glib and boastful. As a result, due to his rebelliousness, part of which directly represented the archangel, when I became flesh for the first time, he made every effort to defy Me. He was one of those who do not know My words, and My place in his heart had already vanished. Such people directly oppose My divinity, and are struck down by Me, and only bow down and confess their sins at the very end. Hence, after I had utilized his strong points—which is to say, after he had worked for Me for a period of time—he once more fell into his old ways, and although he did not rebel against My words directly, he rebelled against My inner guidance and enlightenment, and thus all that he had done in the past was futile; in other words, the crown of glory he spoke of had become empty words, a product of his own imagination, for even today he is still subjected to My judgment within the captivity of My bonds.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 4

Among those who seek life, Paul was someone who did not know his own substance. He was by no means humble or submissive, nor did he know his essence, which was in opposition to God. And so, he was someone who had not undergone detailed experiences, and was someone who did not put the truth into practice. … Paul did not know his own essence or corruption, much less did he know his own rebelliousness. He never mentioned his despicable defiance of Christ, nor was he overly regretful. He only offered a brief explanation and, deep down in his heart, he did not completely yield to God. Though he fell on the road to Damascus, he did not look deep within himself. He was content merely to keep working, and he did not consider knowing himself and changing his old disposition to be the most crucial of issues. He was satisfied with merely speaking the truth, with providing to others as a salve for his own conscience, and with no longer persecuting Jesus' disciples to console himself and forgive himself for his past sins. The goal that he pursued was nothing more than a future crown and transitory work, the goal he pursued was abundant grace. He did not seek sufficient truth, nor did he seek to progress deeper into the truth which he had previously not understood. His knowledge of himself can therefore be said to be false, and he did not accept chastisement or judgment. That he was able to work does not mean he possessed a knowledge of his own nature or essence; his focus was on outward practices only. What he strived for, moreover, was not change, but knowledge. His work was completely the result of the appearance of Jesus on the road to Damascus. It was not something he had resolved to do originally, nor was it work that occurred after he had accepted the pruning of his old disposition. No matter how he worked, his old disposition did not change, and so his work did not atone for his past sins but merely played a certain role among the churches of the time. For someone such as this,

whose old disposition did not change—that is to say, who did not gain salvation, and was even more without the truth—he was absolutely incapable of becoming one of those accepted by the Lord Jesus. He was not someone who was filled with love and fear for Jesus Christ, nor was he someone who was adept at seeking the truth, much less was he someone who sought the mystery of the incarnation. He was merely someone who was skilled in sophistry, and who would not yield to any who were higher than him or who were possessed of the truth. He envied people or truths that were contrary to him, or in enmity with him, preferring those gifted people who presented a great image and possessed profound knowledge. He did not like interacting with poor people who sought the true way and cared for nothing but the truth, and instead concerned himself with senior figures from religious organizations who only spoke of doctrines, and who were possessed of abundant knowledge. He had no love of the new work of the Holy Spirit and cared not for the movement of the new work of the Holy Spirit. Instead, he favored those rules and doctrines that were higher than general truths. In his innate substance and the entirety of what he sought, he does not deserve to be called a Christian who pursued the truth, much less a faithful servant in the house of God, for his hypocrisy was too much, and his rebelliousness too great. Though he is known as a servant of the Lord Jesus, he was not at all fit to enter the gate of the kingdom of heaven, for his actions from beginning to end cannot be called righteous. He can merely be seen as one who was hypocritical, and did unrighteousness, yet who also worked for Christ. Though he cannot be called evil, he can suitably be called a man who did unrighteousness. He did much work, yet he must not be judged on the quantity of work he did, but only on its quality and essence. Only in this way is it possible to get to the bottom of this matter. He always believed: “I am capable of working, I am better than most

people; I am considerate of the Lord's burden as no one else, and no one repents as deeply as I, for the great light shone upon me, and I have seen the great light, and so my repentance is deeper than any other." At the time, this is what he thought within his heart. At the end of his work, Paul said: "I have fought the fight, I have finished my course, and there is laid up for me a crown of righteousness." His fight, work, and course were entirely for the sake of the crown of righteousness, and he did not actively forge ahead. Though he was not perfunctory in his work, it can be said that his work was done merely in order to make up for his mistakes, to make up for the accusations of his conscience. He only hoped to complete his work, finish his course, and fight his fight as soon as possible, so that he could gain his longed-for crown of righteousness all the sooner. What he longed for was not to meet the Lord Jesus with his experiences and true knowledge, but to finish his work as soon as possible, in order that he would receive the rewards that his work had earned him when he met the Lord Jesus. He used his work to comfort himself, and to make a deal in exchange for a future crown. What he sought was not the truth or God, but only the crown. How can such a pursuit be up to standard? His motivation, his work, the price he paid, and all of his efforts—his wonderful fantasies pervaded them all, and he worked wholly according to his own desires. In the entirety of his work, there was not the slightest willingness in the price he paid; he was merely engaged in making a deal. His efforts were not made willingly in order to perform his duty, but were made willingly in order to achieve the objective of the deal. Is there any worth to such efforts? Who would commend his impure efforts? Who has any interest in such efforts? His work was full of dreams for the future, full of wonderful plans, and contained no path by which to change the human disposition. So much of his benevolence was a pretense; his work did not provide life, but was a sham of civility; it was the

making of a deal. How can work such as this lead man to the path of recovering his original duty?

—The Word, Vol. 1. The Appearance and Work of God. Success or Failure Depends on the Path That Man Walks

When you look at all the ways Paul presented himself, you should be able to see his nature essence, and be fully capable of concluding that the direction, goals, source, and motivation for his pursuits were wrong, and that these things were rebellious and resistant to God, displeased Him, and were loathed by God. What is the first main way Paul presented himself? (He toiled and worked in exchange for a crown.) Where did you see him present himself in this way, or see that he was in this state? (Through his words.) Through his famous sayings. Usually, famous sayings are positive, and are helpful and beneficial to those with resolution, hope, and aspiration; they can encourage and motivate such people, but what was the function of Paul's famous sayings? He had many. Can you recite one of his more famous ones? ("I have fought a good fight, I have finished my course, I have kept the faith: From now on there is laid up for me a crown of righteousness" (2 Timothy 4:7–8).) What aspect of his nature essence do these words represent? How should we define it according to the truth? (Arrogant, self-righteous, and making a deal with God.) It was his arrogant nature that prompted him to say these words—he would not run the race, work, or even believe in God if there was not a crown at the end of it. After listening to so many sermons, people now should be able to recognize this manifestation and this state that Paul revealed, but can you define it? When we say "summarize," we mean to define something; the words you use to define something are true understanding. When you can accurately define something, it proves that you see the matter clearly; when you cannot define something and only copy other people's definitions, it proves you do not

truly understand it. What mindset or state prompted Paul to speak those words at that moment? What intention made him do it? What is the essence of his pursuits that these words show you? (To gain blessings.) He ran hard, expended himself and gave so much of himself because his intention was to gain blessings. That was his nature essence, and what resided in the innermost place of his heart. … Paul saw fighting the good fight, running the race, working, expending himself, and even watering the church as chips he could use in exchange for the crown of righteousness, and as paths toward it. So, no matter whether he suffered, expended himself, or ran the race, no matter how much he suffered, the only goal in his mind was to obtain the crown of righteousness. He treated pursuing the crown of righteousness and pursuing blessings as the appropriate objective of believing in God, and suffering, expending himself, working, and running the race as paths toward it. All of his outwardly good behavior was done for show; he did it in exchange for getting blessings in the very end. This is the first of Paul's major sins.

Everything Paul said and did, what he revealed, the intention and goal of both his work and the race he ran, as well as his attitude toward both—is there anything about these things that is in keeping with the truth? (No, there is not.) There is nothing in him that is in keeping with the truth, and nothing he did was in line with what the Lord Jesus instructed people to do, but did he reflect on this? (No, he did not.) He never reflected on it at all, nor did he seek, so what basis did he have for assuming his thinking was correct? (His notions and imaginings.) There is an issue with this; how could he make something he imagined the goal that he would pursue for his entire life? Did he ever give it any consideration or ask himself, "Is what I think correct? Other people do not think this way, just me. Is this a problem?" Not only did he not have these doubts, but he wrote his thoughts

in letters and sent them to all the churches, so that everyone could read them. What is the nature of this behavior? There is a problem with this; why did he never question whether his thinking was in line with the truth, seek the truth, or compare it to what the Lord Jesus said? Instead, he treated what he imagined, and what he thought was right in his notions as the goals he should pursue. What is the problem here? He treated what he imagined and what he thought was right as the truth, and as a goal to be pursued. Is this not exceedingly arrogant and self-righteous? Did God still have a place in his heart? Was he still able to treat God's words as the truth? If he was unable to treat God's words as the truth, then what would be his attitude toward God? Did he want to be God as well? If not, he would not treat what he imagined in his own thoughts and notions as goals which he should pursue, nor would he pursue his notions or what he imagined as if they were the truth. He believed that what he thought was the truth, and that it was in line with the truth and God's intentions. He also shared what he thought was correct with the brothers and sisters in the churches, and instilled it in them, making everyone abide by the ridiculous things he said; he replaced the Lord Jesus' words with his own, and used these ridiculous words of his to testify that for him to live is Christ. Is this not the second major sin that Paul had? This problem is extremely severe!

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Identify the Nature Essence of Paul

Paul has another serious sin, and that is that he did his work completely on the basis of his mental caliber, academic knowledge, theological knowledge and theory. This is something which pertains to his nature essence. You should summarize this, and then examine what his attitude is toward these things. This is a very crucial and important sin, and one that people must understand. … What did Paul possess from birth? (His

innate abilities.) Paul was naturally smart, good at speaking, expressed himself well, and did not get stage fright. Let us focus now on talking about his innate abilities, gifts, intelligence, capabilities, as well as the knowledge he learned throughout his life. What does the fact that he was good at speaking mean? In what way did he reveal and present himself? He liked to ramble on about lofty theories; he constantly talked about profound spiritual doctrine, theories and knowledge, and his famous texts and sayings that people often mention. What is one word that sums up Paul's words? (Empty.) Are empty words constructive for people? When they hear those words, they feel emboldened, but after a while their gusto fades away. The things Paul talked about were vague and illusory, things you cannot really lay out in concrete terms. In the theories he talked about, you cannot find any path to practice, or direction in which to practice; you cannot find anything you can accurately apply to real life—whether theories or foundations, none are applicable to real life. That is why I say that the religious theories and spiritual doctrine he talked about were empty, impractical words. What was Paul's goal in talking about these things? Some people say, "He always talked about these things because he wanted to suck more people in, and make them revere and look up to him. He wanted to take the place of the Lord Jesus and win over more people, so that he would be blessed." Is this the topic that we want to talk about today? (No, it is not.) It is exceedingly normal for a person who has not been pruned, has not been judged or chastised, has not gone through trials or refinement, who has gifts like his, and has the nature essence of an antichrist to show off like this and exhibit the behavior he did, so we will not delve into this matter. What are we going to delve into? The essence of this problem of his, the root cause and motivation behind him doing these things, and what prompted him to act this way. No matter whether people

today would view all the things he talked about as doctrine, theories, theological knowledge, innate gifts, or his own interpretation of things, generally speaking, Paul's biggest problem was that he treated things that came from human will as the truth. That is why he had the guts to use these theological theories decisively, boldly, and openly to suck people in and teach them. This is the essence of the problem. Is this a serious problem? (Yes, it is.) What things did he treat as the truth? The gifts he was born with, as well as the knowledge and theological theories he learned throughout life. His theological theories were learned from teachers, from reading the scriptures, and also generated from what he understood and imagined. He treated the notions and imaginings of his human understanding as the truth, but this was not the most serious problem, there was one even greater. He treated those things as the truth, but did he think at the time that those things were the truth? Did he have a concept of what the truth was? (No, he did not.) Then what did he treat those things as? (As life.) He treated all of those things as life. He thought that the more sermons he could preach, or the more lofty, the greater his life would be. He treated those things as life. Is this a serious matter? (Yes, it is serious.) What impact did this have? (It had an impact on the path he followed.) This is one side of it. What else? (He thought that obtaining these things would bring him salvation and allow him to enter the kingdom of heaven.) It still has to do with obtaining blessings; he thought that the greater his life was, the greater his chances of entering the kingdom of heaven and ascending to heaven. What is another way of saying "ascending to heaven"? (To reign and wield power alongside God.) His purpose in entering the kingdom of heaven was to reign and wield power alongside God, but this was not his ultimate goal, he had one more. He talked about it. How did he put it? ("For to me to live is Christ, and to die is gain" (Philippians 1:21).) He said for him to live is Christ, and to

die is gain. What does this mean? That he will turn into God after he dies? His ambition knows no limits! His problem is so severe! So, is it wrong for us to dissect Paul's case? Not at all. He should never have treated his gifts and the knowledge he learned as life. This is his third major sin.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Identify the Nature Essence of Paul

"Paul called to be an apostle of Jesus Christ through the will of God." Paul used this phrase often, and it is a loaded phrase. For starters, we know that Paul is an apostle of the Lord Jesus Christ. So, from Paul's perspective, who is the Lord Jesus Christ? He is the Son of man, and second to the God in heaven. No matter whether he called the Lord Jesus Christ Master or called Him the Lord, from Paul's perspective, the Christ on earth was not God, but rather a man who could teach people and get them to follow Him. What was Paul's function as an apostle of a man such as this? To share the gospel, visit churches, preach sermons, and write letters. He believed he was doing these things on behalf of the Lord Jesus Christ. In his heart, he thought, "I will help You by going where You are not able to go, and I will take a look on Your behalf at the places You do not want to go." This was Paul's concept of an apostle. The ranking in his mind, was that both he and the Lord Jesus were regular people. He saw himself and the Lord Jesus Christ as equals, as human beings. In his mind, there was essentially no difference between their positions, nor was there a difference in their identities, let alone their ministries. Only their names, ages, family circumstances and backgrounds were different, and they had different external gifts and knowledge. In Paul's mind, he was the same as the Lord Jesus Christ in every other way, and could be called the Son of man, too. The only reason he was second to the Lord Jesus Christ was because he was the apostle of the Lord Jesus; he exercised the Lord Jesus Christ's power,

and was sent to visit churches and do church work by the Lord Jesus Christ. This is what Paul believed his position and identity was as an apostle—this is how he interpreted it. Also, the second word at the beginning of the phrase, "Paul called to be an apostle of Jesus Christ" is "called." From this word we can see Paul's mindset. Why did he use the six words "called … through the will of God"? He did not think that he was called by the Lord Jesus Christ to be His apostle; he thought, "The Lord Jesus Christ does not have the power to order me to do anything. I am not doing as He commanded; I am not doing anything for Him. Rather, I am doing these things through the will of God in heaven. I am the same as the Lord Jesus Christ." This indicates another thing—Paul thought he was a Son of man, just like the Lord Jesus Christ. The six words "called … through the will of God" reveal how Paul denied and doubted the identity of the Lord Jesus Christ in the depths of his heart. Paul said he was an apostle of the Lord Jesus Christ through the will of God, that God told him to, he was ordained and established by God, and that he became an apostle of the Lord Jesus Christ because God called him and willed it. In Paul's mind, that was the relationship between himself and the Lord Jesus Christ. However, this is not even the worst part of it. What is the worst part? That Paul thought he was the Lord Jesus Christ's apostle through God's will, not the Lord Jesus Christ's, that it was not the Lord Jesus who called him, but God in heaven who made him do it. He thought no one had the power or qualifications to make him an apostle of the Lord Jesus Christ, that only God in heaven had that power, and that he was being guided directly by God in heaven. So, what does this indicate? That deep in Paul's heart, he believed that God in heaven was number one, and he himself was number two. So where did he put the Lord Jesus? (In the same position as himself.) This is the problem. With his lips, he proclaimed that the Lord Jesus was the Christ, but he did

not recognize that Christ's essence was that of God; he did not understand the relationship between Christ and God. It was this lack of understanding that caused such a severe problem. In what way was it severe? (He did not admit that the Lord Jesus was God incarnate. He denied the Lord Jesus.) Yes, that is really severe. He denied that the Lord Jesus Christ was God become flesh, that the Lord Jesus Christ was the flesh of God when He had come down from heaven to earth, and that the Lord Jesus was God's incarnated flesh. Does this not imply that Paul denied the existence of the God on earth? (Yes, it does.) If he denied the existence of the God on earth, then could he acknowledge the Lord Jesus' words? (No, he could not.) If he did not acknowledge His words, then could he accept it? (No, he could not.) He did not accept the Lord Jesus Christ's words, teachings, or identity, so could he accept the Lord Jesus Christ's work? (No, he could not.) He did not accept the work the Lord Jesus Christ did, or the fact that the Lord Jesus Christ was God, yet this was not the worst part. What was the worst part? Two thousand years ago, the Lord Jesus came to earth to do the biggest work of all—the work of redemption in the Age of Grace, where He was incarnated and became the likeness of sinful flesh, and was nailed to the cross as a sin offering for all mankind. Was this a big work? (Yes, it was.) It was the work of redeeming all mankind, and it was done by God Himself, yet Paul stubbornly denied it. He denied that the work of redemption the Lord Jesus did was done by God Himself, which was denying the fact that God had already accomplished the work of redemption. Is this a serious problem? It is extremely serious! Not only did Paul not seek to understand the fact of the Lord Jesus Christ's crucifixion, but he did not admit it, and to not admit it is to deny it. He did not admit that it was God who was crucified and redeemed all mankind, nor did he admit that God served as a sin offering for all mankind. This implies that he did not admit that all of

mankind was redeemed after God did His work, or that their sins were pardoned. At the same time, he thought that his sins had not been pardoned. He did not admit the fact that the Lord Jesus redeemed mankind. From his standpoint, that had all been erased. This is the most serious issue. Just now, I mentioned that Paul was the biggest antichrist in the past two thousand years; this fact has already been revealed. If these facts had not been recorded in the Bible, and God said that Paul defied God and was an antichrist, would people believe it? They absolutely would not. Thankfully, the Bible kept a record of Paul's letters, and there is factual proof here in those letters; otherwise, there would be nothing to back up what I am saying, and you may not accept it. Now, when we bring Paul's words out and read them, how did Paul view all the things the Lord Jesus said? He thought the things the Lord Jesus said were not equal to even one of Paul's own religious doctrines. So, after the Lord Jesus had left this world, although Paul spread the gospel, worked, preached, and shepherded churches, he never preached the Lord Jesus' words, let alone practiced or experienced them. Instead, he preached his own understanding of the Old Testament, which was out-of-date and empty words. For the last two thousand years, those who believe in the Lord do so in accordance with the Bible, and everything they accept is Paul's empty theories. As a result, people have been in the dark for two thousand years. If you say to a group of religious people today that Paul was wrong, they will protest and will not accept it, because they all look up to Paul. Paul is their idol and their founding father, and they are Paul's filial sons and descendants. To what extent have they been misled? They are already standing on the same side as Paul in opposition to God; they have the same views as Paul, the same nature essence, and the same method of pursuit. They have been thoroughly assimilated by Paul. This is Paul's fourth major sin. Paul denied the Lord

Jesus Christ's identity, and he denied the work God did in the Age of Grace after the Age of Law. This is the most serious thing. Another serious thing is that he put himself in the same league as the Lord Jesus Christ. In the age Paul lived in, he met the Lord Jesus Christ but did not see Him as God; instead, he treated the Lord Jesus Christ as a regular person, as though He was just another member of the human race; a man who had the same nature essence as corrupted humans. In no way did Paul treat the Lord Jesus as the Christ, let alone treat Him as God. This is a very serious matter. So why would Paul do this? (He did not recognize that God incarnate possessed the essence of God, so he did not treat the Lord Jesus Christ as God.) (He did not see the Lord Jesus' words as the truth, nor see that the Lord Jesus Christ was the embodiment of the truth.) (On the surface, Paul professed to believe in the Lord Jesus, but what he actually believed in was a vague God in heaven.) (He did not seek the truth, so he was incapable of realizing that Christ was the truth and the life.) Keep going. (Paul said that for him to live was Christ. He wanted to become God and replace the Lord Jesus.) Everything you have said lines up with the facts. Each of the ways in which Paul manifested himself, and each of his sins, were more severe than that which came before.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Identify the Nature Essence of Paul

Let us analyze this phrase Paul said: "There is laid up for me a crown of righteousness." These are impressive words. Look at the words he chose: "a crown of righteousness." Usually, it is quite bold to use the word "crown" itself, but who would dare use "righteousness" as an attributive expression to define a crown? Only Paul would dare to use this word. Why did he use it? This word has an origin, and it was carefully chosen; there are deep connotations behind his words! What connotations? (He was trying to

force God's hand with this word.) Wanting to force God's hand is one aspect of it. His intention was definitely to make a transaction, and there's an element of trying to set conditions with God to it too. Besides this, was there a purpose behind why he always preached about this crown of righteousness? (He wanted to misguide people, and make them think that if he did not get a crown, God was not righteous.) There's an inciting and misleading quality to him preaching about this, and this is connected to Paul's desires and ambitions. In order to ultimately materialize and fulfill his desire of obtaining a crown of righteousness, he used the tactic of preaching about it everywhere. In part, his goal in preaching these words was to incite and mislead people; it was to instill a particular thought in those listening, namely, "Someone like me who expends so much of himself, who travels around so much, and pursues the way I do will be able to get a crown of righteousness." After listening to this, people naturally felt that God was only righteous if a person like Paul received a crown. They felt that they must pursue, travel around, and expend themselves like Paul did, that they could not listen to the Lord Jesus, and that Paul was the benchmark, he was the Lord, and he was the direction and the goal toward which people should walk. They also thought that if people did things the way Paul did, they would get the same crown, outcome, and destination as him. In one respect, Paul was inciting and misleading people. In another respect, he had a most sinister goal. Deep in his heart, he thought, "In the unlikely circumstances that I do not get a crown, where it turns out to just have been my own imagining and my own wishful thinking, this will mean that everyone who believes in Christ, including myself, was misguided in their faith. It will mean that no God exists on earth, and I will also deny Your existence in heaven too, God, and You won't be able to do anything about it!" What he was implying was: "If I do not get this crown, not only

will the brothers and sisters deny You, but I will prevent You from gaining all the people I have incited and who know these words. I will also prevent them from gaining You, and at the same time, I will deny Your existence as God in heaven. You are not righteous. If I, Paul, cannot get a crown, no one should!" This was the sinister part of Paul. Is this not the behavior of an antichrist? This is the behavior of an antichrist demon: inciting, misleading, and enticing people, as well as openly clamoring against God and opposing Him. Deep in his heart, Paul thought, "If I do not get a crown, God is not righteous. If I get a crown, only then is it a crown of righteousness, and only then is God's righteousness truly righteous." This is the origin of his "crown of righteousness." What was he doing by this? He was openly inciting and misleading those who followed God. At the same time, he was using these methods to openly clamor against and oppose God. In other words, his behavior was one of revolt. What was its nature? On the surface, the words Paul used seem genteel and proper, and there doesn't seem to be anything wrong with them—who would not believe in God in order to get a crown of righteousness and be blessed? Even people with no caliber, at the very least, believe in God in order to get into heaven. They would be happy even if they were asked to sweep the streets or to guard a gate there. Having this intention and objective in one's belief in God can be considered proper and understandable. However, that was not Paul's only objective. He put in a lot of effort, spent a lot of energy, and made a lot of fuss when it came to him preaching about his crown of righteousness. The things Paul said exposed his malicious nature, as well as hidden, dark things deep within himself. At the time, Paul made a big name for himself and there were many people who idolized him. He went around everywhere preaching these theories and high-sounding ideas, his notions and imaginings, as well as the things he had learned in his studies, and the things he had deduced

using his mind. When Paul preached these things everywhere, how big of an impact must it have had on people back then, and how severely must it have harmed and poisoned them deep in their hearts? Also, how big of an impact has it had on the people in later generations who learned these things from his letters? People who have read his words cannot rid themselves of these things no matter how long they try—they have been poisoned too deeply! How deep? A phenomenon has appeared, called the "Paul Effect." What is the Paul Effect? There is a phenomenon in religion where people are influenced by Paul's thoughts, views, arguments, and the corrupt dispositions he revealed. It particularly affects people whose families have believed in God for several generations—families who have followed Christ for many decades. They say, "Our family has believed in the Lord for generations, and does not follow worldly trends. We have distanced ourselves from the secular world, and given up our families and careers to expend ourselves for God. Everything we do is the same as Paul did. If we do not receive crowns or get into heaven, we will have a bone to pick with God when He comes." Don't people make this argument? (Yes, they do.) And this trend is quite significant. Where does this trend come from? (From what Paul preached.) It is the malignant result of the tumor Paul planted. If Paul did not incite people like this, and did not always say, "There is laid up for me a crown of righteousness" and "To me to live is Christ," then without the backdrop of that era of history, people now would not have any knowledge of those things. Even if they had that way of thinking, they would not have Paul's gall. It was all due to Paul's encouragement and incitement. If there comes a day when they are not blessed, these people will have the boldness to openly challenge the Lord Jesus, and will even want to march up to the third heaven and dispute this matter with the Lord. Is this not the religious world revolting against the Lord Jesus? It is clear

that the religious world has been severely impacted by Paul! Now that I have talked up to this point, you can conclude what Paul's fifth sin was, can't you? When it comes to summarizing the origin of the "crown of righteousness" Paul spoke of, the focus is on the word "righteousness." Why did he mention "righteousness"? On earth, it was because he wanted to incite and mislead God's chosen people, so they would think the way he did. In heaven, he wanted to force God's hand with this word, and clamor against Him. This was Paul's goal. Although he never vocalized this, the word "righteousness" already completely betrayed his goal and inclination to clamor against God. It was already out in the open; these are all facts. Based on these facts, can Paul's nature essence be summed up just as being arrogant, self-righteous, deceitful, and not loving the truth? (No.) These terms cannot sum it up. By Me bringing up these facts and dissecting, analyzing, and defining them, you should be able to see Paul's nature essence more clearly and thoroughly. This is the effect that is achieved by analyzing an essence based on the facts. When Paul clamored against God, he was not having a minor emotional moment, a bit of a rebellious disposition, or an inability to submit, in private. This was not an average problem of revealing a corrupt disposition; rather, it had escalated to openly using all sorts of methods to incite and mislead people through letters and in public settings, so that everyone rose up together in anger to oppose and clamor against God. Not only did Paul clamor against God, but he incited everyone else to come clamor against God too—he was not just arrogant, he was a devil!

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Identify the Nature Essence of Paul

Paul has another famous phrase—what is it? ("For to me to live is Christ, and to die is gain" (Philippians 1:21).) He did not acknowledge the

identity of the Lord Jesus Christ, that the Lord Jesus Christ was the incarnate God living on earth, or the fact that the Lord Jesus Christ was the embodiment of God. By contrast, Paul saw himself as Christ. Isn't that revolting? (It is.) It is revolting, and the essence of this problem is very severe. In Paul's mind, who exactly was Christ? What was His identity? How could Paul be so obsessed with being Christ? If, in Paul's mind, Christ was an ordinary person with corrupt dispositions, or an insignificant person who played an unremarkable role, who had no power, no noble identity, and no abilities or skills that surpassed those of ordinary people, would Paul still want to be Christ? (No, he would not.) He certainly would not. He thought of himself as well-educated, and did not want to be an ordinary person, he wanted to be a superhuman, great man, and to surpass others—how could he wish to be a Christ that other people considered humble and insignificant? Given this, what status and role did Christ have in Paul's heart? What identity and status must someone have, and what authority, power, and bearing must they display in order to be Christ? This exposes what Paul imagined Christ to be, and what he knew about Christ, that is, how he defined Christ. This is why Paul had the ambition and desire to be Christ. There is a certain reason why Paul wanted to be Christ, and it is partly revealed in his letters. Let us analyze several matters. When the Lord Jesus was performing work, He did some things which represented His identity as Christ. These things are symbols and concepts that Paul saw the identity of Christ as possessing. What things were these? (Performing signs and wonders.) Exactly. Those things were Christ healing people of their illnesses, casting out demons, and performing signs, wonders, and miracles. Even though Paul admitted that the Lord Jesus was Christ, it was just because of the signs and wonders that He performed. Therefore, when Paul spread the gospel of the Lord Jesus, he never talked about the words the

Lord Jesus spoke, or what He preached. In the eyes of Paul, a disbeliever, the fact that Christ could say so many things, preach so much, perform so much work, and get so many people to follow Him, lent a certain honor to the Lord Jesus' identity and status; He had limitless glory and nobleness, making the Lord Jesus' status among men particularly great and distinguished. This is what Paul saw. From what the Lord Jesus Christ manifested and revealed while performing work, as well as His identity and essence, what Paul saw was not God's essence, truth, way, or life, nor God's loveliness or wisdom. What did Paul see? To use a modern turn of phrase, what he saw was the glitter of fame, and he wanted to be a fan of the Lord Jesus. When the Lord Jesus spoke or performed work, so many people listened—how glorious must that have been! This was something that Paul had long-awaited, he coveted the arrival of this moment. He longed for the day when he could preach without end like the Lord Jesus, who had so many people looking at Him in rapt attention, with admiration and longing in their eyes, wanting to follow Him. Paul was bowled over by the Lord Jesus' impressive bearing. Actually, he was not truly bowled over by it; rather, he envied having an identity and bearing which people looked up to, paid attention to, idolized, and thought highly of. This is what he envied. So how could he achieve it? He did not believe the Lord Jesus Christ achieved these things through His essence and identity, but believed that it was because of His title. Therefore, Paul longed to be a personage, and to have a role, where he could bear the name of Christ. Paul put a lot of effort into getting himself into a role like that, didn't he? (Yes.) What efforts did he go to? He preached all over the place, and even performed miracles. Ultimately, he used a phrase to define himself which satisfied his inner desires and ambitions. What phrase did he use to define himself? ("For to me to live is Christ, and to die is gain.") To live is Christ. This is the main

thing he wanted to accomplish; his chief desire was to be Christ. What connection does this desire have to his personal pursuits and the path he walked? (He revered power, and sought to have people look up to him.) This is a theory; you should speak about some facts. Paul manifested his desire to be Christ in practical ways; My definition of him is not just based on a single phrase that he said. From the style, methods, and principles of his actions, we can see that everything he did revolved around his goal of becoming Christ. This is the root and essence of why Paul said and did so many things. Paul wanted to be Christ, and this influenced his pursuits, his path in life, and his belief. In what ways was this influence manifested? (Paul showed off and testified to himself in all of his work and preaching.) This is one way; Paul showed off at every turn. He made it clear to people how he had suffered, how he did things, and what his intentions were, so that when people heard this, they thought he resembled Christ to a tee, and truly wanted to call him Christ. That was his goal. If people truly did call him Christ, would he have denied it? Would he have rejected it? (No, he would not.) He definitely would not have—he would certainly have been elated. This is one way the influence it had on his pursuits manifested. What other ways were there? (He wrote letters.) Yes, he wrote some letters so that they would be passed down through the ages. In his letters, work, and throughout the process of him shepherding churches, he never once mentioned the Lord Jesus Christ's name, or did things in the name of the Lord Jesus Christ, or exalted the Lord Jesus Christ's name. What negative effect did him always working and speaking in this way have? How did it influence those who followed the Lord Jesus? It made people deny the Lord Jesus Christ, and Paul took His place. He longed for people to ask, "Who is the Lord Jesus Christ? I've never heard of Him. We believe in Paul the Christ." That way he would be happy. This was his goal, and one of the

things he sought after. One way that influence manifested was the way he worked; he rambled on about hollow ideas, and talked endlessly about empty theories to make people see how capable and compelling he was in his work, how much he helped people, and that he had a certain bearing, as though the Lord Jesus Christ had reappeared. Another way that influence manifested was that he never exalted the Lord Jesus Christ, and he certainly did not exalt His name, nor did he testify to the Lord Jesus Christ's words and work, or how people benefited from them. Did Paul preach sermons about how people should repent? He certainly didn't do that. Paul never preached about the work the Lord Jesus Christ performed, the words He spoke, or all the truths He taught people—Paul denied these things in his heart. Not only did Paul deny the words the Lord Jesus Christ said and the truths He taught people, but he treated his own words, work, and teachings as the truth. He used these things to replace the words of the Lord Jesus, and made people practice and adhere to his words as though they were the truth. What prompted these manifestations and revelations? (His wish to be Christ.) They were prompted by his intention, desire, and ambition to be Christ. This was closely connected to his practice and pursuits. This is Paul's sixth sin. Is it a serious one? (Yes, it is.) Actually, all of his sins are serious. They all spell death.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Identify the Nature Essence of Paul

Ever since being struck down, Paul believed that the Lord Jesus Christ existed, and that the Lord Jesus Christ was God. The God he believed in had instantly switched from God in heaven to the Lord Jesus Christ—it had switched to God on the earth. From that moment on, he could not refuse the Lord Jesus' commission, and began to labor for the incarnate God—the Lord Jesus—unyieldingly. Of course, the goal of his laboring was partly to

absolve him of his sins, but it was also partly to satisfy his desire to be blessed, and to obtain the destination he wanted. When Paul said "through the will of God," did "God" refer to Jehovah or Jesus? He became a bit confused, and thought, "I believe in Jehovah, so why was I struck down by Jesus? Why didn't Jehovah stop Jesus when He struck me down? Exactly which one of Them is God?" He couldn't figure it out. Either way, he would never see the Lord Jesus as his God. Even if he acknowledged Him verbally, there was still doubt in his heart. As time went on, he gradually went back to believing that "only Jehovah is God," so in all of Paul's letters after that, when he wrote "through the will of God," "God" likely referred mainly to Jehovah God. Because Paul never clearly stated that the Lord Jesus is Jehovah, always saw the Lord Jesus as God's Son, referred to Him as the Son, and never said anything like "the Son and the Father are one," it proves that Paul never recognized the Lord Jesus as the one true God; he was doubtful and only half believed it. Looking at this view he had of God, and his method of pursuit, Paul was not someone who pursued the truth. He never understood the mystery of incarnation, and never recognized the Lord Jesus as the one true God. From this, it's not hard to tell that Paul was someone who worshiped power and was slippery and crafty. What does the fact that Paul worshiped wickedness, power, and status show us about what his belief was? Did he have true belief? (No.) He had no true belief, so did the God he defined in his heart actually exist? (No.) Then why did he still travel around, expend himself, and do work for the Lord Jesus Christ? (He was controlled by his intention to be blessed.) (He was afraid of being punished.) We have circled back to this point again. It was because he was afraid of being punished, and because he had a thorn in his flesh that he could not remove, so he always had to travel around and do work, lest the thorn in his flesh hurt more than he could bear. From these manifestations

of his, from his words, his reaction to what happened on the road to Damascus, and the effect being struck down on the road to Damascus had on him after the fact, we can see that he had no belief in his heart; one can more or less be sure that he was a disbeliever and an atheist. His perspective was, "Whoever has power, in them I will believe. Whoever has power and can subdue me, for them I will run errands and do my utmost. Whoever can give me a destination, a crown, and satisfy my desire to be blessed, that is who I will follow. I will follow them to the end." Who was the God in his heart? Anyone could be his God, so long as they were more powerful than him and could subdue him. Was this not Paul's nature essence? (Yes.) So, who was the entity he eventually believed in who was capable of striking him down on the road to Damascus? (The Lord Jesus Christ.) "The Lord Jesus Christ" was the name he used, but the entity he really believed in was the God in his heart. Where is his God? If you were to ask him, "Where is your God? Is He in the heavens? Is He amongst all created things? Is He the One who is sovereign over all humankind?" he would say, "No, my God is on the road to Damascus." That's who his God really was. Is the reason Paul was able to go from persecuting the Lord Jesus Christ to working, expending himself, and even sacrificing his life for the Lord Jesus Christ—the reason he was able to make such a big turnabout—because there was a change in his belief? Was it because his conscience had awakened? (No.) Then what caused it? What changed? His psychological crutch changed. Before, his psychological crutch was in the heavens; it was an empty, vague thing. If it were replaced with Jesus Christ, Paul would think He was too insignificant—Jesus was just a regular person, He couldn't be a psychological crutch—and Paul had even less regard for famous religious figures. Paul just wanted to find someone he could rely on, who was capable of subduing him and making him blessed. He thought that the entity

he encountered on the road to Damascus was the mightiest, and that that was the one he should believe in. His psychological crutch changed at the same time as his belief changed. Based on this, did Paul truly believe in God or not? (No.) Let's summarize, now, in one sentence what influenced Paul's pursuits and the road he was on. (His psychological crutch.) Then, how should we define Paul's seventh sin? In all respects, Paul's belief was a psychological crutch; it was empty and vague. He was a disbeliever and an atheist through and through. Why didn't an atheist and disbeliever like him leave the religious world behind? For one thing, in his vague imagination there was the issue of destination. For another, there was the issue of him having a meal ticket in life. Fame, gain, status, and a meal ticket were his pursuits in this life, and the idea of having a destination in the world to come was a comfort to him. These things constitute every root and crutch behind what people like this pursue and reveal, and of the path they walk. From this perspective, what was Paul? (A disbeliever. He believed in a vague God.) (An atheist.) It is accurate to say he was an atheist, and that he was a disbeliever and an opportunist who lurked in Christianity. If you just call him a Pharisee, isn't that an understatement? If you look at the letters Paul wrote, and see that on the surface they say "through the will of God," you might assume that Paul viewed the God in heaven as the highest, and that it was only because of people's notions, or because they were ignorant and didn't understand God, that they divided God into three levels: the Father, the Son, and the Holy Spirit, and that that is just man's foolishness, and it is not a very serious problem, because the entire religious world thinks that way, too. However, now, after analyzing it is this the case? (No, it's not.) Paul didn't even acknowledge the existence of God. This is an atheist and a disbeliever, and he should be put under the same umbrella as atheists and nonbelievers.

What was the nature essence of Paul? At the very least there is an item of wickedness. He frantically pursued knowledge and status, he pursued rewards and a crown, and he ran around, worked, and paid the price for that crown, without pursuing the truth at all. Moreover, over the course of his work, he never bore witness to the words of the Lord Jesus, nor did he bear witness that the Lord Jesus is Christ, is God, or is God incarnate, that the Lord Jesus represents God, and all the words He speaks are the words spoken by God. Paul couldn't comprehend these things. So, what was the path Paul took? He stubbornly pursued knowledge and theology, defied the truth, refused to accept the truth, and used his gifts and knowledge to do work to manage, maintain, and stabilize his status. What was his final outcome? Maybe you can't see from the outside what punishment he received before his death, or whether he had an abnormal manifestation, but his final outcome was different from Peter's. What did this "difference" depend on? One thing is a person's nature essence, and the other is the path that they take. Regarding Paul's attitude and viewpoint toward the Lord Jesus, how was his resistance different from that of normal people? Also, what is the difference between Paul denying and rejecting the Lord, and Peter denying God's name and failing to acknowledge the Lord three times out of weakness and fear? Paul used knowledge, learning, and his gifts to do his work. He did not practice the truth at all, nor did he follow God's way. Therefore, could you see his weakness in the period he spent running around and working, or in his letters? You couldn't, could you? Over and over he taught people what to do and encouraged people to pursue getting rewards, crowns, and a good destination. He had no experience, comprehension, or appreciation for practicing the truth. However, Peter was

very low-key in his actions. He did not have those profound theories or letters that were too famous. He possessed some real comprehension and practice of the truth. Although he experienced weakness and corruption in his life, after many trials, the relationship he established with God was the relationship between man and God, which was completely different from Paul. Although Paul worked, nothing he did had anything to do with God. He did not bear testimony about God's words, His work, His love, or His salvation of mankind, and even less about God's intentions toward people or His demands. He even often told people that the Lord Jesus was the Son of God, which ultimately led to people viewing God as a Trinity. The term "Trinity" originated from Paul. If there is no such thing as "Father and Son," can there be a "Trinity"? There cannot. Human imaginings are just too "rich." If you can't understand God's incarnation, don't pass verdicts blindly or make blind judgments. Just listen to the words of the Lord Jesus and treat Him as God, as God appearing in the flesh and becoming a human being. It's more objective to treat it this way.

—The Word, Vol. 4. Exposing Antichrists. Item Seven: They Are Wicked, Insidious, and Deceitful (Part Three)

After he had experienced the work of the Holy Spirit for so many years, the changes in Paul were close to non-existent. He still remained almost in his natural state, and he was still the Paul of before. It was merely that after enduring the hardship of many years of work, he had learned how to "work," and had learned endurance, but his old nature—his highly competitive and mercenary nature—still remained. After working for so many years, he did not know his corrupt disposition, nor had he rid himself of his old disposition, and it was still clearly visible in his work. In him there was merely more work experience, but such little experience alone was incapable of changing him and could not alter his views about

existence or the significance of his pursuit. Though he worked many years for Christ, and never again persecuted the Lord Jesus, in his heart there was no change in his knowledge of God. This means that he did not work in order to devote himself to God, but rather he was compelled to work for the sake of his future destination. For, in the beginning, he persecuted Christ, and did not submit to Christ; he was inherently a rebel who deliberately opposed Christ, and someone who had no knowledge of the work of the Holy Spirit. When his work was almost concluded, still he did not know the work of the Holy Spirit, and merely acted of his own accord pursuant to his own character, without paying the slightest attention to the intentions of the Holy Spirit. And so his nature was in enmity to Christ and did not submit to the truth. Someone like this, who had been forsaken by the work of the Holy Spirit, who did not know the work of the Holy Spirit, and who also opposed Christ—how could such a person be saved? Whether or not man can be saved does not depend on how much work he does, or how much he devotes, but is instead determined by whether or not he knows the work of the Holy Spirit, whether or not he can put the truth into practice, and whether or not his views toward pursuit are in conformity with the truth.

—The Word, Vol. 1. The Appearance and Work of God. Success or Failure Depends on the Path That Man Walks

Related Movie Extracts

Do You Truly Understand Paul?

11. The difference between the disposition of antichrists and the essence of antichrists

Words of Almighty God of the Last Days

A person who has only the disposition of an antichrist cannot be classified as being, in essence, an antichrist. Only those who have the nature essence of antichrists are genuine antichrists. To be sure, there are differences in the humanity of the two, and under the governance of different sorts of humanity, the attitudes those people harbor toward the truth are likewise not the same—and when the attitudes that people harbor toward the truth are not the same, the roads they choose are different; and when the roads people choose are different, the resulting principles and consequences of their actions also have their differences. Because a person with only the disposition of an antichrist has a conscience at work, and has reason and a sense of honor, and, relatively speaking, loves the truth, when they reveal their corrupt disposition, there is reproval for it in their heart. At such times, they can reflect on themselves and know themselves, and they can admit to their corrupt disposition and their revelation of corruption, thus enabling them to rebel against the flesh and their corrupt disposition, and come to practice the truth and submit to God. With an antichrist, however, this is not the case. Because they have no conscience at work or conscientious awareness, and less still do they have a sense of honor, when they reveal their corrupt disposition, they do not measure according to God's words whether their revelation is right or wrong, or whether theirs is a corrupt disposition or a normal humanity, or whether it accords with the truth. They never reflect on these things. So, how do they behave? They invariably maintain that the corrupt disposition they reveal and the road they choose are the right ones. They think whatever they do is right, that

whatever they say is right; they are bent on holding to their own views. And so, however great a wrong they may do, however severe the corrupt disposition they may reveal, they will not recognize the gravity of the matter, and they certainly will not understand the corrupt disposition they have revealed. Neither, of course, will they put their desires aside, rebel against their ambition or their corrupt disposition in favor of choosing such a path as that of submission to God and the truth. One can see from these two different outcomes that if a person with an antichrist's disposition loves the truth in their heart, they have a chance to attain an understanding of it and to practice it, and to attain salvation, whereas the sort of person with the essence of an antichrist cannot understand the truth or put it into practice, nor can they attain salvation. That is the difference between the two.

—The Word, Vol. 4. Exposing Antichrists. Excursus Five: Summarizing the Character of Antichrists and Their Disposition Essence (Part Two)

Which is a mortal sickness: Having an antichrist's essence or an antichrist's disposition? (Having an antichrist's essence.) Is it? (Yes.) Think about it carefully, and then answer again. (Having an antichrist's essence and having an antichrist's disposition are both mortal sicknesses.) Why is that? (Because people with the essence of an antichrist won't pursue the truth, and the same goes for people with the disposition of an antichrist. No matter what issue they encounter, people with the disposition of an antichrist never focus on pursuing the truth, and they don't even have the bare minimum of humanity and reason; people like this are incapable of gaining the truth, and they cannot attain salvation either—this is also a mortal sickness.) Who else would like to speak? (My understanding is that neither of these two is mortal sickness, but if someone doesn't pursue the truth, then that is the mortal sickness.) This is a good take on it. However, there is a precondition to this, which is the essence of an antichrist—those

people who possess the essence of an antichrist simply do not pursue the truth, they are disbelievers—possessing the essence of an antichrist is the most dangerous thing. What is meant by an antichrist's essence? It means that these people simply don't pursue the truth; they pursue only status, they are inherently the enemies of God, they are antichrists, they are the embodiment of Satan, they are devils from birth, they are without humanity, they are materialists, they are standard disbelievers, and such people are averse to the truth. What does "averse to the truth" mean? It means that they don't believe God is the truth, they don't acknowledge the fact that God is the Creator, much less do they acknowledge the fact that God holds sovereignty over all things and everything. So, when such people are given the chance to pursue the truth, can they do it? (No.) Because they can't pursue the truth, and because they are forever the enemies of the truth and the enemies of God, they will never be able to gain the truth. To be forever unable to gain the truth is a mortal sickness. And all those who possess an antichrist's disposition share, in terms of disposition, similarities with those who possess an antichrist's essence: They display the same manifestations, the same revelations, and even the way they display these manifestations and revelations, their mode of thinking, and their notions and imaginings about God are all the same. However, for the people who possess an antichrist's disposition, regardless of whether they can accept the truth and acknowledge the fact that God is the Creator, so long as they don't pursue the truth, then their antichrist's disposition becomes a mortal sickness, and it is because of this that their outcome will be the same as those with an antichrist's essence. Yet there are luckily some among those with an antichrist's disposition who possess humanity, reason, conscience, and a sense of shame, who love positive things, and who possess the conditions to be saved by God. Because they pursue the truth, these people achieve

dispositional change, cast off their corrupt dispositions, and cast off their antichrist's disposition, so their antichrist's disposition is no longer a mortal sickness for them, and there is a possibility of them being saved. In what circumstance can it be said that possessing an antichrist's disposition is a mortal sickness? There is a prerequisite to this, which is that although these people acknowledge God's existence, believe in God's sovereignty, believe in and acknowledge everything God says, and can do their duties, there is one thing amiss: They never practice the truth or pursue the truth. So their antichrist's disposition becomes fatal for them, and it can take their life. When it comes to people with an antichrist's essence, regardless of the circumstances, it is not possible for these people to love the truth or accept the truth, and they can never gain the truth. Do you understand? (Yes.) You understand. Repeat it back to Me. (People with an antichrist's essence are inherently the enemies of God. They are absolutely not people who love and can accept the truth, and it is impossible for them to ever gain the truth, and so for them their antichrist's disposition is a mortal sickness. Whereas for certain people who possess an antichrist's disposition, with the prerequisite that they possess humanity, reason, conscience, and a sense of shame, and love positive things and pursue the truth, and then achieve dispositional change through pursuing the truth, they are following the right path, and for them their antichrist's disposition is not a mortal sickness. This is all decided by these people's essence and the path they follow.) That is to say, it is not possible for people with an antichrist's essence to ever pursue the truth, and they can never attain salvation, whereas people with an antichrist's disposition can be classified into two kinds: One kind pursues the truth and can attain salvation, and one kind does not pursue the truth at all and cannot attain salvation. Those who cannot attain salvation

are all laborers; certain loyal laborers can remain, and it is possible that they may meet with a different result.

Why can't people with an antichrist's essence attain salvation? It's because these people don't acknowledge the truth, nor do they acknowledge that God is the truth. These people don't acknowledge that there are positive things, and they don't love positive things. Instead, they love wicked things and negative things; they are the embodiment of all things wicked and negative, and they are the expressers of all things negative and wicked, and that's why they're averse to the truth, hostile to the truth, and hate the truth. Can they pursue the truth with such an essence? (No.) Therefore, it is impossible to get these people to pursue the truth. Is it possible to turn an animal into another kind of animal? For instance, is it possible to turn a cat into a dog or a mouse? (No.) A mouse will always be a mouse, often hiding in holes and living in the shadows. A cat will always be the natural enemy of a mouse, and this cannot be changed—this can never be changed. Yet there are some among those with an antichrist's disposition who love the truth and positive things, who are willing to exert everything to practice and pursue the truth; they practice whatever God says, they follow no matter how God leads them, they do whatever God asks, the path they follow is entirely in accordance with the path that God requires, and they pursue in accordance with the direction and objectives indicated by God. As for the others, apart from the fact that they don't pursue the truth, they also follow the antichrist's path, and it doesn't take much to realize what these people's outcome will be. Not only will they not gain the truth, but they will also lose the chance to be saved—how pitiful these people are! God gives them chances and also supplies them with the truth and life, but they don't cherish these things, and they don't follow the path to being made perfect. It's not that God favors some people over others

and doesn't give these people chances, but rather it's because they don't cherish these chances or act as God requires that they lose the opportunity to be saved. Therefore, their antichrist's disposition becomes fatal and causes them to lose their lives. They think that understanding some doctrines and exhibiting some external actions and good behavior means that God won't look into the matter of their antichrist's disposition, that they can conceal it, and that consequently they naturally do not need to practice the truth and can do whatever they want, and can act in accordance with their own understanding, methods, and wishes. In the end, no matter what chances God gives them, they persist in clinging to their own course, they follow the path of an antichrist, and they become the enemies of God. They don't become the enemies of God because God defined them as such right from the start—God gave them no definition at first, because in God's eyes they were not His enemies or people with an antichrist's essence, but were rather just people with satanic, corrupt dispositions. No matter how many truths God expresses, they still don't strive for the truth in their pursuit. They cannot set foot on the path to salvation, and they instead follow the path of an antichrist, and eventually lose their chance to be saved. Isn't that a shame? It's such a shame! These people are so pitiful. Why are they pitiful? They understand a few words and doctrines and think they understand the truth; they pay a bit of a price and exhibit some good behavior while doing their duty and think they are practicing the truth; they have some talent, caliber, and gifts, and can speak some words and doctrines, do some work, do some special duties, and they think they've gained life; they can endure a little suffering and pay a bit of a price and they mistakenly think that they can submit to God and give everything up for God. They use their external good behavior, their gifts, and the words and doctrines they've equipped themselves with to supplant practicing the

truth—this is their biggest problem, their fatal flaw. It makes them mistakenly believe that they've already embarked upon the path to salvation, and that they already possess stature and life. In any case, if these people aren't able to attain salvation in the end, then they have no one to blame but themselves; it is because they themselves aren't focusing on the truth, aren't pursuing the truth, and are more than willing to follow the path of antichrists.

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part Four)

All who walk the path of antichrists are people with an antichrist's disposition, and what people with an antichrist's disposition walk is the path of antichrists—yet there's a bit of a difference between people with an antichrist's disposition and antichrists. If someone has an antichrist's disposition and would walk the path of antichrists, that doesn't necessarily indicate that they're an antichrist. But if they don't repent and can't accept the truth, they could develop into an antichrist. There's still a hope and a chance for people who walk the path of antichrists to repent, because they haven't become antichrists yet. If they do evil things of many sorts and are classified as an antichrist, and are thus cleared out and expelled straight away, they won't have a chance to repent anymore. If someone who walks the path of antichrists hasn't yet done a lot of evil things, this at least shows that they're not an evil person yet. If they can accept the truth, there's a glimmer of hope for them. If they won't accept the truth, come what may, then they'll have a very hard time being saved, even if they haven't done all sorts of evil. Why can't an antichrist be saved? Because they don't accept the truth in the least. However God's house fellowships about being an honest person—about how one must be open and candid, come out and say what one has to say, and not engage in deceit—they just can't accept it. They constantly feel that people lose out by being honest and that it's

foolish to speak the truth. They're dead set on not being an honest person. This is the nature of antichrists, which is averse to the truth and hates it. How can someone be saved if they don't accept the truth in the least? If someone who walks the path of antichrists can accept the truth, there's a clear difference between them and an antichrist. All antichrists are people who don't accept one bit of the truth. No matter how many wrong or evil things they've done, no matter how great the losses they've incurred to the work of the church and the interests of God's house, they'll never reflect on and know themselves. Even if they are pruned, they don't accept any truth at all; that's why the church classifies them as evil people, as antichrists. An antichrist, at the very most, will admit only that their actions violate the principles and aren't in line with the truth, yet they'll absolutely never admit that they do evil on purpose, or resist God on purpose. They'll just admit to mistakes, but they won't accept the truth; and afterward, they'll go on doing evil as before, without practicing any truth whatsoever. From the fact that an antichrist never accepts the truth, it can be seen that the nature essence of antichrists is that of being averse to the truth and hating it. They remain people who resist God as always, no matter how many years they've believed in Him. Ordinary, corrupt mankind, on the other hand, may all have an antichrist's disposition, but there's a difference between them and antichrists. There're a number of people who can commit God's words of judgment and exposure to heart after they've heard them, and ponder them repeatedly, and reflect on themselves. They may then realize, "So this is an antichrist's disposition, then; this is what it is to walk the path of antichrists. What a serious issue! I have those states and behaviors; I have that sort of essence—I am that sort of person!" They then consider how they may cast off that antichrist's disposition and truly repent, and with that, they can set their will on not walking the path of antichrists. In their work and life, in

their attitude toward people, events, and things and toward God's commission, they can reflect on their own actions and behavior, on why they can't submit to God, why they're always living by a satanic disposition, why they can't rebel against the flesh and Satan. And so, they'll pray to God, and accept His judgment and chastisement, and implore God to save them from their corrupt disposition and from Satan's influence. That they have the resolve to do this proves that they can accept the truth. They likewise reveal a corrupt disposition, and act on their own will; the difference is that an antichrist doesn't just have ambitions and desires to establish an independent kingdom—they also won't accept the truth, no matter what. This is an antichrist's Achilles' heel. If, on the other hand, a person with an antichrist's disposition can accept the truth, and pray to God and rely on Him, and if they wish to cast off the corrupt disposition of Satan, and to walk the path of pursuing the truth, then in what ways will that prayer and that resolve be of benefit to their life entry? It will at least cause them to reflect on themselves and know themselves as they do their duty, and to use the truth to resolve problems, such that they may come to do their duty satisfactorily. That's one way it will benefit them. Beyond that, with the training that doing their duty affords them, they'll be able to set off on the path of pursuing the truth. Whatever difficulties they encounter, they'll be able to seek the truth, to focus on accepting the truth and practicing it; they'll be able gradually to cast off their satanic disposition, and come to submit to God and worship Him. They can achieve God's salvation with practice like that. People with an antichrist's disposition may reveal corruption on occasion, and they may still speak and act in the interest of their fame, gain, and status, despite themselves, and they may still work off of their own will—but as soon as they realize that they're revealing their corrupt disposition, they'll feel remorse, and pray to

God. This proves that they're someone who can accept the truth, who submits to God's work; it proves that they're pursuing life entry. No matter how many years a person has experienced for, nor how much corruption they reveal, they'll ultimately be able to accept the truth, and to enter the truth reality. They're someone who submits to God's work. And as they do all this, it demonstrates that they've already laid their foundation on the true way. But some who walk the path of antichrists can't accept the truth. For them, salvation will be as difficult to come by as it is for antichrists. Such people feel nothing when they hear God's words that expose antichrists, but are indifferent and unmoved. When fellowship turns to the topic of antichrist's disposition, they'll admit that they have an antichrist's disposition and that they're walking the path of antichrists. They'll speak quite well on it. But when it comes time to practice the truth, they'll still refuse to do so; still, they'll act on their own will, in reliance on their antichrist's disposition. If you ask them, "Do you struggle at heart when you reveal an antichrist's disposition? Do you feel self-reproach when you speak in order to safeguard your status? Do you reflect on and come to know yourself when you reveal an antichrist's disposition? Are you remorseful at heart once you've learned of your corrupt disposition? Do you repent or change at all afterward?" they're sure to have no answer, because they haven't had any such experiences and encounters. They'll be unable to say anything. Are people like this capable of true repentance? Surely, it won't be easy. Those who truly do pursue the truth will be pained by any revelation of an antichrist's disposition in themselves, and become anxious; they'll get to thinking: "Why can't I just cast off this satanic disposition? Why am I always revealing a corrupt disposition? Why is this corrupt disposition of mine so stubborn and inextricable? Why's it so hard to enter the truth reality?" This shows that their life experience is shallow, and that

their corrupt disposition hasn't been resolved much at all. That's why the battle in their heart rages so fiercely when something befalls them, and why they also bear the brunt of that torment. Although they have the resolve to cast off their satanic disposition, they assuredly can't go without that battle against it in their heart—and that embattled state intensifies by the day. And as their knowledge of themselves grows deeper, and they see how deeply corrupt they are, they long even more to gain the truth, and treasure it even more, and they'll be able to accept and practice the truth uninterruptedly over the course of knowing themselves and their corrupt disposition. They'll gradually grow in stature, and their life disposition will begin to truly change. If they keep trying to experience in this way, their situation will get better and better, year by year, and in the end, they'll be able to overcome the flesh and cast off their corruption, to practice the truth frequently, and to achieve submission to God. Life entry isn't easy! It's just like resuscitating someone who's about to die: The responsibility one can fulfill is that of fellowshipping the truth, supporting them, providing for them, or pruning them. If they can accept it and submit, there's hope for them; they may be lucky enough to escape, and things will stop short of death. But if they refuse to accept the truth, and know nothing at all about themselves, then they're in danger. Some antichrists go one or two years after being eliminated without knowing themselves, and don't acknowledge their mistakes. In such a case, there's no sign of life left in them, and that's proof that they have no more hope of being saved. Can you accept the truth when you're pruned? (Yes.) There's hope, then—that's a good thing! If you can accept the truth, you have a hope of being saved.

—The Word, Vol. 4. Exposing Antichrists. Item Eight: They Would Have Others Submit Only to Them, Not the Truth or God (Part Two)

Some leaders and workers have, in the past, often revealed an antichrist's dispositions: They were wanton and arbitrary, and it was always their way or the highway. But they didn't commit any obvious evils and their humanity was not terrible. Through being pruned, through brothers and sisters helping them, through being transferred or replaced, by being negative for a time, they finally become aware that what they revealed before were corrupt dispositions, they become willing to repent, and think, "What is most important is to persist in doing my duty, no matter what. Though I was walking the path of an antichrist, I wasn't classed as one. This is God's mercy, so I must work hard in my belief and my pursuit. There's nothing wrong with the path of pursuing the truth." Bit by bit, they turn themselves around, and then they repent. There are good manifestations in them, they are able to seek the truth principles when doing their duty, and they seek the truth principles when engaging with others, too. In every regard, they are entering in a positive direction. Have they not then changed? They have turned from walking the path of antichrists to walking the path of practicing and pursuing the truth. There is hope and a chance for them to attain salvation. Can you class such people as antichrists because they once exhibited some manifestations of an antichrist or walked the path of antichrists? No. Antichrists would rather die than repent. They have no sense of shame; besides that, they are vicious and wicked of disposition, and they are averse to the truth in the extreme. Can someone who is so averse to the truth put it into practice, or repent? That would be impossible. That they are so absolutely averse to the truth means that they will never repent. There is one thing certain about people who are able to repent, and it is that they have made mistakes but are able to accept the judgment and chastisement of God's words, are able to accept the truth, and are able to try as hard as they can to cooperate when doing their duties,

taking the words of God as their personal maxims, and making God's words into the reality of their lives. They accept the truth, and deep down, they are not averse to it. Is this not the difference? This is the difference. Antichrists, however, don't stop at refusing to be pruned—they won't listen to anyone whose words accord with the truth, and they don't believe that God's words are the truth, nor do they acknowledge them to be so. What nature is that of theirs? It's one of being averse to the truth and hating it, to an extreme degree. When anyone fellowships the truth or speaks of experiential testimony, they're extremely repulsed by it, and they're hostile to the person fellowshipping. If someone in the church is spreading various preposterous and evil arguments, saying absurd, preposterous things, it makes them very happy; they'll get on board at once and wallow in the mire with them, in close collaboration. It's a case of birds of a feather flocking together, of like seeking out like. If they should hear God's chosen people fellowshipping the truth or speaking of experiential testimony of their self-knowledge and sincere repentance, it flusters them to exasperation, and they get to considering how to exclude and attack that person. In brief, they don't look fondly on anyone who pursues the truth. They want to exclude them and be their enemy. Whoever is skilled at showing off by preaching words and doctrines, they like them very much and are quite approving of them, as if they'd found a confidant and fellow traveler. If someone should say, "Whoever does the most work and makes the greatest contribution will be greatly rewarded and crowned, and will reign together with god," they'll grow excited to no end, with a rush of hot blood. They'll feel that they're head and shoulders above others, that they finally stand out from the crowd, that there's now space for them to display themselves and exhibit their worth. They'll be quite satisfied then. Is that not being averse to the truth? Suppose you say to them in fellowship, "God doesn't like people like Paul,

and He's most disgusted by people who walk the path of antichrists, and those who go around all day saying, 'Lord, Lord, haven't I done much work for You?' He's disgusted by people who go around all day begging Him for a reward and a crown." These words are certainly the truth, but what feeling are they left with when they hear such fellowship? Do they say amen to and accept such words? What's their first reaction? Revulsion at heart and an unwillingness to listen—what they mean is, "How can you be so sure about what you're saying? Do you have the final say? I don't believe what you're saying! I'll do what I'll do. I'm going to be like Paul and ask god for a crown. That way, I can be blessed, and have a good destination!" They insist on maintaining the views of Paul. Aren't they thus fighting against God? Is that not obvious opposition to God? God has exposed and dissected Paul's essence; He's said so much on it, and every bit of it is the truth—yet these antichrists don't accept the truth or the fact that all Paul's actions and behaviors were in opposition to God. In their mind, they still question: "If you say something, that means it's right? On what grounds? To me, what Paul said and did looks right. There's nothing mistaken in it. I'm pursuing a crown and a reward—that's what I'm capable of! Can you stop me? I'll pursue doing work; once I've done a lot, I'll have capital—I'll have made a contribution, and that being so, I'll be able to enter the kingdom of heaven and be rewarded. There's nothing wrong there!" That's how stubborn they are. They don't accept the truth in the slightest. You can fellowship the truth to them, but it won't get through to them; they're averse to it. That's the attitude of antichrists toward God's words, the truth, and it's their attitude toward God, too. So, what feeling do you get when you've heard the truth? You feel that you're not pursuing the truth, and that you don't understand it. You feel you're still far short of it, and that you'll need to strive toward the truth reality. And whenever you hold yourselves up for comparison to

God's words, that's when you feel that you're just too deficient, and poor of caliber, and lacking in spiritual understanding—that you're still perfunctory, and that there's still wickedness in you. And then, you get negative. Is that not your state? Antichrists, on the other hand, are never negative. They're always so enthusiastic, never reflecting on themselves or knowing themselves, but thinking they've got no major problems. This is how people who are always arrogant and self-righteous are—as soon as they get their hands on power, they turn into antichrists.

—The Word, Vol. 4. Exposing Antichrists. Item Eight: They Would Have Others Submit Only to Them, Not the Truth or God (Part One)

Is there anyone who does not desire power at all? Is there anyone who does not like power? Is there anyone who does not crave the benefits of status? No, there is not. What is the reason for this? It is because people have all been corrupted by Satan; they all have a satanic nature. One thing that all people have in common is that they like power, status, and enjoying the benefits that it brings them. This is a trait that all people share. So then why are some people regarded as antichrists, while others merely reveal an antichrist's disposition or walk the path of an antichrist? What are the differences between these two groups? First, I will speak about the difference in their humanity. Do antichrists have humanity? What are the differences between the humanity of people who walk the path of antichrists and antichrists themselves? (Antichrists do not have conscience and reason, they do not have humanity, whereas people who walk the path of antichrists still have a little bit of conscience and reason. They can still accept the truth and accept God's judgment and chastisement, and also show true repentance.) Showing repentance is a point of difference. Do antichrists know to repent? (No, they do not.) Antichrists do not accept the truth in the slightest; even if they run up against a wall, they won't repent.

They will never know themselves. When it comes to humanity, there is another way that people who walk the path of antichrists are different from antichrists, which is the difference between an average good person and an evil person. Good people say and do things with conscience and reason, while evil people do not have conscience and reason. When evil people do something bad and get exposed, they are not compliant: “Hmph, even if everyone knows, is there anything they can do about it? I’ll do whatever I want! I don’t care who exposes or criticizes me. What can anyone really do to me?” No matter how many bad things an evil person does, they do not feel shame. When an ordinary person does something bad, they want to disguise it and cover it up. If someone ends up exposing them, they are too ashamed to face anyone and even do not want to go on living: “Ah, how could I do something like this? I’m truly shameless!” They are extremely remorseful and even curse themselves, swearing that they will never do something like this again. This type of behavior is proof that they have a sense of shame, that they still have some humanity. Someone who is shameless does not have a conscience and reason, and all evil people are shameless. No matter what kind of bad deed an evil person commits, it will not redden their face or quicken their heartbeat, and they will still unscrupulously defend their actions, twisting negative aspects into positive ones, and speaking of bad deeds as though they were good. Does this kind of person have a sense of shame? (No.) If they have this kind of attitude, then will they truly repent in the future? No, they will only keep acting as they have been. This means they are shameless, and shamelessness means having no conscience and reason. People with conscience and reason are too ashamed to face anyone after they are exposed for doing something bad, and they never do this thing again. Why is this? It is because they feel that this was a shameful thing to do and are too full of shame to face anyone;

there is a sense of shame in their humanity. Is this not the minimum standard for normal humanity? (It is.) Can someone who does not even feel shame still be called a human? They cannot. Does someone who does not feel shame have a normal mind? (They do not.) They do not have a normal mind, let alone a love of positive things. For them, having a conscience and reason is too high of a standard, one which they fall short of. Now, what is the most basic difference between antichrists and those who walk the path of antichrists? When a person who possesses the essence of an antichrist is exposed by someone else for contending with God for status, they will not think that they have done wrong. Later, not only will they not learn their lessons and turn to God, but instead, as soon as they have the chance to be elected as a leader or worker, they will continue to contend with God for status, carrying on just as before, sooner dying than repenting. Do these people possess any rationality? (They do not.) And do people who have no rationality feel any shame? (They don't.) Such people have no rationality and no sense of shame. When people who possess normal humanity, conscience and reason hear others say that they are contending with God for status, they will think, "Oh no, this is a serious matter! I'm a follower of God! How could I be contending for status with Him? How shameful to be vying with God for status! How benumbed, how stupid, how unreasonable I have become to do this! How could I have done such a thing?" They will feel embarrassed and ashamed for what they did, and when encountering similar situations, their sense of shame will restrain their behavior. The nature essence of all people is the nature essence of Satan, but those who possess the reason of normal humanity will have a sense of shame, and their behaviors will be restrained. As a person's comprehension of the truth gradually deepens, and as their knowledge and understanding of God and submission to the truth gain depth, this sense of shame will no longer be the

minimum threshold. They will be increasingly restrained by the truth, and by their God-fearing heart. They will continue to improve themselves, and act more and more in line with the truth. However, will antichrists pursue the truth? They absolutely will not. They do not possess normal human reason, do not know what it means to pursue the truth, and are averse to the truth and do not have a shred of love for it, so how could they pursue the truth? Pursuing the truth is a normal human need; only those who hunger and thirst for righteousness will love the truth and pursue it. Those who do not possess normal humanity will never pursue the truth.

—The Word, Vol. 4. Exposing Antichrists. Item Two: They Attack and Exclude Dissenters

For antichrists, if their reputation or status is attacked and taken away, it is a matter even more serious than trying to take their life. No matter how many sermons they listen to or how many of God's words they read, they will not feel sadness or regret over never having practiced the truth and having taken the path of antichrists, nor over their possession of the nature essence of antichrists. Instead, they are always racking their brains for ways to gain status and increase their reputation. It can be said that everything antichrists do is done to show off in front of others, and is not done before God. Why do I say this? It is because such people are so in love with status that they treat it as their very life, as their lifelong goal. Moreover, because they love status so much, they never believe in the existence of truth, and it can even be said that they harbor absolutely no belief in God's existence. Thus, no matter how they calculate to gain reputation and status, and no matter how they try to use false appearances to trick people and God, in the depths of their hearts, they have no awareness or reproach, let alone any anxiety. In their consistent pursuit of reputation and status, they also wantonly deny what God has done. Why do I say that? In the depths of antichrists' hearts, they believe, "All reputation and status are earned

through one's own efforts. Only by gaining a firm foothold among people and gaining reputation and status can they enjoy god's blessings. Life only has value when people gain absolute power and status. Only this is living like a human. By contrast, it would be useless to live in the way that is spoken of in the word of god—to submit to god's sovereignty and arrangements in everything, to willingly stand in the position of a created being, and to live like a normal person—no one would look up to a person like that. A person's status, reputation, and happiness must be won through their own struggles; they must be fought for and seized with a positive and proactive attitude. No one else will give them to you—waiting around passively can only lead to failure." This is how antichrists calculate. This is the disposition of antichrists. If you hope for antichrists to accept the truth, admit mistakes, and have real repentance, it is impossible—they absolutely cannot do it. Antichrists have the nature essence of Satan, and they hate the truth, so no matter where they go, even if they go to the ends of the earth, their ambition of pursuing reputation and status will never change, and neither will their views on things, or the path that they walk. Some people will say: "There are a few antichrists who can change their views on this." Is this statement right? If they can truly change, are they still antichrists? Those who have the nature of an antichrist will never change. Those who possess the disposition of an antichrist will only change if they pursue the truth. Some people who walk the path of an antichrist do some evil that disturbs the church's work, and though they are classified as antichrists, after they get dismissed, they feel true remorse, and they resolve to comport themselves anew, and after a period of reflection, self-knowledge, and repentance, they undergo some real change. In this case, these people cannot be classified as antichrists; they just possess the disposition of an antichrist. If they pursue the truth, they can change. However, it can be

definitively said that most of those who are classified as antichrists, cleared out, or expelled by the church will not truly repent or change. If any of them do, they are rare cases. Some people will ask: “Then were those rare cases misclassified?” This is impossible. They did commit some evil, after all, and this cannot be written off. However, if they are able to truly repent, if they are willing to do a duty, and if they possess true testimony of their repentance, the church can still admit them. If these people absolutely refuse to admit fault or to repent after being classified as antichrists, and they keep trying to justify themselves by any means possible, then it is accurate and completely correct to classify them as antichrists. If they had acknowledged their errors and felt true remorse then, how could the church classify them as antichrists? That would be impossible. No matter who they are, no matter how much evil they did, or how serious their errors were, whether a person is determined to be an antichrist or to possess the disposition of an antichrist depends on whether they are able to accept the truth and being pruned, and whether they possess true remorse. If they can accept the truth and accept being pruned, if they possess true remorse, and if they are willing to spend their whole life laboring for God, then this truly indicates a bit of repentance. A person like this cannot be classified as an antichrist. Can those veritable antichrists truly accept the truth? Absolutely not. It is precisely because they do not love the truth, and are averse to the truth, that they will never be able to let go of reputation and status, which are so closely entwined with their whole life. Antichrists firmly believe in their hearts that only with reputation and status do they have dignity and are they true created beings, and that only with status will they be rewarded and crowned, qualify for God’s approval, gain everything, and be a genuine person. What do antichrists see status as? They see it as the truth; they regard it as the highest goal to be pursued by people. Isn’t that a problem?

People who can obsess over status in this way are genuine antichrists. They are the same kind of people as Paul. They believe that pursuing the truth, seeking submission to God, and seeking honesty are all processes that lead one to the highest possible status; they are merely processes, not the goal and standard of being human, and that they are done entirely for God to see. This understanding is preposterous and ridiculous! Only the absurd ones who hate the truth could produce such a ridiculous idea.

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part Three)

Corrupt human beings all possess a wicked disposition, and they all have the revelations and manifestations of a wicked disposition. However, the wicked disposition of ordinary people and the wicked disposition of antichrists are different. Although ordinary people have a wicked disposition, in their hearts they yearn for truth and love truth, and during the process of their faith in God and performing their duties, they are able to accept the truth. Even though the truth they can put into practice is limited, they can still practice some, and so their corrupt dispositions can gradually be purified and truly changed, and finally they are able to basically submit to God and attain salvation. Antichrists, on the other hand, don't love the truth at all, they never accept the truth, and they never put it into practice. You should try to observe and discern according to what I say here; whether it be a church leader or worker, or an ordinary brother or sister, look to see whether they can put the truths within the scope of what they can understand into practice. For example, say someone understands a truth principle, but when it comes time to put it into practice, they don't put it into practice at all, and they do whatever they want and act wantonly—this is wickedness and it is hard to save such a person. Some people don't really understand the truth, but in their hearts they want to seek exactly what to do that accords with God's intentions and conforms with the truth. In their

innermost hearts, they wish not to go against the truth. Only because they don't understand the truth do they speak and act in violation of principles, they make mistakes, and even do things that cause disruptions and disturbances—what is the nature of this? The nature of this does not pertain to doing evil; it is brought about through foolishness and ignorance. They do these things entirely because they don't understand the truth, because they are not able to attain to the truth principles, and because, according to their notions and imaginings, they think it's right to do those things, and so they act in that way, and God therefore determines them to be foolish and ignorant, lacking in caliber; it is not the case that they understand the truth and go against it on purpose. As for leaders and workers who always do things by their notions and imaginings and who often disrupt the work of God's house because they don't understand the truth, you must practice implementing supervision and restrictions, and practice fellowshipping more on the truth to solve problems. If someone's caliber is too lacking and they cannot understand the truth principles, then it's time to dismiss them as a false leader. If they understand the truth yet intentionally go against the truth, then they must be pruned. If they remain unable to accept the truth all the while and express no repentance, then they must be handled as an evil person, and they should be cleared out. However, the nature of antichrists is much more serious than that of evil people or false leaders, because antichrists intentionally disturb church work on purpose. Even if they understand the truth, they don't practice it, they listen to no one, and if they do listen, they don't accept what they hear. Even if they appear on the surface to accept it, they resist it in their innermost hearts, and when it comes time to act, they still act in accordance with their own preferences without any consideration to the interests of God's house at all. When around other people, they speak some human words and have some human

likeness, but when they act behind people's backs, their demonic nature emerges—these are antichrists. When they gain status, some people do all manner of evil and become antichrists. Some people have no status, yet their nature essence is the same as that of antichrists—can you say they are good people? The moment they gain status, they do all manner of evil—they are antichrists.

—The Word, Vol. 4. Exposing Antichrists. Item Seven: They Are Wicked, Insidious, and Deceitful (Part One)

You should all compare yourselves with the various revelations, manifestations, and practices of antichrists which I have exposed; in the course of doing your duties, you will undoubtedly exhibit some of these manifestations, revelations, and practices, but how are you different from antichrists? Can you accept from God the things that befall you? (Yes, we can.) To be able to accept from God what befalls you, this is the rarest thing. Can you turn yourself around if you take the wrong path, do something wrong, do ignorant things, or commit transgressions? Can you repent? (Yes, we can.) To be able to repent and turn yourself around is the most precious and rare thing. But antichrists lack exactly this. Only people who will be saved by God have this. What things are the most important to possess? First is believing that God is the truth; this is the most fundamental thing. Can you do this? (Yes, we can.) Antichrists don't possess this most fundamental thing. Second is accepting that God's word is the truth; this can also be considered the most fundamental thing. Third is submitting to God's orchestration and arrangements. This is absolutely unattainable to antichrists, but this is where it begins to get difficult for you. Fourth is accepting everything from God without disputing, justifying yourself, giving reasons, or complaining. This is absolutely impossible for antichrists. Fifth is repenting after rebelling or committing transgressions.

This will just be difficult for you to achieve. It is when, after committing transgressions, people gradually gain some knowledge of their own corrupt dispositions through a period of reflection and seeking, sadness, negativity, and weakness. Of course, this requires time. It could be one or two years, or it could be longer. One can only truly repent after fully understanding their corrupt dispositions and yielding from the heart. Although this is not easy, ultimately manifestations of repentance can be seen in those who pursue the truth, those who can attain God's salvation. But antichrists do not possess this. Think about it, what antichrist does not dredge up the past three or five years, or even 10 or 20 years, after doing something bad? No matter how much time has passed, after you meet them again, all they talk about are still those arguments of theirs. They still do not recognize or accept their own evil deeds, and they do not even show the slightest bit of remorse. This is the distinction between antichrists and ordinary corrupt people. Why can antichrists not show remorse? What is the root cause? They do not believe that God is the truth, which leads to their inability to accept the truth. This is hopeless, and it is determined by the antichrists' essence. When you hear Me dissect the various manifestations of antichrists, you think: "I'm done for. I also have the disposition of an antichrist—am I not also an antichrist?" Isn't this a lack of discernment? It is true that you have the disposition of an antichrist, but where you are different from antichrists is that you still possess positive things. You can accept the truth, confess, repent, and change, and these positive things can enable you to cast off the dispositions of antichrists, and enable your corrupt dispositions to be cleansed, and you to achieve salvation. Doesn't this mean that you have hope? There is still hope for you!

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part Seven)

Related Experiential Testimonies

God’s Word Eliminated My Misunderstandings

12. How to approach and handle antichrists

Words of Almighty God of the Last Days

How should God's chosen people treat antichrists? They must discern them, expose them, report them, and spurn them. Only then can following God to the very end and entering onto the right track of faith in God be assured. Antichrists are not your leaders, no matter how they misled others into choosing them as leader. Don't acknowledge them, and don't accept their leadership—you must discern them and spurn them, because they can't help you understand the truth, nor can they support you or provide for you. These are the facts. If they cannot lead you into the truth reality, they are not fit to be leaders or workers. If they cannot lead you to understanding the truth and experiencing the work of God, they are those who oppose God, and you should discern them, expose them, and spurn them. Everything they do is in order to mislead you into following them, and to make you join their group to undermine and disturb the work of the church, to rope you into taking the path of antichrists, as they do. They want to drag you to hell! If you cannot tell them for what they are, and believe that since they are your leaders, you should obey them, and make concessions to them, then you are someone who betrays both the truth and God—and such people cannot be saved. If you wish to be saved, not only must you surpass the hurdle of the great red dragon, and not only must you be able to discern the great red dragon, to see through to its hideous countenance and rebel against it utterly—there is also the hurdle of the antichrists for you to surpass. In the church, an antichrist is not only the enemy of God, but also the enemy of God's chosen people. If you cannot discern an antichrist, you are liable to be misled and won over, walk the path of an antichrist, and be cursed and punished by God. If that happens, your faith in God has

completely failed. What must people possess to be granted salvation? First, they must understand many truths, and be able to discern the essence, disposition, and path of an antichrist. This is the only way to ensure not worshiping or following people while believing in God, and the only way to follow God to the very end. Only people who are able to discern an antichrist can truly believe in, follow, and bear witness for God. Some will then say, "What do I do if I don't currently have the truth for that?" You must equip yourself with the truth with all haste; you must learn to see into people and things. Discerning an antichrist is no simple matter, and requires the ability to clearly see their essence, and see through the plots, tricks, intentions and goals behind everything they do. That way you will not be misled or controlled by them, and you can stand firm, safely and securely pursue the truth, and be steadfast on the path of pursuing the truth and attaining salvation. If you cannot surpass the hurdle of the antichrists, then it can be said that you are in great danger, and you are liable to be misled and captured by an antichrist and come to live under Satan's influence. It is possible that there are some among you who hinder and trip people who pursue the truth, and they are those people's enemies. Do you accept this? There are some who do not dare to face this fact, nor do they dare to accept it as fact. But the antichrists' misleading people really does happen in the churches, and happens often; it is just that people cannot discern it. If you cannot pass this test—the test of antichrists, then you are either misled and controlled by antichrists or made to suffer, tortured, pushed out, suppressed, and abused by them. Ultimately, your measly little life will not withstand for long, and will wither; you will no longer have faith in God, and you will say, "God isn't even righteous! Where is god? There is no justice or light in this world, and there's no such thing as god's salvation of humanity. We might as well pass our days going to work and making money!" You deny

God, you stray from God, and no longer believe that He exists; any hope that you will obtain salvation is entirely gone. So, if you want to get to where you can be granted salvation, the first test you must pass is one of being able to perceive and see through Satan, and you must also have the courage to stand up and expose and forsake Satan. Where, then, is Satan? Satan is at your side and all around you; it might even be living inside your heart. If you are living within Satan's disposition, it can be said that you belong to Satan. You cannot see or touch the Satan and evil spirits of the spiritual realm, but the Satans and living devils that exist in real life are everywhere. Any person who is averse to the truth is evil, and any leader or worker who does not accept the truth is an antichrist or false leader. Are such people not Satans and living devils? These people might be the very ones you worship and look up to; they could be the people who lead you or the people you have long admired, trusted, relied upon, and hoped for in your heart. In fact, however, they are roadblocks standing in your way and hindering you from pursuing the truth and obtaining salvation; they are false leaders and antichrists. They can take control of your life and the path you walk, and they can ruin your chance to be granted salvation. If you fail to discern them and see through them, then at any moment, you could be misled and captured. Thus, you are in great danger. If you cannot extricate yourself from this danger, you are Satan's sacrificial victim.

—The Word, Vol. 4. Exposing Antichrists. Item Three: They Exclude and Attack Those Who Pursue the Truth

What attitude should you have toward antichrists? You should expose them, and do battle with them. If there's only one or two of you and you're too weak to face the antichrists alone, you should join forces with several people who understand the truth to report and expose these antichrists, and should keep going until they are cleared out. I have heard that in the past

two years, God's chosen people in some pastoral areas in mainland China united to remove false leaders and antichrists from office; some false leaders and antichrists were even the head of decision-making groups, and yet they were removed by God's chosen people just the same. God's chosen people didn't have to wait for approval from the Above; based on the truth principles, they were able to identify these false leaders and antichrists—who did not do real work, and were always tormenting the brothers and sisters, who were acting wildly and disturbing the work of God's house—and promptly dealt with them. Some were pushed out of decision-making groups, some were cleared out of the church—which is great! This shows that God's chosen people have already set foot on the right track of belief in God. Some of God's chosen people have already understood the truth and are now possessed of a little stature, they are no longer controlled and fooled by Satan, they dare to stand up and do battle with the evil forces of Satan. This also shows that the forces of false leaders and antichrists in the church no longer have the upper hand. So they no longer dare to be so flagrant in their words and actions. As soon as they give their game away, someone will be there to oversee them, discern them, and reject them. That is to say that in the hearts of those who genuinely understand the truth, man's status, reputation, and power don't have dominant status. Such people don't put stock in those things. When someone can proactively seek the truth and fellowship on it, and when they begin to reassess and reflect on the path people who believe in God should walk and how they should treat leaders and workers, and they begin to ponder who it is that people should follow, which behaviors are those of following man and which are those of following God, and then, having groped around for these truths and experienced them over several years, when they have come, without knowing it, to understand some truths and to be discerning—they will then

have gained a bit of stature. To be able to seek the truth in all things is to have entered the correct track of belief in God.

—The Word, Vol. 4. Exposing Antichrists. Item Three: They Exclude and Attack Those Who Pursue the Truth

Antichrists have extremely vicious dispositions. If you try to prune them or expose them, they will hate you and sink their teeth into you as if they were venomous snakes. You won't be able to swing or shake them off no matter how hard you try. When you encounter such antichrists, do you feel afraid? Some people do get scared and say, "I don't dare prune them. They are so fierce, like venomous snakes, and if they wrap their coils around me, I'm finished." What kind of people are these? They are too small of stature, they aren't good for anything, they aren't Christ's good soldiers, and they cannot bear witness to God. So, what should you do when you encounter such antichrists? If they threaten you or try to take your life, would you be afraid? In such situations, you must quickly unite with your brothers and sisters and stand up, investigate, gather evidence, and expose the antichrist until they are cleared out of the church. This is thoroughly resolving the problem. When you discover an antichrist and clearly identify that they have the features of an evil person and are able to punish and retaliate against others, don't wait for them to commit evil and gather evidence before you handle it. This is passive and will have already resulted in a few losses. It's best, when antichrists show that they have the features of an evil person and reveal their sinister and malicious disposition, and they are about to act, to handle, address, clear out, and expel them. This is the most sensible approach. Some people fear retaliation from antichrists and they don't dare to expose them. Isn't this foolish? You are unable to safeguard the interests of God's house, which inherently shows that you are disloyal to God. You're afraid that an antichrist might find leverage to

retaliate against you—what's the problem? Could it be that you don't trust in God's righteousness? Don't you know that the truth reigns in God's house? Even if an antichrist manages to get hold of some issues of corruption in you and makes a fuss over it, you should not be afraid. In God's house, problems are handled based on the truth principles. Making transgressions doesn't mean that someone is an evil person. God's house never handles someone because of a momentary revelation of corruption or occasional transgression. God's house deals with those antichrists and evil people who consistently create disturbances and do evil, and who don't accept even a smidgen of the truth. God's house will never wrong a good person. It treats everyone fairly. Even if false leaders or antichrists wrongly accuse a good person, God's house will vindicate them. The church will never clear out or handle a good person who can expose antichrists and has a sense of justice. People always fear that antichrists will find leverage to retaliate against them. But aren't you afraid of offending God and incurring His spurning? If you're afraid of an antichrist finding leverage to retaliate against you, why not seize the proof of that antichrist's evil deeds to report and expose them? In doing so, you will earn the approval and support of God's chosen people, and most importantly, God will remember your good deeds and acts of justice. So, why not do this? God's chosen people should always bear God's commission in mind. Cleansing evil people and antichrists away is the most crucial fight in the battle against Satan. If this fight is won, it will become an overcomer's testimony. Battling against Satans and devils is an experiential testimony that God's chosen people should have. It's a truth reality that overcomers must possess. God has bestowed so much truth upon people, has led you for such a long time, and has provided so much for you, for the purpose of you bearing witness and safeguarding the work of the church. It turns out, when evil people and

antichrists do evil deeds and disturb the work of the church, you become timid and withdraw, fleeing with your arms over your head—you are a good-for-nothing. You cannot overcome Satans, you have not borne witness, and God detests you. In this critical moment, you must stand up and wage war against Satans, expose the evil deeds of antichrists, condemn and curse them, giving them no place to hide and cleansing them away from the church. Only this can be counted as gaining victory over Satans and ending their fate. You are one of God's chosen people, a follower of God. You cannot be afraid of challenges; you must act according to the truth principles. This is what it means to be an overcomer. If you are afraid of challenges and make compromises because you fear retaliation from evil people or antichrists, then you are not a follower of God, and you are not one of God's chosen people. You are a good-for-nothing, inferior even to service-doers. Some cowards might say, "Antichrists are so formidable; they're capable of anything. What if they retaliate against me?" This is muddled talk. If you fear retaliation from antichrists, where is your faith in God? Hasn't God protected you throughout so many years of your life? Aren't antichrists also in God's hands? If God does not permit it, what can they do to you? Moreover, no matter how evil antichrists may be, what are they really capable of? Isn't it all too easy for God's chosen people to unite and expose and handle them? So why be afraid of antichrists? Such people are good-for-nothings and are not worthy of following God. Go back home, raise your children, and live your life. In the face of antichrists disturbing the work of the church and harming God's chosen people, how should God's chosen people respond to their evil deeds? How should those who follow God stand firm in their witness? How should they fight against the forces of Satan and antichrists? Whether you submit and are loyal to God or sit on the sidelines and betray God will be fully revealed when antichrists

disturb, do evil, and oppose God. If you are not someone who submits to God and is loyal to Him, then you are someone who betrays Him. There is no other option. Some muddled individuals and those lacking discernment choose to take a middle-of-the-road stance and become fence-sitters. In God's eyes, these people lack loyalty to God and are betrayers of Him. Some muddled individuals, because of their cowardice, are afraid of antichrists' punishment, and in their hearts they incessantly ask, "What am I going to do?" This is not the question you should be asking. What should you do? (Fulfill our own duties, fully expose the evil deeds of antichrists, enable our brothers and sisters to learn how to practice discernment, and reject the antichrists. We shouldn't concern ourselves with our own safety. The most important thing for us to consider is how to fulfill our duty when evil people disturb the work of the church.) What if it affects your family? (We should unhesitatingly fulfill our duty. We shouldn't discard our duty or fail to stand firm in our testimony because of affectionate concerns for our family's safety.) Right. First of all, you must stand firm in your witness and fight against the antichrists and evil people to the end, making it so that they have no place to stand in God's house. If they are willing to labor, let them do so according to rules, and do whatever they are able to do. If they are unwilling to labor, then everybody must unite together and expel them so that they cannot disrupt, disturb, or ruin the work of the church in the house of God. This is the first thing you should do and the witness you should stand firm in. Furthermore, you need to understand that your family and your life are all in God's hands, and Satan doesn't dare to act rashly. God has said: "Without God's permission, it is difficult for Satan to touch even a drop of water or grain of sand upon the land; without God's permission, Satan is not even free to move the ants about upon the land, let alone mankind, who was created by God." To what extent are you able to believe

in these words? Fighting against antichrists and evil people reveals the size of your faith. If you have a genuine belief in God, then you have true faith. If you only have a little belief in God, and that belief is vague and hollow, then you don't have true faith. If you don't believe that God can be sovereign over all this and that Satan is under God's dominion, and you still fear antichrists and evil people, can tolerate them committing evil in the church, their disturbing and ruining the work of the church, and can make compromises with Satan or beg for its mercy in order to protect yourself, not daring to stand up and fight them, and you have become a deserter, a people pleaser, and a bystander, then you lack a genuine belief in God. Your belief in God becomes a question mark, which makes your belief terribly pitiful! When you see antichrists and evil people causing disturbances and disruptions in God's house but remain indifferent; when you betray the interests of God's house and of His chosen people in order to protect your own life, your family, and all your own interests, then you become a traitor, a Judas. This is plain and clear. We often fellowship about and dissect antichrists and evil people, discussing how to discern and recognize them, all for the purpose of fellowshipping clearly about the truth, and of giving people discernment against evil people and antichrists, so that they can expose them. In this way, God's chosen people will no longer be misled or disturbed by antichrists, and they can break free from Satan's influence and bondage. However, some people still have philosophies for worldly dealings in their hearts. They don't try to discern evil people and antichrists; instead, they play the role of people pleasers. They don't fight against antichrists, don't set clear boundaries with them, and choose a watered-down, middle-of-the-road approach to safeguard their own interests. They let these devils—these evil people and antichrists—remain in God's house, inviting peril by nurturing devils. They allow these devils to rampantly

disturb the work of the church and the brothers and sisters from doing their duties. What role do such people play? They become a shield for antichrists and accomplices to them. Although you may not do the same things as antichrists or commit the same evil deeds, you have a share in their evil deeds—you are condemned. You tolerate and shelter antichrists, allowing them to wreak havoc around you without taking any action or doing anything. Don't you have a share in the evil of antichrists? This is why some false leaders and people pleasers become accomplices to antichrists. Anyone who witnesses antichrists disturbing the work of the church but does not expose them or set clear boundaries with them becomes a lackey and accomplice to them. They lack submission and loyalty to God. In the critical moments of battle between God and Satan, they stand on Satan's side, protecting the antichrists and betraying God. Such people are detestable to God.

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part Eight)

When you discover someone is an antichrist, let Me tell you, if their influence is significant, and many leaders and workers listen to them and won't listen to you, and if you expose them and you very well might be isolated or cleared out, then you must carefully consider your strategy. Don't take them on single-handedly; the odds are not in your favor. Start by contacting a few people who understand the truth and have discernment, and seek fellowship with them. If you reach a consensus, approach two more leaders or workers who can accept the truth and come to an agreement. With several people acting together, expose and handle the antichrist jointly. This way, you stand a chance of success. If the antichrist's influence is too great, you can also write a report letter to the Above. This is the best approach. If a few leaders and workers really try to suppress you, you can tell them, "If you don't accept our exposure and report, we will

escalate this matter to the Above and let them handle you!" This increases your chances of success, as they won't dare to move against you. When dealing with antichrists, you must adopt this reliable approach—never go it alone. If you don't have the support of a few leaders and workers, your efforts are destined to fail, unless you can write a report letter and hand it over to the Above. Antichrists are extremely insidious and cunning. If you don't have sufficient evidence, refrain from moving against them. Reasoning or debating with them is useless, showing love to try and change them is useless, and fellowshipping with them about the truth won't work; you won't be able to change them. In a situation where you cannot change them, your best course of action is not to have a heart-to-heart talk with them, reason with them, and wait for them to repent. Instead, expose and report them without letting them know, let the Above handle them, and encourage more people to expose them, report them, and reject them, ultimately leading to them being rooted out from the church. Isn't this a good approach? If they aim to worm your inner thoughts out of you, to probe you, and see if you have any discernment toward them, what should you do if you have already identified them as an antichrist? (I should not speak truthfully with them, but follow along with their words for the time being, not letting them discover my discernment, and then I should privately expose and report them.) How is this approach? (Good.) You must see through the schemes of devils and Satans and avoid setting off their traps or falling into their pits. When dealing with Satans and devils, you must use wisdom, and refrain from speaking truthfully to them. This is because the ones you can speak truthfully to are God and the genuine brothers and sisters. You should never speak truthfully to Satans, to devils, or to antichrists. Only God is worthy of understanding what's in your heart and of holding sovereignty over and scrutinizing your heart. No one,

especially devils and Satans, is qualified to control or scrutinize your heart. Therefore, if devils and Satans try to worm the truth out of you, you have the right to say "no," refuse to answer it, and withhold information—this is your right. If you say, "You devil, you want to worm my words out of me, but I won't speak truthfully to you, I won't tell you. I will report you—what can you do to me? If you dare to torment me, I will report you; if you torment me, God will curse and punish you!" does this work? (No, it doesn't.) The Bible says: "Be you therefore wise as serpents, and harmless as doves" (Matthew 10:16). In such situations, you must be as wise as serpents; you should be wise. Our hearts are only fit for God to scrutinize and possess, and they should only be given to Him. Only God is worthy of our hearts, Satans and devils are not deserving! Therefore, do antichrists have the right to know what's in our hearts or what we're thinking? They do not have that right. What is their purpose in trying to worm the truth out of you and probe you? They aim to take control of you; you must recognize this clearly. So, don't speak truthfully to them. You must find ways to unite more brothers and sisters together to expose and reject them, pull them down from their position, and never let them succeed. Root them out from the church, denying them any and all chances to disturb and wield power in God's house again.

—The Word, Vol. 4. Exposing Antichrists. Item Fourteen: They Treat the House of God Like Their Own Personal Domain

Some people say, "Antichrists are just people with corrupt dispositions. People have human emotions. If you appeal to them emotionally, explain things logically, and clarify the pros and cons, then when they understand the reasoning, they might not act in such a way. They might admit their mistakes, repent, and stop walking the path of antichrists. They might not establish their own domain within the house of God, draw

in their own diehard followers to monopolize power in the house of God, and engage in these actions that are not in line with humanity and morals." Can antichrists be influenced this way? (No.) Has anyone ever changed an antichrist? Some say, "Maybe they weren't properly educated by their mother from a young age, they were spoiled. Now, if their mother talks to them or if the person with the highest prestige in their family, or the one who has been a believer for the longest time, reasons with them, they might stop doing the things that antichrists do." Does this hold true? (No.) Why not? (Reasoning with them doesn't work; the more you talk, the more they resent it. If you then expose and prune them, they will hate you.) Right. Haven't they heard God's words and the truth quite a bit? Some antichrists have believed for ten or twenty years without any change. They have read God's words quite a lot, but why hasn't there been any change? It's because their hearts are filled with evil—even God doesn't save them, can humans change them with what little knowledge and doctrine they have? In human society, countries have education, and there are laws in society, all of which encourages people to learn to be good and avoid committing crimes. But why can't it change people? Have the national education and systems had any positive impact on society? Do those things promoted by the nation have any educational significance or value for humanity? Have they been effective? (No.) Even the legal departments of each country, such as juvenile correctional facilities and prisons, which are the highest and strictest places for disciplining people, have these changed the essence of people? Take certain rapists, thieves, and thugs—they go in and out of prison so many times that they become habitual offenders—do they eventually change? No, no one can change them. The essence of a person cannot be changed. Similarly, the essence of antichrists cannot be changed either. The practice of monopolizing power represents the essence of

antichrists, and this essence cannot be changed. What is God's attitude toward this unchangeable type of person? Is it one of doing His utmost to change and save them, and then achieve a transformation in their nature? Does God do this work? (No.) Now that you understand that God doesn't do this kind of work, how should you deal with antichrists? (Reject them.) First, discern and dissect; once you see through them, reject them. Don't reject someone just based on your notions and imaginings, thinking that they are arrogant and self-righteous and like an antichrist. This won't do; you can't be blind. Through contact, investigation and discernment, gradually establish and confirm that someone is an antichrist. First, fellowship and dissect them to everyone, discern them, and then unite with those in the church who pursue the truth and have a sense of justice to reject them. First discern and dissect them, and then reject them—this is the best approach to deal with antichrists.

—The Word, Vol. 4. Exposing Antichrists. Item Fourteen: They Treat the House of God Like Their Own Personal Domain

Why does God's house want to expel antichrists? Would it be alright to keep them and let them render service? Would it be alright to give them the chance to repent? (No, it would not.) Is there any chance they could pursue the truth? (Antichrists can't pursue the truth.) Now you have discovered that antichrists are evil people who belong to Satan and cannot repent, which is why they are expelled. Nobody is expelled lightly. God's house exercises patience over and over again, repeatedly giving them opportunities to repent, and giving them leeway, so that good people are not wrongly accused, and so that no one is expelled or ruined lightly. It is not an easy thing for them to believe in God for so many years; God's house is tolerant toward everyone until they are fully seen through, until they are completely revealed. But can antichrists repent? They cannot repent. The role they play

in God's house is that of the lackeys of Satan, dismantling, disrupting, and disturbing the work of God's house. Even if they have some gifts and talent, they could not possibly work hard to do their duty well, or embark on the correct path. Even if antichrists have some useful aspects, they absolutely won't make a positive contribution to God's work in God's house. They do nothing but disrupt, disturb, and undermine God's work, and they do not do good things. You kept them to observe them and gave them the chance to repent, but they were incapable of repentance. In the end the solution that was adopted was to expel them. Before expelling them, you had already seen through to the fact that this kind of person was an antichrist who would rather die than repent, that they were antagonistic toward God and the truth. Consequently, they were expelled. Would they have been expelled if they were a good person? Would they have been expelled if they could accept the truth and repent? At most they would have been dismissed from their duty and sent to engage in spiritual devotionals and reflection, they would not have been expelled. Once God's house decides to expel someone, it means that this person would be a scourge in God's house if they were allowed to stay. They would not do good things, they would just cause disruptions and disturbances, and do all kinds of bad things. Whatever church they were in would be disturbed by them to the point where it was scattered like sand, work stagnated, most people felt very despondent and lost their faith in God, and some people even wanted to stop their faith and couldn't go on doing their duties. What is the reason for this? It is caused by the antichrist's disturbances. The antichrist must be handled, cleared out, and expelled in order for this church to have any hope, for church life to become normal, and for God's chosen people to enter into the right track of believing in God. Some people say: "God is love, so we should also give antichrists the chance to repent." These words sound very nice, but is that

really how things are? Make a careful observation: Which antichrists and evil people who were expelled came to know themselves later on, and were able to pursue and love the truth? Which ones repented? None of them repented and they all stubbornly refused to confess their sins, and however many years later you see them again, they are still this way, still clinging to those things that happened back then and not letting go, trying to justify and explain themselves. Their disposition has not changed at all. If you admit them back and allow them to resume the church life, and let them do a duty, they will still disrupt and disturb the work of the church. Just like Paul, they will make the same old mistakes, exalting and testifying about themselves. They cannot walk the path of pursuing the truth at all, and they will walk their old path, the path of an antichrist, the path of Paul. This is the basis for expelling antichrists.

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part Eight)

Related Experiential Testimonies

How I Reported an Antichrist

I Dare to Fight Against the Evil Forces of Antichrists

Related Hymns

Fight the Good Fight for the Truth

E. Truths Pertaining to the Pursuit of Salvation and Being Made Perfect

1. What it is to believe in God, what it is to follow God

Words of Almighty God of the Last Days

Though many people believe in God, few understand what faith in God means, and what they must do to be in line with God's intentions. This is because, though people are familiar with the word "God" and phrases such as "the work of God," they do not know God, and still less do they know His work. No wonder, then, that all those who do not know God are muddled in their belief of Him. People do not take belief in God seriously, and this is entirely because believing in God is too unfamiliar, too strange for them. In this way, they fall short of God's demands. In other words, if people do not know God, and do not know His work, then they are not fit for God's use, and still less are they able to satisfy His intentions. "Belief in God" means believing that there is a God; this is the simplest concept as regards believing in God. What's more, believing that there is a God is not the same as truly believing in God; rather, it is a kind of simple faith with strong religious overtones. True faith in God means the following: On the basis of the belief that God holds sovereignty over all things, one experiences His words and His work, purges one's corrupt disposition, satisfies the intentions of God, and comes to know God. Only a journey of this kind may be called "faith in God." Yet people often see belief in God as a simple and frivolous matter. People who believe in God in this way have lost what it means to believe in God, and though they may continue to believe until the very end, they shall never gain God's approval, because they tread upon the wrong path. There are still those today who believe in God according to words and in hollow doctrine. They do not know that they lack the essence of belief in God, and they cannot receive God's approval.

Still they pray to God for blessings of safety and sufficient grace. Let us stop, quiet our hearts, and ask ourselves: Can it be that believing in God really is the easiest thing on earth? Can it be that believing in God means nothing more than receiving much grace from God? Are people who believe in God without knowing Him or who believe in God and yet oppose Him really able to satisfy the intentions of God?

—The Word, Vol. 1. The Appearance and Work of God. Preface

The simplest way to describe faith in God is trusting there is a God, and, on this foundation, following Him, submitting to Him, accepting His sovereignty, orchestrations, and arrangements, heeding His words, living in accordance with His words, doing everything according to His words, being a true created being, and fearing Him and shunning evil; only this is true faith in God. This is what it means to follow God. If you say you follow God, but, in your heart, you do not accept God's words, and maintain a doubtful attitude about them, and you do not accept His sovereignty, orchestrations, and arrangements, and you always have notions and misunderstandings about what He does, and complain about it, always dissatisfied; and if you are always measuring and approaching what He does with your own notions and imaginings; and if you always have your own thoughts and understandings—this will cause trouble. That is not experiencing God's work, and it is no way to follow Him truly. It is not faith in God.

What, exactly, is faith in God? Is belief in religion equivalent to faith in God? To believe in religion is to follow Satan; to believe in God is to follow God—and only those who follow Christ are those who truly believe in God. Someone who does not accept the words of God as their life in the slightest is not a genuine believer in God. They are a disbeliever, and no matter how many years they believe in God, it is of no use. If a believer in

God merely engages in religious rituals but does not practice the truth, then they are not a believer in God, and God does not acknowledge them. What do you need to possess, if God is to acknowledge you as His follower? Do you know the standards by which God measures a person? God evaluates whether you do everything according to His requirements, and whether you practice and submit to the truth based on His words. This is the standard by which God measures a person. God's measurement isn't based on how many years you have believed in Him, how far you have traveled, how many good behaviors you have, or how many words and doctrines you understand. He measures you based on whether you pursue the truth and what path you choose. Many people verbally believe in God and praise Him, but in their hearts, they do not love the words God says. They are not interested in the truth. They always believe that living according to the philosophies of Satan or various worldly theories is what normal people do, that this is how one can protect themselves, and that this is how to live with value in the world. Are these people who believe in God and follow Him? No, they are not.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. One Cannot Be Saved by Believing in Religion or Engaging in Religious Ceremony

True belief in God is not a matter of believing in Him solely in order to be saved, less still of believing in Him solely in order to be a good person. It is also not only a matter of believing in Him to gain a human likeness. The fact is that people's belief in God shouldn't be viewed as a mere belief that there is a God, and that He is the truth, the way, the life, and that's the end of it. It's not just about acknowledging God, either, and believing that He's the Sovereign of all things, that He is almighty, that He created the world and all things, that He's unique, and that He's supreme. It doesn't end with having you believe that fact. God's intention is that your whole being

and heart should be given to Him and submit to Him. That is, you should follow God, allow Him to make use of you, and be happy even to render service for Him—whatever you do for Him is what ought to be done. It is not that only those predestined and chosen by God should believe in Him. The fact is that all mankind should worship God, heed Him and submit to Him, because mankind was made by God. If you know that the purpose of believing in God is to achieve salvation and eternal life, but you don't accept the truth in the slightest and don't walk the path of pursuing the truth, you're fooling yourself, aren't you? If you just understand doctrine but don't pursue the truth, can you gain the truth? The biggest part of believing in God is pursuing the truth. With every truth, people should seek, ponder, and investigate what its inner meaning is, as well as how to practice and enter into that aspect of the truth. Believers must understand and possess these things.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Since you do believe in God, then you must eat and drink His words, experience His words, and live out His words. Only this can be called belief in God! If you say you believe in God with your mouth and yet are unable to put any of His words into practice or to produce any reality, this is not called believing in God. Rather, it is "seeking to eat your fill of loaves." Speaking only of trivial testimonies, useless things, and superficial matters, without possessing even the slightest bit of reality: these do not constitute belief in God, and you have simply not grasped the right way of believing in God. Why must you eat and drink as many as possible of God's words? If you do not eat and drink His words but seek only to ascend to heaven, is that believing in God? What is the first step one who believes in God should take? By what path does God perfect man? Can you be perfected without eating and drinking the words of God? Can you be considered a

person of the kingdom without the words of God to serve as your reality? What exactly does belief in God mean? Believers in God should, at the very least, be well-behaved on the outside; most important of all is to be possessed of the words of God. No matter what, you can never turn away from His words. Knowing God and satisfying His intentions are all achieved through His words. In future, every nation, denomination, religion, and sector will be conquered through God's words. God will speak directly, and all people will hold the words of God in their hands, and by means of this, humanity will be perfected. Within and without, the words of God pervade throughout: Humanity will speak God's words with their mouths, practice in accordance with God's words, and keep the words of God within, remaining steeped in God's words both inside and out. Thus will humanity be perfected. Those who satisfy the intentions of God and are able to bear witness to Him, these are the people who possess the words of God as their reality.

—The Word, Vol. 1. The Appearance and Work of God. The Age of Kingdom Is the Age of Word

You should have the right viewpoint about believing in God and you should seek to obtain God's words. You need to eat and drink God's words and you must be able to live out the truth, and in particular you must be able to see His practical deeds, His wonderful deeds throughout the entire universe, as well as the practical work He does in the flesh. People can, through their practical experiences, appreciate just how God does His work on them and what His intentions are toward them. The purpose of all of this is to eliminate people's corrupt satanic disposition. Having cast out all the uncleanliness and unrighteousness inside you, and having cast off your wrong intentions, and having developed true faith in God—only with true faith can you truly love God. You can only genuinely love God on the

foundation of your belief in Him. Can you achieve love for God without believing in Him? Since you believe in God, you cannot be muddleheaded about it. Some people become full of vigor as soon as they see that faith in God will bring them blessings, but then lose all energy as soon as they see that they have to suffer refinements. Is that believing in God? Ultimately, you must achieve complete and utter submission before God in your faith. You believe in God but still have demands of Him, have many religious notions you cannot put down, personal interests you cannot let go of, and still you seek blessings of the flesh and want God to rescue your flesh, to save your soul—these are all behaviors of people who have the wrong perspective. Even though people with religious beliefs have faith in God, they do not seek to change their dispositions and do not pursue knowledge of God, but rather seek only the interests of their flesh. Many among you have faiths that belong in the category of religious convictions; this is not true faith in God. To believe in God, people must possess a heart that is prepared to suffer for Him and the will to give themselves up. Unless people meet these two conditions, their faith in God is not valid, and they will not be able to achieve change in their disposition. Only people who genuinely pursue the truth, seek knowledge of God, and pursue life are those who truly believe in God.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are to Be Made Perfect Must Undergo Refinement

If you believe in God, then you must submit to God, put the truth into practice, and fulfill all of your duties. Additionally, you must understand the things you should experience. If you only experience being pruned, being disciplined, and being judged, if you are only able to enjoy God but remain unable to feel when God is disciplining you or pruning you—this is unacceptable. Perhaps in this instance of refinement, you are able to stand

your ground, but this is still not enough; you must still keep marching forward. The lesson of loving God never stops and has no end. People see believing in God as something that is extremely simple, but once they gain some practical experience, they then realize that belief in God is not as simple as people imagine. When God works to refine man, man suffers. The greater a person's refinement, the more of a God-loving heart they'll possess, and the more of God's might will be revealed in them. Conversely, the less refinement a person receives, the less of a God-loving heart they'll possess, and the less God's might will be revealed in them. The greater such a person's refinement and pain and the more torment they experience, the deeper their love of God will grow, the more genuine their faith in God will become, and the more profound their knowledge of God will be. In your experiences, you will see that those people who suffer greatly as they are refined, who are pruned and disciplined a lot, have a deep love for God and a more profound and penetrating knowledge of God, and that those who have not experienced being pruned have but a superficial knowledge. They can only say: "God is so good, He bestows grace upon people so that they can enjoy Him." If people have experienced being pruned and disciplined, then they are able to speak about the true knowledge of God. So the more wondrous God's work in man is, the more valuable and significant it is. The more impenetrable it is to you and the more incompatible it is with your notions, the more God's work is able to conquer you, gain you, and make you perfect. How great is the significance of God's work! If God did not refine man in this way, if He did not work according to this method, then His work would be ineffectual and without significance. It was said in the past that God would select and gain this group, and make them complete in the last days; in this, there is extraordinary significance. The greater the work He carries out within you, the deeper and purer your love for God.

The greater the work of God, the more man is able to grasp something of His wisdom and the deeper is man's knowledge of Him.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are to Be Made Perfect Must Undergo Refinement

What is real belief in God today? It is the acceptance of God's word as your life reality and the knowing of God from His word in order to achieve a true love of Him. To be clear: Belief in God is so that you may submit to God, love God, and fulfill the duty that should be fulfilled by a created being. This is the aim of believing in God. You must achieve a knowledge of the loveliness of God, of how worthy God is of reverence, of how, in His created beings, God does the work of salvation and making them perfect—these are the bare essentials of your belief in God. Belief in God is principally the switch from a life of the flesh to a life of loving God; from living within corruption to living within the life of God's words; it is coming out from under the power of Satan and living under the care and protection of God; it is being able to achieve submission to God and not submission to the flesh; it is allowing God to gain your entire heart, allowing God to make you perfect, and freeing yourself from the corrupt satanic disposition. Belief in God is principally so that the power and glory of God may be manifested in you, so that you may follow God's will, and accomplish God's plan, and be able to bear testimony to God before Satan. Belief in God should not revolve around the desire to behold signs and wonders, nor should it be for the sake of your personal flesh. It should be about the pursuit of knowing God, and being able to submit to God, and, like Peter, submitting to Him until one's death. These are the main aims of believing in God. One eats and drinks the word of God in order to know God and satisfy Him. Eating and drinking the word of God gives you a greater knowledge of God, only after which can you submit to Him. Only

with knowledge of God can you love Him, and this is the goal man should have in his belief in God. If, in your belief in God, you are always trying to behold signs and wonders, then the viewpoint of this belief in God is wrong. Belief in God is principally the acceptance of the word of God as the life reality. The aim of God is only attained by putting into practice the words of God from His mouth and carrying them out within yourself. In believing in God, man should strive to be made perfect by God, to be able to submit to God, and for complete submission to God. If you can submit to God without complaint, be considerate of God's intentions, achieve the stature of Peter, and possess the style of Peter spoken of by God, then that will be when you have achieved success in belief in God, and it will signify that you have been gained by God.

—The Word, Vol. 1. The Appearance and Work of God. All Is Achieved by the Word of God

So just what is faith in God? Faith in God is actually the process of attaining God's salvation and it is the process of changing from a human being corrupted by Satan, to what is, in the eyes of God, a true created being. If someone remains reliant on their satanic disposition and nature to live, are they a qualified created being in God's eyes? (No.) You say you believe in God, you acknowledge God, you acknowledge God's sovereignty and acknowledge that God gives you everything, but do you live out God's words? Do you live in accordance with God's requirements? Do you follow the way of God? Is a created being such as you able to come before God? Are you able to live together with God? Do you have a God-fearing heart? Is what you live out and the path you walk compatible with God? (No.) So what is the meaning of your faith in God? Have you entered onto the right track? Your faith in God is in form and word alone. You believe in and acknowledge the name of God, and you acknowledge that God is your Creator and Sovereign, but you have not accepted in essence God's

sovereignty or God's orchestrations, and you cannot be wholly compatible with God. That is, the meaning of your faith in God has not entirely been realized. Although you believe in God, you have not cast off your corruption and attained salvation, and you have not entered into the truth reality that you should have entered into in your faith in God. This is a mistake. Looking at it this way, faith in God is not a simple thing.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Having believed for all these years, do you have God's words as your life? Has there been a change in your previous, corrupt disposition? Do you, in accordance with the words of God today, know what it is to have life, and what it is to be without life? Is this clear to you? Of principal importance in following God is that everything should be according to the words of God today: Whether you are pursuing life entry or the satisfaction of God's intentions, everything should be centered around the words of God today. If what you fellowship about and seek to enter are not centered around the words of God today, then you are a stranger to the words of God, and totally bereft of the work of the Holy Spirit. What God wants are people who follow His footsteps. No matter how wonderful and pure what you understood before is, God does not want it, and if you are unable to put aside such things, then they will be a tremendous obstacle to your entry in the future. All those who are able to follow the present light of the Holy Spirit are blessed. The people of ages past also followed the footsteps of God, yet they could not follow until today; this is the blessing of the people of the last days. Those who can follow the present work of the Holy Spirit, and who are able to follow the footsteps of God, such that they follow God wherever He leads them—these are people who are blessed by God. Those who do not follow the present work of the Holy Spirit have not entered into the work of God's words, and no matter how much they work, or how great

their suffering, or how much they run about, none of it means anything to God, and He will not commend them. Today, all those who follow the present words of God are in the stream of the Holy Spirit; those who are strangers to the words of God today are outside of the stream of the Holy Spirit, and such people are not commended by God.

—The Word, Vol. 1. The Appearance and Work of God. Know God's Newest Work and Follow His Footsteps

Those who follow God must, at the very least, be able to forsake all that they have. God once said in the Bible, "Whoever he be of you that forsakes not all that he has, he cannot be My disciple" (Luke 14:33). What does it mean to forsake all that one has? It means to forsake one's family, to forsake one's work, to forsake all one's worldly entanglements. Is this an easy thing to do? It is very difficult. Without the will to do so, it absolutely cannot be accomplished. When one has the will to forsake, they naturally possess the will to endure hardship. If one cannot endure hardship, they will not be able to forsake anything, though they may wish to. There are some who, having forsaken their families and distanced themselves from their loved ones, become homesick after performing their duties for a while. If they really cannot bear it, they may run home in secret to have a look, then return to perform their duties. Some who have left their homes to perform their duties cannot help but miss their loved ones on New Year's and other holidays, and when everyone else is asleep at night, they cry in secret. When they are done, they pray to God and feel much better, after which they go on doing their duties. Though these people were able to forsake their families, they are unable to endure great pain. If they cannot even cast off their feelings for these relations of the flesh, how will they be able to truly expend themselves for God? Some people are able to forsake all they have and follow God, forsaking their jobs and their families—but what is

their goal in doing this? Some people are trying to gain grace and blessings, and some are like Paul, only pursuing a crown and a reward. Few people forsake all they have in order to gain the truth and life, and to attain salvation. So, which of these pursuits is in line with God's intentions? It is, of course, the pursuit of the truth and gaining life. This is entirely in line with God's intentions, and it is the most important part of believing in God. … You will only be able to enter God's kingdom if you can forsake everything that is most important to you to follow God and perform your duty, and to pursue the truth and gain life. What does it mean to enter God's kingdom? It means that you are able to forsake all that you have and follow God, heed His words, and submit to His arrangements, submitting to Him in all things; it means that He has become your Lord and your God. To God, that means you have entered His kingdom, and no matter what disasters befall you, you will have His protection and be able to survive, and you will be one of the people of His kingdom. God will acknowledge you as His follower, or offer you His promise to perfect you—but as your first step, you must follow Christ. Only thus will you have a part to play in the kingdom's training. If you do not follow Christ and are outside of God's kingdom, God will not acknowledge you. And if God does not acknowledge you, even if you wish to be saved and to gain God's promise and His perfection, will you be able to attain these things? You will not. If you wish to gain God's approval, you must first be qualified to enter His kingdom. If you can forsake all that you have in order to pursue the truth, if you can seek the truth in the performance of your duty, if you can act according to the principles, and if you have true experiential testimony, then you are qualified to enter God's kingdom and to receive His promise. If you cannot forsake all that you have to follow God, you are not even qualified to enter His kingdom, and you have no claim at all to His blessing and His

promise. There are many people now who have forsaken all that they have and are performing duties in God's house, yet they will not necessarily be able to gain the truth. One must love the truth and be able to accept it before they can gain it. If one does not pursue the truth, they cannot gain it. Not to mention those who perform their duty in their spare time—their experience of God's work is so limited that gaining the truth will be harder for them. If one does not perform their duty or pursue the truth, they will miss out on the wonderous opportunity to attain God's salvation and perfection. Some people claim to believe in God, but do not perform their duties, and pursue worldly things. Is this forsaking all that they have? If one believes in God in this way, can they follow Him to the very end? Look at the Lord Jesus' disciples: among them were fishermen, peasants, and a tax collector. When the Lord Jesus called to them and said, "Follow Me," they laid down their jobs and followed the Lord. They gave no thought to the issue of their employment, nor to the problem whether they would have a path of survival in the world afterward, and they followed the Lord Jesus at once. Peter devoted himself wholeheartedly, fulfilling the Lord Jesus' commission until the end and upholding his duty. For his whole life, he pursued the love of God, and in the end, he was perfected by God. There are some people now who cannot even forsake all that they have and yet they wish to enter the kingdom. Are they not dreaming?

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Do you know what following God means? Without visions, what path would you walk? In the work of today, if you have no visions, you will not at all be able to be made complete. In whom do you believe? Why do you believe in Him? Why do you follow Him? Do you see your faith as a sort of a game? Are you handling your life as a kind of a plaything? The God of today is the greatest vision. How much of Him do you know? How much of

Him have you seen? Having seen the God of today, is the foundation of your belief in God solid? Do you think that you will attain salvation as long as you follow along in this muddled way? Do you think you can catch fish in muddy water? Is it that simple? How many notions regarding the words God utters today have you set aside? Do you have a vision of the God of today? Wherein does your understanding of the God of today lie? You always believe that you can obtain Him[a] just by following Him, or just by seeing Him, and that no one will be able to get rid of you. Do not assume that following God is such an easy matter. The key is that you must know Him, you must know His work, and you must have the will to endure hardship for His sake, to sacrifice your life for Him, and to be perfected by Him. This is the vision that you should have. It will not do if your thoughts are always bent on enjoying grace. Do not suppose that God is here just for people's enjoyment, or just to bestow grace upon them. You would be wrong! If one cannot risk their life to follow Him, and if one cannot abandon every worldly possession to follow, then they will certainly not be able to keep following Him to the end! You must have visions as your foundation. If misfortune befalls you one day, what ought you to do? Would you still be able to follow Him? Do not say lightly whether you would be able to follow to the end. You had better first open wide your eyes to see just what time it is now. Though you may currently be like pillars of the temple, a time will come when all such pillars will be gnawed by worms, causing the temple to collapse, for at present, there are so many visions that you lack. You only pay attention to your own little worlds, and you do not know what the most reliable and appropriate way of seeking is. You do not heed the vision of the work of today, nor do you hold these things in your hearts. Have you considered that one day your God will put you in a most unfamiliar place? Can you imagine what would become of you one day

when I might snatch everything from you? Would your energy on that day be as it is now? Would your faith reappear? In following God, you must know this greatest vision that is "God": This is the most important issue. Also, do not assume that in parting company with worldly men to become sanctified, you will necessarily be in God's family. These days, it is God Himself who is at work among the created beings; it is He who has come among the people to do His own work—not to carry out campaigns. Among you, not even a handful are able to know that today's work is the work of the God in heaven who has become flesh. This is not about having you made into outstanding persons of talent; this is to help you to know the significance of human life, know the destination of human beings, and know God and His entirety. You should know that you are a created being in the hands of the Creator. What you should understand, what you should do, and how you should follow God—are these not the truths that you must understand? Are they not the visions that you should see?

—The Word, Vol. 1. The Appearance and Work of God. You Must Understand the Work—Do Not Follow in Confusion!

Footnotes:

a. The original text does not contain the word "Him."

For most people, when they have no problems, when everything is going smoothly for them, they feel that God is mighty, and righteous, and lovely. When God tests them, prunes them, chastens them, and disciplines them, when He asks them to put aside their own interests, to rebel against the flesh and practice the truth, when God does work on them, and orchestrates and reigns over their fates and their lives, their rebelliousness emerges, and there's then a division between them and God, creating conflict and a gulf between them and God. At such times, in their hearts, God is not lovely in the least; He is not at all mighty, for what He does does

not fulfill their wishes. God makes them sad; He makes them upset; He brings them pain and suffering; He makes them feel ill at ease. They therefore do not submit to God at all, instead rebelling against Him and shunning Him. In doing this, are they practicing the truth? Are they following the way of God? Are they following God? No. No matter how numerous your notions and imaginings about God's work, and no matter how you previously acted according to your own will and rebelled against God, if you truly pursue the truth, and accept the judgment and chastisement of God's words, and being pruned by them; if, in everything He orchestrates, you are able to follow the way of God, heed His words, learn to grasp His intentions, practice in accordance with His words and His desires, and are able to submit by means of seeking; and if you can let go of all your own will, desires, considerations, and intentions, and not be in confrontation with God, then you are following God. You may say you follow God, but if you do everything according to your own will, with your own aims and your own plans, without leaving it up to God, is God still your God, then? No, He's not. If God is not your God, then, when you say you follow God, are these not empty words? Are such words not an attempt to fool people? You may say you follow God, but if all your actions and deeds, your outlook on life and values, and the attitude and principles with which you approach and handle matters all come from Satan—if you handle all this entirely in accordance with the laws and logic of Satan, are you then a follower of God? (No.) … If a person only outwardly appears to have forsaken everything and to have performed their duty, seeming to follow God, yet all their thoughts and all their actions are in accord with the logic and philosophy of Satan, are they truly a follower of God? (No.) They are not, because they constantly rebel against God, do not practice the truth, and do not submit to God. Why do they believe in God, then? What do they

truly wish to gain? This defies conception. Are they genuine believers in God? No; to put it a bit more nicely, they are believers in religion. They may claim to have faith in God, but God does not acknowledge them. God will deem them evildoers, and He will not save such people.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. One Cannot Be Saved by Believing in Religion or Engaging in Religious Ceremony

Today, many believe that following God is easy, but when God's work is about to end, you will know the true meaning of "follow." Just because you are still able to follow God today after being conquered, this does not prove that you are one of those who will be made perfect. Those who are unable to endure the trials, who are incapable of being victorious amid tribulation will, ultimately, be incapable of standing fast, and so will be unable to follow God to the very end. Those who truly follow God are able to withstand the test of their work, whereas those who do not truly follow God are incapable of withstanding any of God's trials. Sooner or later they will be expelled, while the overcomers will remain in the kingdom. Whether or not man truly seeks God is determined by the test of his work, that is, by God's trials, and has nothing to do with the decision by man himself. God does not reject any person on a whim; all that He does can utterly convince man. He does not do anything that is invisible to man, or any work that cannot convince man. Whether man's belief is true or not is proved by the facts and cannot be decided by man. That "wheat cannot be made into tares, and tares cannot be made into wheat" is without doubt. All those who truly love God will ultimately remain in the kingdom, and God will not mistreat anyone who truly loves Him.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

Related Movie Extracts

What Does True Faith in God Mean?

Is Hard Work the Same as True Faith in God?

Related Experiential Testimonies

The Test of a Difficult Environment

Related Hymns

All Mankind Should Worship God

You Should Seek to Have True Love for God

Dictums of the Faith in God

2. Why believers in God must accept His judgment and chastisement

Words of Almighty God of the Last Days

After several thousand years of corruption, man is numb and dull-witted; he has become a demon that opposes God, to the extent that man's rebelliousness toward God has been documented in the books of history, and even man himself is incapable of giving a full account of his rebellious behavior—for man has been profoundly corrupted by Satan, and has been led astray by Satan such that he knows not where to turn. Even today, man still betrays God: When man sees God, he betrays Him, and when he cannot see God, so too does he betray Him. There are even those who, having witnessed God's curses and God's wrath, still betray Him. And so I say that man's sense has lost its original function, and that man's conscience, too, has lost its original function. The man that I look upon is a beast in human attire, he is a venomous snake, and no matter how pitiable he tries to appear before My eyes, I will never be merciful toward him, for man has no grasp of the difference between black and white, of the difference between truth and non-truth. Man's sense is so benumbed, yet still he wishes to gain blessings; his humanity is so ignoble yet still he wishes to possess the sovereignty of a king. Who could he be the king of, with sense such as that? How could he with such a humanity sit atop a throne? Man truly has no shame! He is a conceited wretch! For those of you who wish to gain blessings, I suggest you first find a mirror and look at your own ugly reflection—do you have what it takes to be a king? Do you have the face of one who could gain blessings? There has not been the slightest change in your disposition and you have not put any of the truth into practice, yet still you wish for a wonderful tomorrow. You are deluding yourself! Born into

such a filthy land, man has been severely blighted by society, he has been influenced by feudal ethics, and he has been taught at "institutes of higher learning." The backward thinking, corrupt morality, mean view on life, despicable philosophy for worldly dealings, utterly worthless existence, and depraved lifestyle and customs—all of these things have severely intruded upon man's heart, and severely undermined and attacked his conscience. As a result, man is ever more distant from God, and ever more opposed to Him. Man's disposition becomes more vicious by the day, and there is not a single person who will willingly give up anything for God, not a single person who will willingly submit to God, nor, moreover, a single person who will willingly seek the appearance of God. Instead, under the power of Satan, man does nothing but pursue pleasure, giving himself over to the corruption of the flesh in the land of mud. Even when they hear the truth, those who live in darkness give no thought to putting it into practice, nor are they inclined to seek out God even if they have beheld His appearance. How could a mankind so depraved have any chance of salvation? How could a mankind so decadent live in the light?

—The Word, Vol. 1. The Appearance and Work of God. To Have an Unchanged Disposition Is to Be in Enmity to God

Before man was redeemed, many of Satan's poisons had already been planted within him and, after thousands of years of being corrupted by Satan, he has within him an established nature that resists God. Therefore, when man has been redeemed, it is nothing more than a case of redemption in which man is bought at a high price, but the poisonous nature within him has not been eliminated. Man that is so defiled must undergo a change before becoming worthy to serve God. By means of this work of judgment and chastisement, man will fully come to know the filthy and corrupt essence within his own self, and he will be able to change completely and

become clean. Only in this way can man become worthy to return before the throne of God. All the work done this day is so that man can be made clean and be changed; through judgment and chastisement by the word, as well as through refinement, man can purge away his corruption and be made pure. Rather than deeming this stage of work to be that of salvation, it would be more apt to say it is the work of purification. In truth, this stage is that of conquest as well as the second stage in the work of salvation. It is through judgment and chastisement by the word that man arrives at being gained by God, and it is through the use of the word to refine, judge, and disclose that all of the impurities, notions, motives, and individual aspirations within man's heart are completely revealed. For all that man may have been redeemed and forgiven of his sins, it can only be considered as God not remembering the transgressions of man and not treating man in accordance with his transgressions. However, when man, who lives in a body of flesh, has not been set free from sin, he can only continue to sin, endlessly revealing his corrupt satanic disposition. This is the life that man leads, an endless cycle of sinning and being forgiven. The majority of mankind sin in the day only to confess in the evening. This way, even though the sin offering is forever effective for man, it will not be able to save man from sin. Only half the work of salvation has been completed, for man still has a corrupt disposition. For instance, when people realized that they were descended from Moab, they brought forth words of complaint, ceased to pursue life, and became utterly negative. Does this not show that humanity is still unable to fully submit under the dominion of God? Is this not precisely their corrupt satanic disposition? When you were not being subjected to chastisement, your hands were raised higher than all others, even that of Jesus. And you cried out in a loud voice: "Be a beloved son of God! Be an intimate of God! We would rather die than bow down to Satan!

Rebel against the old Satan! Rebel against the great red dragon! May the great red dragon fall abjectly from power! May God make us complete!" Your cries were louder than all others. But then came the time of chastisement and, once again, the corrupt disposition of humanity was revealed. Then, their cries ceased, and their resolution failed. This is the corruption of man; running deeper than sin, it is something planted by Satan and deeply rooted within man. It is not easy for man to become aware of his sins; he has no way of recognizing his own deeply rooted nature, and he must rely on judgment by the word in order to achieve this result. Only thus can man gradually be changed from this point onward.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

Christ of the last days uses a variety of truths to teach man, to expose the substance of man, and to dissect the words and deeds of man. These words comprise various truths, such as man's duty, how man should submit to God, how man should be loyal to God, how man ought to live out normal humanity, as well as the wisdom and the disposition of God, and so on. These words are all directed at the substance of man and his corrupt disposition. In particular, the words that expose how man spurns God are spoken in regard to how man is an embodiment of Satan, and an enemy force against God. In undertaking His work of judgment, God does not simply make clear the nature of man with a few words; He exposes and prunes over the long term. All these different methods of exposure and pruning cannot be substituted with ordinary words, but with the truth of which man is utterly bereft. Only methods such as these can be called judgment; only through judgment of this kind can man be subdued and thoroughly convinced about God, and moreover gain true knowledge of God. What the work of judgment brings about is man's understanding of the true face of God and the truth about his own rebelliousness. The work of

judgment allows man to gain much understanding of the intentions of God, of the purpose of God's work, and of the mysteries that are incomprehensible to him. It also allows man to recognize and know his corrupt essence and the roots of his corruption, as well as to discover the ugliness of man. These effects are all brought about by the work of judgment, for the essence of this work is actually the work of opening up the truth, the way, and the life of God to all those who have faith in Him. This work is the work of judgment done by God. If you do not regard these truths as important, if you think of nothing but how to avoid them, or how to find a new way out that does not involve them, then I say you are a grievous sinner. If you have faith in God, yet seek not the truth or the intentions of God, nor love the way that brings you closer to God, then I say that you are one who is trying to evade judgment, and that you are a puppet and a traitor who flees from the great white throne. God will not spare any of the rebellious who escape from under His eyes. Such men shall receive even more severe punishment. Those who come before God to be judged, and have moreover been purified, shall forever live in the kingdom of God. Of course, this is something that belongs to the future.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

Man's entire life is lived under the power of Satan, and there is not a single person who can free themselves from the influence of Satan on their own. All live in a filthy world, in corruption and emptiness, without the slightest meaning or value; they live such carefree lives for the flesh, for lust, and for Satan. There is not the slightest value to their existence. Man is incapable of finding the truth that will free him from the influence of Satan. Even though man believes in God and reads the Bible, he does not understand how to free himself of the control of Satan's influence.

Throughout the ages, very few people have discovered this secret, very few have grasped it. As such, even though man detests Satan, and detests the flesh, he does not know how to rid himself of the ensnaring influence of Satan. Today, are you not still under the power of Satan? You do not regret your rebellious acts, and much less do you feel that you are filthy and rebellious. After opposing God, you even have peace of mind and feel great tranquility. Is your tranquility not because you are corrupt? Does this peace of mind not come from your rebelliousness? Man lives in a human hell, he lives under the dark influence of Satan; across the land, ghosts live together with man, encroaching upon the flesh of man. On earth, you do not live in a beautiful paradise. The place where you are is the realm of the devils, a human hell, a netherworld. If man is not cleansed, then he is of the filth; if he is not protected and cared for by God, then he is still a captive of Satan; if he is not judged and chastised, then he will have no means of escaping the oppression of the dark influence of Satan. The corrupt disposition that you show forth and the rebellious behavior that you live out are sufficient to prove that you are still living under the power of Satan. If your mind and thoughts have not been cleansed, and your disposition has not been judged and chastised, then your entire being is still controlled by the power of Satan, your mind is controlled by Satan, your thoughts are manipulated by Satan, and your entire being is controlled by the hands of Satan. … As things stand today, many people do not pursue life, which means that they do not care about being cleansed, or about entering into a deeper life experience. That being so, how can they be made perfect? Those who do not pursue life have no opportunity to be made perfect, and those who do not pursue a knowledge of God, who do not pursue changes in their disposition, are incapable of escaping Satan's dark influence. They are not serious about their knowledge of God and about their entry into changes in

their disposition, just like those who believe in religion, who merely follow ceremony and attend regular services. Is that not a waste of time? If, in man's belief in God, he is not serious about matters of life, does not pursue entry into the truth, does not pursue changes in his disposition, much less pursue a knowledge of the work of God, then he cannot be made perfect. If you wish to be made perfect, then you must understand God's work. In particular, you must understand the significance of His chastisement and judgment, and why this work is carried out upon man. Are you able to accept this work? During chastisement of this kind, are you able to achieve the same experiences and knowledge as Peter? If you pursue knowledge of God and of the work of the Holy Spirit, and if you pursue changes in your disposition, then you have the opportunity to be made perfect.

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

All those who live under the influence of darkness are those who live amid death, those who are possessed by Satan. Without being saved by God and judged and chastised by God, people are unable to escape the influence of death; they cannot become the living. These "dead men" cannot bear testimony to God, and nor can they be used by God, much less enter the kingdom. God wants the testimony of the living, not the dead, and He asks that the living, not the dead, work for Him. "The dead" are those who oppose and rebel against God; they are those who are numb in spirit and do not understand God's words; they are those who do not put the truth into practice and have not the slightest loyalty to God, and they are those who live under the power of Satan and are exploited by Satan. The dead manifest themselves by standing in opposition to the truth, by rebelling against God, and by being lowly, contemptible, malicious, brutish, deceitful, and insidious. Even if such people eat and drink the words of

God, they are unable to live out the words of God; though they are alive, they are just walking, breathing corpses. The dead are totally incapable of satisfying God, much less of being utterly submissive to Him. They can only deceive Him, blaspheme against Him, and betray Him, and all that they bring forth by the way they live reveals the nature of Satan. If people wish to become living beings and to bear testimony to God, and to be approved of by God, then they must accept God's salvation; they must gladly submit to His judgment and chastisement and must gladly accept the pruning of God. Only then will they be able to put all of the truths required by God into practice, and only then will they gain God's salvation and truly become living beings. The living are saved by God; they have been judged and chastised by God, they are willing to devote themselves and are happy to lay down their lives for God, and they would gladly dedicate their whole lives to God. Only when the living bear testimony to God can Satan be shamed; only the living can spread the gospel work of God, only the living are in line with God's intentions, and only the living are real people.

—The Word, Vol. 1. The Appearance and Work of God. Are You Someone Who Has Come to Life?

Man lives amid the flesh, which means he lives in a human hell, and without God's judgment and chastisement, man is as filthy as Satan. How could man be holy? Peter believed that chastisement and judgment by God were man's best protection and greatest grace. Only through chastisement and judgment by God could man awaken and hate the flesh, hate Satan. God's strict discipline frees man from the influence of Satan, frees him from his own little world, and allows him to live in the light of God's presence. There is no better salvation than chastisement and judgment! Peter prayed, "O God! As long as You chastise and judge me, I will know that You have not left me. Even if You do not give me joy or peace, and

make me live in suffering, and inflict countless chastenings on me, as long as You do not leave me, my heart will be at ease. Today, Your chastisement and judgment have become my best protection and my greatest blessing. The grace You give me protects me. The grace You bestow upon me today is a manifestation of Your righteous disposition, and is chastisement and judgment; moreover, it is a trial, and, more than that, it is a life of suffering." Peter was able to put aside the pleasures of the flesh and seek a deeper love and greater protection, because he had gained so much grace from God's chastisement and judgment. In his life, if man wishes to be cleansed and achieve changes in his disposition, if he wishes to live out a life of meaning and fulfill his duty as a created being, then he must accept God's chastisement and judgment, and must not allow God's discipline and God's smiting to depart from him, in order that he may free himself from the manipulation and influence of Satan, and live in the light of God. Know that God's chastisement and judgment is the light, and the light of man's salvation, and that there is no better blessing, grace or protection for man.

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

All of you live in a land of sin and licentiousness, and you are all licentious and sinful. Today you are not just able to look upon God, but more importantly, you have received chastisement and judgment, you have received truly profound salvation, which is to say, you have received God's greatest love. In all that He does, God is truly loving toward you. He has no ill intention. It is because of your sins that He judges you, so that you will examine yourselves and receive this tremendous salvation. All this is done for the purpose of making man complete. From beginning to end, God has been doing His utmost to save man, and has no desire to completely destroy the men He created with His own hands. Today, He has come among you to

work; is this not salvation all the more? If He hated you, would He still do work of such magnitude in order to personally guide you? Why should He suffer so? God does not hate you or have any ill intentions toward you. You should know that God's love is the truest love. It is only because people are rebellious that He has to save them through judgment; if not for this, saving them would be impossible. Because you do not know how to live your day-to-day life and are not even aware of how to live, and because you live in this licentious and sinful land and are yourselves licentious and filthy devils, He cannot bear to let you become even more depraved, He cannot bear to see you living in this filthy land as you do now, trampled on by Satan at will, and He cannot bear to let you fall into Hades. He only wants to gain this group of people and thoroughly save you. This is the main purpose of doing the work of conquest on you—it is just for salvation. If you cannot see that everything done on you is love and salvation, if you think it is just a method, a way to torment man, and something untrustworthy, then you might as well go back to your world to suffer pain and hardship! If you are willing to be in this stream, and to enjoy this judgment and this immense salvation, to enjoy all of these blessings, blessings that cannot be found anywhere in the human world, and to enjoy this love, then be good: Stay in this stream to accept the work of conquest so you can be made perfect. Today, you may suffer a little pain and refinement because of God's judgment, but there is value and meaning to suffering this pain. Though people are refined and mercilessly exposed by God's chastisement and judgment—the aim being to punish them for their sins, to punish their flesh—none of this work is intended to condemn their flesh to destruction. The severe disclosures by the word are all for the purpose of leading you onto the right path. You have personally experienced so much of this work and, clearly, it has not led you onto an

evil path! It is all in order to make you live out normal humanity, and it is all achievable by your normal humanity. Every step of God's work is based upon your needs, according to your weaknesses, and according to your actual stature, and no unbearable burden is placed on you. This is not clear to you today, and you feel as if I am being hard on you, and indeed you always believe that the reason I chastise, judge and reproach you every day is because I hate you. But although what you suffer is chastisement and judgment, this is actually love for you, and it is the greatest protection.

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (4)

In truth, the work being done now is to cause people to rebel against Satan, their old ancestor. All judgments by the word aim to expose humanity's corrupt disposition and to enable people to understand the essence of life. These repeated judgments pierce people's hearts. Each judgment directly relates to their fate and is meant to wound their hearts so that they can let go of all those things and thereby come to know life, know this filthy world, know God's wisdom and almightiness, and also know mankind, which is corrupted by Satan. The more chastisement and judgment is like this, the more man's heart can be wounded and the more his spirit can be awakened. Awakening the spirits of these extremely corrupted and most deeply deceived of people is the goal of this kind of judgment. Man has no spirit, that is, his spirit died long ago and he knows not that there is Heaven, knows not that there is a God, and certainly knows not that he is struggling in the abyss of death; how could he possibly know that he is living in this evil hell on earth? How could he possibly know that this putrid corpse of his has, through Satan's corruption, fallen into Hades of death? How could he possibly know that everything on earth has long been ruined beyond repair by mankind? And how could he possibly know

that the Creator has come to the earth today and is searching for a group of corrupt people whom He can save? Even after man experiences every possible refinement and judgment, his dull consciousness still barely stirs and indeed is virtually unresponsive. How degenerate is humanity! And though this kind of judgment is like the cruel hail that falls from the sky, it is of the greatest benefit to man. If not for judging people like this, there would be no result and it would be absolutely impossible to save people from the abyss of misery. If not for this work, it would be very difficult for people to emerge from Hades, because their hearts long ago died and their spirits long ago were trampled by Satan. Saving you who have sunk to the deepest depths of degeneration requires calling out to you strenuously, judging you strenuously; only then will it be possible to awaken your frozen hearts.

—The Word, Vol. 1. The Appearance and Work of God. Only the Perfected Can Live a Meaningful Life

When you suffer a little restraint or hardship, it is good for you; if you were given an easy time of it you would be ruined, and then how could you be protected? Today, it is because you are chastised, judged, and cursed that you are given protection. It is because you have suffered much that you are protected. If not, you would have long since fallen into depravity. This is not making things difficult for you intentionally—man's nature is hard to change, and it must be thus for their dispositions to be changed. Today, you do not even possess the conscience or sense that Paul possessed, nor do you even have his self-awareness. You always have to be pressured, and you always have to be chastised and judged in order to awaken your spirits. Chastisement and judgment are what is best for your life. And when necessary, there must also be the chastisement of the facts coming upon you; only then will you fully submit. Your natures are such that without

chastisement and cursing, you would be unwilling to bow your heads, unwilling to submit. Without the facts before your eyes, there would be no effect. You are too lowly and worthless in character! Without chastisement and judgment, it would be difficult for you to be conquered, and hard for your unrighteousness and disobedience to be overcome. Your old nature is so deeply rooted. If you were placed upon the throne, you would not know your place in the universe, much less where you were headed. You do not even know where you came from, so how could you know the Lord of creation? Without the timely chastisement and curses of today, your final day would have long since arrived. That is to say nothing of your fate—would not that be even more in imminent danger? Without this timely chastisement and judgment, who knows how arrogant you would grow, or how depraved you would become. This chastisement and judgment have brought you to today, and they have preserved your existence. If you were still "educated" using the same methods as those of your "father," who knows what realm you would enter into! You have absolutely no ability to control and reflect upon yourselves. For people like you, if you just follow and submit without causing any disruptions or disturbances, My aims will be achieved. Should you not do better in accepting the chastisement and judgment of today? What other choices do you have?

—The Word, Vol. 1. The Appearance and Work of God. Practice (6)

People cannot change their own disposition; they must undergo the judgment and chastisement, and suffering and refinement, of God's words, or being disciplined and pruned by His words. Only then can they achieve submission and faithfulness to God, and no longer be perfunctory toward Him. It is under the refinement of God's words that people's dispositions change. Only through the exposure, judgment, discipline, and pruning of His words will they no longer dare to act rashly but instead will become

steady and composed. The most important point is that they are able to submit to God's current words, and to His work, even if it is not in line with human notions, they are able to put these notions aside and willingly submit. In the past, talk of changes in disposition mainly referred to being able to rebel against oneself, to allowing the flesh to suffer, disciplining one's body, and ridding oneself of fleshly preferences—which is one kind of change in disposition. Today, everyone knows that the real expression of change in disposition is submitting to the current words of God and truly knowing His new work. In this way, people's prior understanding of God, which was colored by their own notions, can be expunged, and they can attain true knowledge of and submission to God—only this is a genuine expression of a change in disposition.

—The Word, Vol. 1. The Appearance and Work of God. People Whose Dispositions Have Changed Are Those Who Have Entered Into the Reality of God's Words

The transformation of the disposition of man is achieved through many different kinds of God's work; without such changes in his disposition, man would be unable to bear testimony to God and to accord with God's intentions. The transformation of man's disposition signifies that man has freed himself from Satan's bondage and from the influence of darkness, and has truly become a model and specimen of God's work, a witness of God, and one who accords with God's intentions. Today, God incarnate has come to do His work on earth, and He requires that man achieve knowledge of Him, submission to Him, and testimony to Him—they are to know His practical and normal work, they are to submit to all of His words and work which do not accord with the notions of man, and they are to bear testimony to all the work He does to save man, as well as all the deeds He accomplishes to conquer man. Those who bear testimony to God must have knowledge of God; only this kind of testimony is accurate and practical,

and only this kind of testimony can shame Satan. God uses those who have come to know Him through undergoing His judgment, chastisement, and pruning, to bear testimony to Him. He uses those who have been corrupted by Satan to bear testimony to Him, and so too does He use those whose disposition has changed, and who have thus gained His blessings, to bear testimony to Him. He does not need man to praise Him with his mouth, nor does He need the praise and testimony of the ilk of Satan, who have not been saved by Him. Only those who know God are qualified to bear testimony to Him, and only those who have been transformed in their disposition are qualified to bear testimony to Him. God will not allow man intentionally to bring shame upon His name.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God Can Bear Testimony to God

Do you understand now what is judgment and what is truth? If you do, then I exhort you to submit obediently to being judged, otherwise you shall never have the opportunity to be commended by God or to be brought by Him into His kingdom. Those who only accept judgment but can never be purified, that is, those who flee amidst the work of judgment, shall forever be spurned by God. Their sins are more numerous, and more grievous, than those of the Pharisees, for they have betrayed God and are rebels against God. Such people who are not worthy even to labor shall receive more severe punishment, a punishment that is, moreover, everlasting. God shall not spare any traitor who once evinced loyalty with words but then betrayed Him. People such as these shall receive retribution through punishment of the spirit, soul, and body. Is this not precisely a revelation of the righteous disposition of God? Is this not God's purpose in judging man, and revealing him? God consigns all who perform all kinds of evil deeds during the time of judgment to a place infested with evil spirits, and lets these evil spirits

destroy their fleshly bodies as they wish, and those people's bodies emit the stench of corpses. Such is their fitting retribution. God writes down in their record books each and every one of the sins of those disloyal false believers, false apostles, and false workers; then, when the time is right, He casts them amidst the unclean spirits, letting these unclean spirits defile their entire bodies at will, so that they may never be reincarnated and never again see the light. Those hypocrites who do service for a time but are incapable of remaining loyal to the end are numbered by God among the evil, so that they fall into cahoots with the evil and become part of their disorderly rabble; in the end, God shall annihilate them. God casts aside and takes no notice of those who have never been loyal to Christ or have never contributed anything of their strength, and at the changing of the age He shall annihilate them all. They shall no longer exist on earth, much less gain passage into the kingdom of God. Those who have never been sincere to God, but are forced by circumstance into dealing with Him perfunctorily, are numbered among those who do service for His people. Only a small number of such people will survive, while the majority shall perish along with those whose labor is not up to standard. Ultimately, God shall bring into His kingdom all those who are of the same mind as God, the people and the sons of God, and those predestined by God to be priests. They will be the distillation of God's work. As for those who cannot be classed in any of the categories set by God, they shall be numbered among the nonbelievers—and you can surely imagine what their outcome shall be. I have already said to you all that I should say; the road that you select is your choice alone. What you should understand is this: The work of God never waits for any that cannot keep pace with Him, and the righteous disposition of God shows no mercy to any man.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

Related Movie Extracts

Why Do Believers Have to Undergo God's Judgment and Chastisment?

How to Become Truly Obedient to God and Be Saved by Him

Related Sermons

Why Does God Do the Work of Judgment in the Last Days?

Related Hymns

God's Chastisement and Judgment Is the Light of Man's Salvation

The Meaning of God's Work of Judgment in the Last Days

You're Protected Because You're Chastised and Judged

3. How to experience God's judgment and chastisement

Words of Almighty God of the Last Days

Man's entire life is lived under the power of Satan, and there is not a single person who can free themselves from the influence of Satan on their own. All live in a filthy world, in corruption and emptiness, without the slightest meaning or value; they live such carefree lives for the flesh, for lust, and for Satan. There is not the slightest value to their existence. Man is incapable of finding the truth that will free him from the influence of Satan. Even though man believes in God and reads the Bible, he does not understand how to free himself of the control of Satan's influence. Throughout the ages, very few people have discovered this secret, very few have grasped it. As such, even though man detests Satan, and detests the flesh, he does not know how to rid himself of the ensnaring influence of Satan. Today, are you not still under the power of Satan? You do not regret your rebellious acts, and much less do you feel that you are filthy and rebellious. After opposing God, you even have peace of mind and feel great tranquility. Is your tranquility not because you are corrupt? Does this peace of mind not come from your rebelliousness? Man lives in a human hell, he lives under the dark influence of Satan; across the land, ghosts live together with man, encroaching upon the flesh of man. On earth, you do not live in a beautiful paradise. The place where you are is the realm of the devils, a human hell, a netherworld. If man is not cleansed, then he is of the filth; if he is not protected and cared for by God, then he is still a captive of Satan; if he is not judged and chastised, then he will have no means of escaping the oppression of the dark influence of Satan. The corrupt disposition that you show forth and the rebellious behavior that you live out are sufficient to

prove that you are still living under the power of Satan. If your mind and thoughts have not been cleansed, and your disposition has not been judged and chastised, then your entire being is still controlled by the power of Satan, your mind is controlled by Satan, your thoughts are manipulated by Satan, and your entire being is controlled by the hands of Satan. … If you wish to be made perfect, then you must understand God's work. In particular, you must understand the significance of His chastisement and judgment, and why this work is carried out upon man. Are you able to accept this work? During chastisement of this kind, are you able to achieve the same experiences and knowledge as Peter? If you pursue knowledge of God and of the work of the Holy Spirit, and if you pursue changes in your disposition, then you have the opportunity to be made perfect.

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

Today God judges you, chastises you, and condemns you, but you must know that the point of your condemnation is for you to know yourself. He condemns, curses, judges, and chastises so that you might know yourself, so that your disposition might change, and, moreover, so that you might know your worth, and see that all of God's actions are righteous and in accordance with His disposition and the requirements of His work, that He works in accordance with His plan for man's salvation, and that He is the righteous God who loves, saves, judges, and chastises man. If you only know that you are of lowly status, that you are corrupt and rebellious, but do not know that God wishes to make plain His salvation through the judgment and chastisement that He does in you today, then you have no way of gaining experience, much less are you capable of continuing forward. God has not come to kill or destroy, but to judge, curse, chastise, and save. Until His 6,000-year management plan comes to a close—before

He reveals the outcome of each category of man—God's work on earth will be for the sake of salvation; its purpose is purely to make those who love Him complete—thoroughly so—and to bring them to surrender under His dominion. No matter how God saves people, it is all done by making them break away from their old satanic nature; that is, He saves them by having them seek life. If they do not do so, then they will have no way to accept God's salvation. Salvation is the work of God Himself, and the seeking for life is something that man must take on in order to accept salvation. In the eyes of man, salvation is the love of God, and the love of God cannot be chastisement, judgment, and curses; salvation must contain love, compassion, and, moreover, words of solace, as well as boundless blessings bestowed by God. People believe that when God saves man, He does so by moving them with His blessings and grace, so that they can give their hearts to God. That is to say, His touching man is His saving them. This sort of salvation is done by striking a deal. Only when God grants them a hundredfold will man come to surrender before God's name and strive to do well for Him and bring Him glory. This is not what God intends for mankind. God has come to work on earth in order to save corrupt mankind; there is no falsehood in this. If there were, He would certainly not have come to do His work in person. In the past, His means of salvation involved showing the utmost love and compassion, such that He gave His all to Satan in exchange for the whole of mankind. The present is nothing like the past: The salvation bestowed upon you today occurs at the time of the last days, during the classification of each according to kind; the means of your salvation is not love or compassion, but chastisement and judgment, in order that man may be more thoroughly saved. Thus, all that you receive is chastisement, judgment, and merciless smiting, but know this: In this heartless smiting there is not the slightest punishment. Regardless of how

harsh My words might be, what befall you are but a few words that might appear utterly heartless to you, and no matter how angry I might be, what rain upon you are still words of reproach, and I do not mean to harm you or put you to death. Is this not all fact? Know that nowadays, whether it be righteous judgment or heartless refinement and chastisement, everything is for the sake of salvation. Regardless of whether today each is classified according to kind or the categories of man are laid bare, the purpose of all of God's words and work is to save those who truly love God. Righteous judgment is brought to purify man, and heartless refinement is done to cleanse them; harsh words or chastening are both done to purify and are for the sake of salvation.

—The Word, Vol. 1. The Appearance and Work of God. You Should Put Aside the Blessings of Status and Understand God's Intention to Bring Salvation to Man

If you wish to be cleansed of corruption and undergo a change in your life disposition, then you must have a love for the truth and the ability to accept the truth. What does it mean to accept the truth? Accepting the truth means that no matter what sort of corrupt disposition you have, or which of the great red dragon's poisons—Satan's poisons—are in your nature, when God's words expose these things, you should admit to them and submit, you can't make a different choice, and you should know yourself according to God's words. This means being able to accept God's words and accept the truth. No matter what God says, no matter how severe His utterances are, and no matter what words He uses, you can accept them as long as what He says is the truth, and you can acknowledge them as long as they conform to reality. You can submit to God's words regardless of how deeply you understand them, and you accept and submit to the light that is revealed by the Holy Spirit and fellowshipped by your brothers and sisters. When such a person has pursued the truth to a certain point, they can obtain the truth and

achieve a transformation of their disposition. Even if people who don't love the truth have a bit of humanity, can do some good deeds, and can forsake and expend for God, they are confused about the truth and don't treat it seriously, so their life disposition never changes.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Know Man's Nature

As you experience God's work, you must first accept the words of His that expose man's nature essence. If you are able to clearly see people's corrupt disposition and the truth of their corruption, and if you truly come to know yourself, then is this not the way forward for you to attain salvation? The way you approach God's words which judge and expose man is crucial. First of all, you must ponder and understand the words of God which expose man's nature; if you are able to clearly see that what God's words have exposed is totally in accordance with your real state, then you will reap the harvest. Some people, when they finish reading God's words, always compare them against others; they always think that they are aimed at others, and that the words God has spoken have nothing to do with them, no matter how stern they might be. This is troublesome—this kind of person does not accept the truth. Then how should you approach God's words? Every time you read any of God's words, you should compare them against yourself, cross-reference them to your own state, to your own thoughts and viewpoints, and cross-reference them to your own behavior. If you are truly comparable to them and seek the truth to resolve your own problems, then in this way, you will reap the harvest. You should then use the reality of the truth you understand to go and help others; help them understand the truth and resolve problems, help them come before God, and accept His words and the truth. This shows love for others, and you can reap the harvest from it; it benefits both you and others, a twofold harvest. Acting this way makes you a useful person in the house of God; if you

possess such truth reality, then you are able to testify for God. Do you not then win God's acceptance? You should use the same methods to accept and submit to the remainder of the words with which God has exposed people, and then dissect yourself and come to know yourself. Do you know how to compare yourselves in this way? (A little bit.) If God said that you were Satan, that you were a devil, that you have a corrupt disposition, and that you resist Him, then you might be able to compare these larger things against yourself; but when His words touch on certain other states and outpourings to ascertain what kind of person you are, you are unable to compare them against yourself, and you cannot accept them—this is very troublesome. What does this mean? (It means we do not truly know ourselves.) You do not truly know yourself, and you do not accept the truth, isn't that the case? (It is.) People need to slowly come to understand the words God uses to expose people, like "maggots," "filthy demon," "not worth a cent," "trash," and "good for nothing." Is God's objective in exposing people to condemn them? (No.) Then what is it? (To have people know themselves, and to cast off their corruption.) That's right. God's objective in exposing these things is to allow you to know yourself, to obtain the truth in the process, and to understand His intentions. If God exposes you as a maggot, as a lowly person, as good for nothing, how should you practice? You might say, "God says I am a maggot, so I'll be a maggot. God says I am good for nothing, so I'll be good for nothing. God says I am not worth a single cent, so I'll be a worthless piece of trash. God says I am a filthy demon, that I am Satan, so I'll be a filthy demon, I'll be Satan." Is this the way to obtain the truth? (No.) God's objective in saying these words, His ultimate objective in all His judgment, chastisement, and exposure, is to allow people to understand His intentions, to step onto the path of practicing the truth, knowing God, and submitting to Him. If people

always misunderstand God as they walk this path, if they are often unable to fully accept His judgment and chastisement, and if their rebelliousness is too great, then what can they do? You must often come before God, accept His scrutiny, allow Him to lead you through repeated trials and refinement, and allow Him to arrange circumstances to cleanse you. People's corruption is so deep, they need God to cleanse them! If people do not have the will to do this, if they always indulge in comforts, if they are always muddleheaded, and if they do not seek the truth at all, then their hope of obtaining the truth is very slim. There are many practical manifestations of God scrutinizing the depths of people's hearts, which can be seen from the many things in people's corrupt dispositions which God exposes. Only God can see the things within man's nature essence. So, if you do not listen to God's words, do not live the way God has told you to, and do not believe in Him or do your duty in the way He has told you to, then you have no way to embark upon the path of satisfying God's intentions; you have no way to embark upon the right track of belief in God, and it is very difficult for you to attain salvation.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Six Indicators of Life Growth

When accepting the judgment of God's words, don't be afraid of suffering or pain, and moreover, don't be afraid that God's words will pierce your hearts and expose your ugly states. It is so beneficial to suffer these things. If you believe in God, you should read more of God's words judging and chastising people, especially those that expose the essence of humankind's corruption. You should compare them to your practical state more, and you should connect them to yourself more and others less. The types of states God exposes exist in every person, and they can all be found in you. If you don't believe this, try experiencing it. The more you experience, the more you will know yourself, and the more you will feel

that God's words are very accurate. After reading God's words, some people are incapable of connecting them to themselves; they think that parts of these words are not about them, but are instead about other people. For example, when God exposes people as jezebels and whores, some sisters feel that because they have been unerringly faithful to their husbands, such words must not be in reference to them; some sisters feel that since they are unmarried and have never had sex, such words must not be about them, either. Some brothers feel that these words are only aimed at women, and have nothing to do with them; some people believe that God's words of exposing man are too severe, that they do not conform to reality, so they refuse to accept them. There are even people who say that in some instances, God's words are inaccurate. Is this the right attitude to have toward God's words? It is obviously wrong. People all view themselves based on their external behaviors. They are incapable of reflecting upon themselves, and coming to know their corrupt essence, amid the words of God. Here, "jezebels" and "whores" refer to the essence of the corruption, filthiness, and promiscuity of mankind. Whether man or woman, married or not married, everyone has corrupt thoughts of promiscuity—so how can it have nothing to do with you? God's words expose people's corrupt dispositions; whether male or female, one's level of corruption is the same. Is this not a fact? We have to first realize that everything God says is the truth, and in line with the facts, and that no matter how severe His words that judge and expose people are, or how gentle His words of fellowshipping the truth or exhorting people are, whether His words are judgment or blessings, whether they are condemnations or curses, whether they give people a bitter feeling or a sweet one, people must accept them all. Such is the attitude people should have toward God's words. What sort of attitude is this? Is it a devout attitude, a pious attitude, a patient attitude,

or an attitude of embracing suffering? You are somewhat confused. I tell you that it is not any of these. In their faith, people must firmly maintain that God's words are the truth. Since they are indeed the truth, people should accept them with reason. Whether or not they are able to recognize or admit it, their first attitude toward God's words should be one of absolute acceptance. If God's word doesn't expose one or all of you, who does it expose? And if it is not in order to expose you, why are you asked to accept it? Isn't this a contradiction? God speaks to the whole of mankind, every sentence uttered by God exposes corrupt mankind, and no one is exempt—which naturally includes you, too. Not a single one of the lines of God's utterances is about external appearances, or a kind of state, much less about an external regulation or a simple form of behavior in people. They are not like that. If you think every line uttered by God is just exposing a simple kind of human behavior or external appearance, then you have no spiritual understanding and you do not understand what the truth is. God's words are the truth. People can sense the profundity of God's words. How are they profound? God's every word exposes people's corrupt dispositions, and essential and deep-rooted things within their lives. They are essential things, not external appearances, and particularly not external behaviors. Viewing people from their external appearances, they might all seem to be good people. But why, then, does God say that some people are evil spirits and some are unclean spirits? This is a matter that is not visible to you. So, one must not treat God's words in light of human notions or imaginings, or in light of human hearsay, and certainly not in light of the ruling party's statements. God's words alone are the truth; man's words are all fallacy. After being fellowshipped to thusly, have you experienced a change in your attitude toward God's words? No matter how great or small the change, the next time you read God's words judging and exposing people, you at least

should not try to reason with God. You should stop complaining about God, saying, "God's words of exposing and judging people are really severe; I'm not going to read this page. I'll just skip over it. Let me search for something to read about blessings and promises, so as to find some comfort." You should no longer read the word of God by picking and choosing according to your own inclinations. You must accept the truth and the judgment and chastisement of God's words; only then can your corrupt disposition be cleansed, and only then can you attain salvation.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Importance of Pursuing the Truth and the Path of Its Pursuit

Those who truly believe in God will put effort into practicing and experiencing His words, will self-reflect and try to know themselves when their corrupt disposition is revealed, and will seek the truth of God's words to resolve this corrupt disposition. Those who love the truth focus on self-reflection and trying to know themselves in their reading of God's words, and they feel that His words are just like a mirror that reveals their own corruption and ugliness. This way, through God's words they come to accept His judgment and chastisement, and they gradually resolve their corrupt disposition. When they see that their corrupt disposition is revealed less, when they truly submit to God, they will feel that practicing the truth is much easier, and there are no more difficulties. At this time, they will see a true change in themselves, and true praise for God will develop in their heart: "Almighty God has saved me from the bondage and constraints of my corrupt disposition and saved me from Satan's influence." This is the result that is achieved from experiencing the judgment and chastisement in God's words. If people cannot experience the judgment and chastisement in God's words, they cannot be cleansed of their corrupt dispositions or break away from Satan's influence. There are many people who do not love the

truth, and even though they read God's words and listen to sermons, afterward they speak only words and doctrines, and as a result they do not resolve any of their corrupt dispositions despite believing in God for many years. These people are still the same old Satans and devils that they always have been. They thought that as long as they spread God's words, they would resolve their corrupt dispositions; as long as they recited a few of God's words and fellowshipped with others on His words, they would resolve their corrupt dispositions; as long as they could speak many words and doctrines, they would resolve their corrupt dispositions; and as long as they could understand doctrine and learn self-control, they would resolve their corrupt dispositions. As a result, after believing in God for many years there is still no change at all in their life dispositions, they cannot speak about experiential testimony and so they are dumbfounded. After many years of believing in God they are empty-handed and have not gained any truth, having lived in vain and wasted time for all these years.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

When reading God's words, Peter was not focused on understanding doctrines, much less was he focused on obtaining theological knowledge. Instead, he concentrated on comprehending the truth and grasping God's intentions, as well as achieving an understanding of God's disposition and loveliness. Peter also attempted to understand the various corrupt states of man from God's words, as well as man's nature essence, and actual shortcomings, thereby easily meeting God's requirements in order to satisfy Him. Peter had so many correct practices that abided by the words of God. This was most in line with God's intentions, and it was the best way a person could cooperate while experiencing God's work. When experiencing the hundreds of trials sent by God, Peter examined himself strictly against every word of God's judgment and exposure of man, and every word of His

demands of man, and strived to accurately fathom the meaning of those words. He tried in earnest to ponder and memorize every word that Jesus said to him, and he achieved very good results. By practicing in this way, he was able to achieve an understanding of himself from God's words, and he not only came to understand the various corrupt states and shortcomings of man, but he also came to understand man's essence and nature. This is what it means to truly understand oneself. From God's words, Peter not only achieved a true understanding of himself, but he also saw God's righteous disposition, what God has and is, God's intentions for His work, and God's demands of mankind. From these words he truly came to know God. He came to know God's disposition and His essence; he came to know and understand what God has and is, as well as God's loveliness and God's demands for man. Although God did not speak back then as much as He does today, results in these aspects were nevertheless achieved in Peter. This was a rare and precious thing. Peter went through hundreds of trials, but he did not suffer in vain. He not only came to understand himself from the words and the work of God, but he also came to know God. In addition, he focused with particular attention on God's requirements of mankind contained within His words. In whichever aspects man should satisfy God to be in line with God's intentions, Peter was able to put forth great effort in these aspects and achieve full clarity. This was extremely beneficial with regard to his life entry. No matter what God spoke of, so long as those words were able to become life and were the truth, Peter was able to carve them into his heart to ponder and appreciate them frequently. Having heard the words of Jesus, he was able to take them to heart, which shows that he was especially focused on God's words, and he truly achieved results in the end. That is, he was able to freely put the words of God into practice, accurately practice the truth and be in line with God's intentions, act

entirely in accordance with God's desires, and give up his own personal opinions and imaginings. In this way, Peter entered into the reality of God's words.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Walk the Path of Peter

To experience God's work, you must experience His judgment and chastisement, His pruning, trials, and refinement. All God's requirements must be practiced, entered into, and attained. This is called experiencing God's work. To experience it you must establish a normal relationship with Him, always praying to and seeking from Him with a heart of submission to God. No matter what happens or what difficulties you face, you must rely on and look up to God, finding answers and the path in His words, and always praying and fellowshipping with Him. Experiencing God's work is to be in contact with Him and submit to His words and work, pray to and seek from Him when you have problems or difficulties. Once you have a lot of experience in this way, and understand the truth, then you will have learned how to apply God's words to things that happen. There are many ways to apply God's words, for example, by praying and seeking when things happen, and thus seeing how God's words clearly state how people should act, what the principles are, and what God's intentions and requirements for people are. When you know all this, and understand God's desires, then you will have some knowledge and understanding of God. When faced with trials you should seek, "What does God's word say about such a great trial? What is the meaning of God testing people? Why does He want to test people?" God's words say that you are corrupt, always rebellious and disobedient, and that you don't submit to Him, but constantly have imaginings and notions, and that God wants to cleanse you through trials. No matter what you experience, whether persecution and trials, or being pruned, disciplined, and punished, and no matter what environment

God lays out for you or what method He uses, you must always look for the answer and basis in God's words, and seek His intentions and requirements of you. That is to say, no matter what happens, you must first think what God has said, how He wants people to practice, what His requirements of people are, and what His intentions are. Understand these things, and you'll know how to experience God's work.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Know God's Sovereignty

In the course of experiencing the work of God, no matter how many times you have failed, fallen down, been pruned, or revealed, these are not bad things. Regardless of how you have been pruned, or whether it is by leaders, workers, or your brothers or sisters, these are all good things. You must remember this: No matter how much you suffer, you are actually benefiting. Anyone with experience can attest to this. No matter what, being pruned or revealed is always a good thing. It is not a condemnation. It is God's salvation and the best opportunity for you to get to know yourself. It can bring your life experience a change of gears. Without it, you will possess neither the opportunity, the condition, nor the context to be able to reach an understanding of the truth of your corruption. If you truly understand the truth, and are able to unearth the corrupt things hidden in the depths of your heart, if you can clearly distinguish them, then this is good, this has solved a major problem of life entry, and is of great benefit to changes in disposition. Becoming able to truly know yourself is the best opportunity for you to mend your ways and become a new person; it is the best opportunity for you to obtain new life. Once you truly know yourself, you will be able to see that when the truth becomes one's life, it is a precious thing indeed, and you will thirst for the truth, practice the truth, and enter into reality. This is such a great thing! If you can grab this

opportunity and earnestly reflect upon yourself and gain a genuine knowledge of yourself whenever you fail or fall down, then in the midst of negativity and weakness, you will be able to stand back up. Once you have crossed this threshold, you will then be able to take a big step forward and enter the truth reality.

If you believe in God's sovereignty, then you have to believe that everyday occurrences, be they good or bad, do not happen at random. It is not that someone is deliberately being hard on you or targeting you; this was all arranged and orchestrated by God. Why does God orchestrate all these things? It is not to expose you for who you are or to reveal and eliminate you; revealing you is not the end goal. The goal is to perfect you and save you. How does God perfect you? And how does He save you? He starts by making you aware of your own corrupt disposition, and by making you know your nature essence, your shortcomings, and what you lack. Only by knowing these things and having a clear understanding of them can you pursue the truth and gradually cast off your corrupt disposition. This is God providing you with an opportunity. This is God's mercy. You have to know how to seize this opportunity. You should not oppose God, butt heads with God, or misunderstand Him. In particular, when faced with the people, events, and things that God arranges around you, do not constantly feel that things are not as you wish them to be; do not constantly wish to escape them or always complain about and misunderstand God. If you are constantly doing those things, then you are not experiencing God's work, and that will make it very difficult for you to enter the truth reality. Whatever you encounter that you cannot fully understand, when a difficulty arises, you must learn to submit. You should begin by coming before God and praying more. That way, before you know it, a shift will occur in your internal state, and you will be able to seek the truth to resolve your problem.

As such, you will be able to experience God's work. As this happens, the truth reality will be wrought within you, and this is how you will progress and undergo a transformation of the state of your life. Once you have undergone this change and possess this truth reality, you will also possess stature, and with stature comes life. If someone always lives based on a corrupt satanic disposition, then no matter how much enthusiasm or energy they have, they still cannot be considered to possess stature, or life. God works in every single person, and no matter what His method is, what kind of people, events, and things He makes use of in His service, or what kind of tone His words have, He only has one end goal: saving you. And how does He save you? He changes you. So how could you not suffer a bit? You are going to have to suffer. This suffering can involve many things. First, people must suffer when they accept the judgment and chastisement of God's words. When God's words are too severe and explicit and people misinterpret God—and even have notions—that can be painful, too. Sometimes God raises up an environment around people to reveal their corruption, to make them reflect on and know themselves, and they will suffer a little then, too. Sometimes, when they are directly pruned and exposed, people must suffer. It is as if they are undergoing surgery—if there is no suffering, there is no effect. If every time you are pruned, and every time you are revealed by an environment, it arouses your feelings and gives you a boost, then through this process you will enter the truth reality, and will have stature. If, every time you are subjected to being pruned, and to being revealed by an environment, you feel no pain or discomfort whatsoever, and feel nothing at all, and if you do not come before God to seek His intentions, neither praying nor seeking the truth, then you really are so numb! God does not work in you when your spirit feels nothing, when it does not react. He will say, "This person is overly numb, and has

been corrupted too deeply. No matter how I discipline him, prune him, or try to keep him in check, I still cannot move his heart or awaken his spirit. This person will be in trouble; he is not easy to save." If God arranges certain environments, people, events, and things for you, if He prunes you and if you learn lessons from this, if you have learned to come before God, learned to seek the truth, and, unknowingly, are enlightened and illuminated and attain the truth, if you have experienced a change in these environments, reaped rewards, and made progress, if you begin to have a little comprehension of God's intention and you cease to complain, then all of this will mean that you have stood firm in the midst of the trials of these environments, and have withstood the test. As such, you will have gotten through this ordeal. How will God regard those who withstand the test? God will say that they have a true heart and can endure this kind of suffering, and that, deep down, they love the truth and want to gain the truth. If God has this kind of assessment of you, are you not then someone with stature? Do you not then have life? And how is this life attained? Is it bestowed by God? God supplies you in various ways and uses various people, events, and things to train you. This is as if God is personally giving you food and drink, personally delivering various foodstuffs before you for you to eat your fill and enjoy; only then can you grow and stand strong. This is how you must experience and comprehend these things; this is how to submit to everything that comes from God. This is the sort of mindset and attitude you must possess, and you must learn to seek the truth. You should not be constantly looking for external causes or blaming others for your troubles or finding faults with people; you must have a clear understanding of God's intentions. From the outside, some people might seem to have opinions about you or prejudices against you, but you should not see things that way. If you see things from this kind of standpoint, the

only thing you will do is make excuses, and you will not be able to attain anything. You should see things objectively and accept everything from God. When you view things in this way, it will be easy for you to submit to the work of God, and you will be able to seek the truth, and grasp the intentions of God. Once your viewpoint and state of mind are rectified, you will be able to attain the truth. So, why do you not just do it? Why do you resist? If you stopped resisting, you would gain the truth. If you resist, you will not gain anything, and you will also hurt God's feelings and disappoint Him. Why will God be disappointed? Because you do not accept the truth, you have no hope of salvation, and God is not able to gain you, so how could He not be disappointed? When you do not accept the truth, this is tantamount to pushing away food that has been personally offered to you by God. You say that you are not hungry and that you do not need it; God tries again and again to encourage you to eat, but you still do not want it. You would rather go hungry. You think that you are satiated, when actually, you have absolutely nothing. People like this are so lacking in reason, and so self-righteous; truly, they don't know a good thing when they see it, they are the most impoverished and pitiful of people.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. To Gain the Truth, One Must Learn From the People, Events, and Things Nearby

People's corrupt disposition is hidden in the intentions behind their speech and actions, in their outlook on things, in their every thought and idea, and in their views, understanding, notions, outlook, wishes, and demands regarding the truth, God, and God's work. It is revealed from people's words and acts without their knowing it. How, then, does God treat these things inside people? He arranges various environments to expose you. He will not only expose you, but He will also judge you. When you reveal your corrupt disposition, when you have thoughts and ideas that defy

God, when you have states and viewpoints that contend with God, when you have states whereby you misunderstand God, or resist and oppose Him, God will rebuke you, judge you, and chastise you, and He will sometimes even discipline you and punish you. What is the aim of disciplining and rebuking you? (To have us repent and change.) Yes, it is meant to have you repent. What is achieved by disciplining and rebuking you is that it allows you to turn your course around. It is to make you understand that your thoughts are the notions of man, and that they are wrong; your motivations are born of Satan, they originate from human will, they are not in line with the truth, they are incompatible with God, they cannot satisfy God's intentions, they are detestable and hateful to God, they incite His wrath, and even arouse His curse. After realizing this, you have to change your motivations and attitude. And how are they changed? First of all, you must submit to the way God treats you, and submit to the environments and people, events, and things that He sets out for you. Do not pick holes, do not give objective excuses, and do not shirk your responsibilities. Secondly, seek the truth that people should practice and enter into when God does what He does. God asks that you understand these things. He wants you to recognize your corrupt dispositions and satanic essence, for you to be able to submit to the environments He arranges for you and, ultimately, for you to be able to practice in accordance with His intentions and His requirements for you. Then you will have passed the test.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only With True Submission Can One Have Real Trust

In his belief in God, Peter sought to satisfy God in everything, and sought to submit to all that came from God. Without the slightest complaint, he was able to accept chastisement and judgment, as well as refinement, tribulation and going without in his life, none of which could alter his God-

loving heart. Was this not the ultimate love for God? Was this not the fulfillment of the duty of a created being? Whether in chastisement, judgment, or tribulation, you are always capable of achieving submission unto death, and this is what should be achieved by a created being, this is the purity of the love for God. If man can achieve this much, then he is a qualified created being, and there is nothing which better satisfies the intentions of the Creator. Imagine that you are able to work for God, yet you do not submit to God, and are incapable of truly loving God. In this way, not only will you not have fulfilled the duty of a created being, but you will also be condemned by God, for you are someone who does not possess the truth, who is incapable of submitting to God, and who rebels against God. You only care about working for God, and do not care about putting the truth into practice or knowing yourself. You do not understand or know the Creator, and do not submit to or love the Creator. You are someone who is innately rebellious against God, and so such people are not beloved by the Creator.

—The Word, Vol. 1. The Appearance and Work of God. Success or Failure Depends on the Path That Man Walks

When he was being chastised by God, Peter prayed, "Oh God! My flesh is rebellious, and You chastise me and judge me. I rejoice in Your chastisement and judgment, and even if You do not want me, in Your judgment I behold Your holy and righteous disposition. When You judge me, so that others may behold Your righteous disposition in Your judgment, I feel content. If it can express Your disposition and allow Your righteous disposition to be seen by all created beings, and if it can make my love for You more pure, that I can attain the likeness of one who is righteous, then Your judgment is good, for such is Your goodwill. I know that there is still much in me that is rebellious, and that I am still not fit to come before You.

I wish for You to judge me even more, whether through a hostile environment or great tribulations; no matter what You do, to me it is precious. Your love is so profound, and I am willing to lay myself at Your mercy without the slightest complaint." This is Peter's knowledge after he experienced the work of God, and it is also a testimony to his love of God. Today, you have already been conquered—but how is this conquest expressed in you? Some people say, "My conquest is the supreme grace and exaltation of God. Only now do I realize that the life of man is hollow and without significance. Man spends his life rushing about, producing and raising generation after generation of children, and is ultimately left with nothing. Today, only after being conquered by God have I seen that there is no value to living in this way; it really is a meaningless life. I may as well die and be done with it!" Can such people who have been conquered be gained by God? Can they become specimens and models? Such people are a lesson in negativity; they have no aspirations, and do not strive to improve themselves. Even though they count as having been conquered, such negative people are incapable of being made perfect. Near the end of his life, after he had been made perfect, Peter said, "O God! If I were to live a few more years, I would wish to achieve a purer and deeper love of You." When he was about to be nailed to the cross, in his heart he prayed, "O God! Your time has now arrived; the time You prepared for me has arrived. I must be crucified for You, I must bear this testimony to You, and I hope that my love can satisfy Your requirements, and that it can become purer. Today, to be able to die for You, and be nailed to the cross for You, is comforting and reassuring to me, for nothing is more gratifying to me than to be able to be crucified for You and satisfy Your wishes, and to be able to give myself to You, to offer up my life to You. Oh God! You are so lovely! Were You to allow me to live, I would be even more willing to love You. As

long as I am alive, I will love You. I wish to love You more deeply. You judge me, and chastise me, and try me because I am not righteous, because I have sinned. And Your righteous disposition becomes more apparent to me. This is a blessing to me, for I am able to love You more deeply, and I am willing to love You in this way even if You do not love me. I am willing to behold Your righteous disposition, for this makes me more able to live out a life of meaning. I feel that my life now is more meaningful, for I am crucified for Your sake, and it is meaningful to die for You. Yet still I do not feel satisfied, for I know too little of You, I know that I cannot completely fulfill Your wishes, and have repaid You too little. In my life, I have been incapable of returning my entirety to You; I am far from that. As I look back at this moment, I feel so indebted to You, and I have but this moment to make up for all of my mistakes and all the love that I have not repaid You."

……

God chastises and judges man because it is required by His work, and, moreover, because it is needed by man. Man needs to be chastised and judged, and only then can he achieve the love of God. Today, you have been utterly convinced, but when you encounter the slightest setback, you are in trouble; your stature is still too small, and you still need to experience more of such chastisement and judgment in order to achieve a deeper knowledge. Today, you more or less have a bit of a God-fearing heart, and you are afraid of God, and you know He is the true God, but you do not have a great love of Him, much less have you achieved a pure love; your knowledge is too superficial, and your stature is still insufficient. When you truly encounter an environment, you still have not borne witness, too little of your entry is proactive, and you have no idea how to practice. Most people are passive and inactive; they only secretly love God in their hearts, but

have no way of practice, nor are they clear about what their goals are. Those who have been made perfect not only possess normal humanity, but are possessed of truths that exceed the measures of conscience, that are higher than the standards of conscience; they not only use their conscience to pay back God's love, but, more than that, they have known God, and have seen that God is lovely, and worthy of man's love, and that there is so much to love in God; man cannot help but love Him! The love for God of those who have been made perfect is in order to fulfill their own personal aspirations. Theirs is a spontaneous love, a love that asks for nothing in return, and which is not a transaction. They love God because of nothing other than their knowledge of Him. Such people care not whether God bestows graces upon them, and are content with nothing more than to satisfy God. They do not strike bargains with God, nor do they measure their love of God by conscience: "You have given to me, thus I love You in return; if You do not give to me, then I have nothing for You in return." Those who have been made perfect always believe that: "God is the Creator, and He carries out His work upon us. Since I have this opportunity, condition, and qualification to be made perfect, my pursuit should be to live out a life of meaning, and I should satisfy Him." It is just like that which was experienced by Peter: When he was at his weakest, he prayed to God and said, "O God! Regardless of the time or place, You know that I always remember You. No matter the time or place, You know that I want to love You, but my stature is too small, I am too weak and powerless, my love is too limited, and my sincerity toward You is too meager. Compared to Your love, I am simply unfit to live. I wish only that my life is not in vain, and that I can not only repay Your love, but, moreover, that I can devote all I have to You. If I can satisfy You, then as a created being, I shall have peace of mind, and will ask for nothing more. Although I am weak and powerless

now, I will not forget Your exhortations, and I will not forget Your love. Now I am doing nothing more than repaying Your love. Oh God, I feel awful! How can I give back the love in my heart to You, how can I do all I can, and be able to fulfill Your wishes, and be able to offer all that I have to You? You know the weakness of man; how can I be worthy of Your love? Oh God! You know I am of small stature, that my love is too meager. How can I do the best that I can in this kind of environment? I know I should repay Your love, I know that I should give all that I have to You, but today my stature is too small. I ask that You give me strength and confidence, so that I will be more able to possess a pure love to devote to You, and more able to devote all that I have to You; not only will I be able to repay Your love, but I will be more able to experience Your chastisement, judgment and trials, and even more severe curses. You have allowed me to behold Your love, and I am incapable of not loving You, and though I am weak and powerless today, how could I forget You? Your love, chastisement and judgment have all caused me to know You, yet I also feel incapable of satisfying Your love, for You are so great. How can I devote all that I have to the Creator?" Such was Peter's request, yet his stature was too inadequate. At this moment, he felt as if a knife were being twisted in his heart. He was in agony; he knew not what to do under such conditions. Yet he still continued to pray: "O God! Man is of childish stature, his conscience is feeble, and the only thing I can achieve is to repay Your love. Today, I know not how to satisfy Your intentions, and I only wish to do all I can, give all I have, and devote all I have to You. Regardless of Your judgment, regardless of Your chastisement, regardless of what You bestow upon me, regardless of what You take away from me, make me free from the slightest complaint toward You. Many times, when You chastised me and judged me, I grumbled to myself, and was incapable of achieving

purity, or of fulfilling Your wishes. My repayment of Your love was born out of compulsion, and at this moment I hate myself even more." It was because he sought a purer love of God that Peter prayed in this way. He was seeking, and entreating, and, furthermore, he was recriminating himself, and confessing his sins to God. He felt indebted to God, and felt hatred of himself, yet he was also somewhat sad and negative. He always felt thus, as if he could not measure up to God's intentions, and unable to do his best. Under such conditions, Peter still pursued the faith of Job. He saw how great had been the faith of Job, for Job had seen that everything he had was bestowed by God, and it was natural for God to take everything from him, that God would give to whomever He wished—such was the righteous disposition of God. Job had no complaints, and could still praise God. Peter also knew himself, and in his heart he prayed, "Today I should not be content with repaying Your love using my conscience and with however much love I give back to You, because my thoughts are too corrupt, and because I am incapable of seeing You as the Creator. Because I am still unfit to love You, I must cultivate the ability to devote all that I have to You, and do so willingly, I must know all that You have done, and make none of my own choices, I must behold Your love, and be able to speak Your praises and extol Your holy name, so that You may gain great glory through me. I am willing to stand fast in this testimony to You. Oh God! Your love is so precious and beautiful; how could I wish to live in the hands of the evil one? Was I not made by You? How could I live under the power of Satan? I would prefer that my entire being live amid Your chastisement. I am unwilling to live under the power of the evil one. If I can be made pure, and can devote my all to You, I am willing to offer up my body and mind to Your judgment and chastisement, for I detest Satan, and am unwilling to live under its power. Through Your judgment of me, You show forth Your

righteous disposition; I am happy, and have not the slightest complaint. If I am able to fulfill the duty of a created being, I am willing that my entire life be accompanied by Your judgment, through which I will come to know Your righteous disposition, and will rid myself of the influence of the evil one." Peter always prayed thus, always sought thus, and he reached a, relatively speaking, high realm. Not only was he able to repay God's love, but, more importantly, he also fulfilled his duty as a created being. Not only was he not accused by his conscience, but he was also able to transcend the standards of conscience. His prayers continued to go up before God, such that his aspirations were ever higher, and he possessed more and more of a God-loving heart. Though he suffered agonizing pain, still he did not forget to love God, and still he sought to attain the ability to understand God's intentions. In his prayers he uttered the following words: "I have accomplished nothing more than the repayment of Your love. I have not borne testimony to You before Satan, have not freed myself from the influence of Satan, and still live amid the flesh. I wish to use my love to defeat Satan, to shame it, and thus satisfy Your intentions. I wish to give my entirety to You, to not give the slightest bit of myself to Satan, for Satan is Your enemy." The more he sought in this direction, the more he was moved, and the higher his knowledge of these matters. Without realizing it, he came to know that he should free himself of the influence of Satan, and should completely return himself to God. Such was the realm he attained. He was transcending the influence of Satan, and ridding himself of the pleasures and enjoyments of the flesh, and was willing to experience more profoundly both God's chastisement and His judgment. He said, "Even though I live amid Your chastisement, and amid Your judgment, regardless of the hardship that entails, still I am unwilling to live under the power of Satan, still I am unwilling to suffer Satan's trickery. I take joy from living amid

Your curses, and am pained by living amid the blessings of Satan. I love You by living amid Your judgment, and this brings me great joy. Your chastisement and judgment is righteous and holy; it is in order to cleanse me, and even more, it is to save me. I would prefer to spend my entire life amid Your judgment so that I may be under Your care. I am unwilling to live under Satan's power for a single moment; I wish to be cleansed by You; even if I suffer hardship, I am unwilling to be exploited and tricked by Satan. I, this created being, should be used by You, possessed by You, judged by You, and chastised by You. I should even be cursed by You. My heart rejoices when You are willing to bless me, for I have seen Your love. You are the Creator, and I am a created being: I should not betray You and live under the power of Satan, nor should I be exploited by Satan. I should be Your horse, or ox, instead of living for Satan. I'd rather live amid Your chastisement, without physical bliss, and this would bring me enjoyment even if I were to lose Your grace. Though Your grace is not with me, I enjoy being chastised and judged by You; this is Your best blessing, Your greatest grace. Though You are always majestic and wrathful toward me, still I am incapable of leaving You, and still I cannot love You enough. I'd prefer to live in Your home, I'd prefer to be cursed, chastised, and smitten by You, and am unwilling to live under the power of Satan, nor am I willing to rush about and busy myself only for the flesh, and much less am I willing to live for the flesh." Peter's love was a pure love. This is the experience of being made perfect, and is the highest realm of being made perfect; there is no life that is more meaningful. He accepted God's chastisement and judgment, he treasured God's righteous disposition, and nothing about Peter was more precious. He said, "Satan gives me material enjoyments, but I do not treasure them. God's chastisement and judgment come upon me—in this I am graced, in this I find enjoyment, and in this I am blessed. Were it not for

God's judgment I would never love God, I would still live under the power of Satan, would still be controlled and commanded by it. If that were the case, I would never become a real human being, for I would be incapable of satisfying God, and would not have devoted my entirety to God. Even though God does not bless me, leaving me without comfort inside as if a fire is burning within me, and with no peace or joy, and even though God's chastisement and discipline is never apart from me, in God's chastisement and judgment I am able to behold His righteous disposition. I take delight in this; there is no more valuable or meaningful thing in life. Though His protection and care have become ruthless chastisement, judgment, curses and smiting, still I take enjoyment in these things, for they can better cleanse me and change me, can bring me closer to God, can make me more able to love God, and can make my love of God purer. This makes me able to fulfill my duty as a created being, and takes me before God and away from the influence of Satan, so that I no longer serve Satan. When I do not live under the power of Satan, and am able to devote everything I have and all that I can do to God, without holding anything back—that will be when I am fully satisfied. It is God's chastisement and judgment that have saved me, and my life is inseparable from God's chastisement and judgment. My life on earth is under the power of Satan, and were it not for the care and protection of God's chastisement and judgment, I would have always lived under the power of Satan, and, moreover, I would not have had the opportunity or means to live out a life of meaning. Only if God's chastisement and judgment never leave me will I be able to be cleansed by God. Only with the harsh words and righteous disposition of God, and God's majestic judgment, have I gained supreme protection and come to live in the light, and gained the blessings of God. To be able to be cleansed, and free myself from Satan, and live under the dominion of God—this is

the greatest blessing in my life today." This is the highest realm experienced by Peter.

This is exactly the state that man must attain after being made perfect. If you cannot achieve this much, then you cannot live out a life of meaning. Man lives amid the flesh, which means he lives in a human hell, and without God's judgment and chastisement, man is as filthy as Satan. How could man be holy? Peter believed that chastisement and judgment by God were man's best protection and greatest grace. Only through chastisement and judgment by God could man awaken and hate the flesh, hate Satan. God's strict discipline frees man from the influence of Satan, frees him from his own little world, and allows him to live in the light of God's presence. There is no better salvation than chastisement and judgment! Peter prayed, "O God! As long as You chastise and judge me, I will know that You have not left me. Even if You do not give me joy or peace, and make me live in suffering, and inflict countless chastenings on me, as long as You do not leave me, my heart will be at ease. Today, Your chastisement and judgment have become my best protection and my greatest blessing. The grace You give me protects me. The grace You bestow upon me today is a manifestation of Your righteous disposition, and is chastisement and judgment; moreover, it is a trial, and, more than that, it is a life of suffering." Peter was able to put aside the pleasures of the flesh and seek a deeper love and greater protection, because he had gained so much grace from God's chastisement and judgment. In his life, if man wishes to be cleansed and achieve changes in his disposition, if he wishes to live out a life of meaning and fulfill his duty as a created being, then he must accept God's chastisement and judgment, and must not allow God's discipline and God's smiting to depart from him, in order that he may free himself from the manipulation and influence of Satan, and live in the light of God. Know

that God's chastisement and judgment is the light, and the light of man's salvation, and that there is no better blessing, grace or protection for man. Man lives under the influence of Satan, and exists in the flesh; if he is not cleansed and does not receive God's protection, then man will become ever more depraved. If he wishes to love God, then he must be cleansed and saved. Peter prayed, "God, when You treat me kindly I am delighted, and feel comfort; when You chastise me, I feel even greater comfort and joy. Although I am weak, and endure untold suffering, although there are tears and sadness, You know that this sadness is because of my rebelliousness, and because of my weakness. I weep because I cannot satisfy Your intentions, I feel sorrow and regret because I am insufficient for Your requirements, but I am willing to attain this realm, I am willing to do all I can to satisfy You. Your chastisement has brought me protection, and has given me the best salvation; Your judgment eclipses Your tolerance and patience. Without Your chastisement and judgment, I would not enjoy Your mercy and lovingkindness. Today, I see all the more that Your love has transcended the heavens and excelled above all other things. Your love is not just mercy and lovingkindness; even more than that, it is chastisement and judgment. Your chastisement and judgment have given me so much. Without Your chastisement and judgment, not a single person would be cleansed, and not a single person would be able to experience the love of the Creator. Though I have endured hundreds of trials and tribulations, and have even come close to death, they have allowed me to truly know You and gain supreme salvation. If Your chastisement, judgment and discipline were to depart from me, then I would live in darkness, under the power of Satan. What benefits does the flesh of man have? If Your chastisement and judgment were to leave me, it would be as if Your Spirit had forsaken me, as if You were no longer with me. If that were so, how could I go on living?

If You give me sickness and take my freedom, I can continue living, but if Your chastisement and judgment were to ever leave me, I would have no way to go on living. If I were without Your chastisement and judgment, I would have lost Your love, a love that is too deep for me to put into words. Without Your love, I would live under the power of Satan, and would be unable to see Your glorious face. How could I continue living? I could not endure such darkness, such a life. Having You with me is like seeing You, so how could I leave You? I implore You, I beg You not to take my greatest comfort from me, even if it is just a few words of reassurance. I have enjoyed Your love, and today I cannot be away from You; how could I not love You? I have shed many tears of sorrow because of Your love, yet I have always felt that a life such as this is more meaningful, more able to enrich me, more able to change me, and more able to allow me to attain the truth that should be possessed by the created beings."

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

Related Movie Extracts

Letting Go of Fame and Status Through God's Judgment and Chastisement

Related Experiential Testimonies

Judgment and Chastisement Is God's Love

God's Word Eliminated My Misunderstandings

Related Hymns

God's Chastisement and Judgment Is the Light of Man's Salvation

Judgment and Chastisement Reveal God's Salvation

I've Seen God's Love in Chastisement and Judgment

4. What true knowledge of oneself is

Words of Almighty God of the Last Days

After several thousand years of corruption, man is numb and dull-witted; he has become a demon that opposes God, to the extent that man's rebelliousness toward God has been documented in the books of history, and even man himself is incapable of giving a full account of his rebellious behavior—for man has been profoundly corrupted by Satan, and has been led astray by Satan such that he knows not where to turn. Even today, man still betrays God: When man sees God, he betrays Him, and when he cannot see God, so too does he betray Him. There are even those who, having witnessed God's curses and God's wrath, still betray Him. And so I say that man's sense has lost its original function, and that man's conscience, too, has lost its original function. The man that I look upon is a beast in human attire, he is a venomous snake, and no matter how pitiable he tries to appear before My eyes, I will never be merciful toward him, for man has no grasp of the difference between black and white, of the difference between truth and non-truth. Man's sense is so benumbed, yet still he wishes to gain blessings; his humanity is so ignoble yet still he wishes to possess the sovereignty of a king. Who could he be the king of, with sense such as that? How could he with such a humanity sit atop a throne? Man truly has no shame! He is a conceited wretch! For those of you who wish to gain blessings, I suggest you first find a mirror and look at your own ugly reflection—do you have what it takes to be a king? Do you have the face of one who could gain blessings? There has not been the slightest change in your disposition and you have not put any of the truth into practice, yet still you wish for a wonderful tomorrow. You are deluding yourself! Born into such a filthy land, man has been severely blighted by society, he has been

influenced by feudal ethics, and he has been taught at "institutes of higher learning." The backward thinking, corrupt morality, mean view on life, despicable philosophy for worldly dealings, utterly worthless existence, and depraved lifestyle and customs—all of these things have severely intruded upon man's heart, and severely undermined and attacked his conscience. As a result, man is ever more distant from God, and ever more opposed to Him. Man's disposition becomes more vicious by the day, and there is not a single person who will willingly give up anything for God, not a single person who will willingly submit to God, nor, moreover, a single person who will willingly seek the appearance of God. Instead, under the power of Satan, man does nothing but pursue pleasure, giving himself over to the corruption of the flesh in the land of mud. Even when they hear the truth, those who live in darkness give no thought to putting it into practice, nor are they inclined to seek out God even if they have beheld His appearance. How could a mankind so depraved have any chance of salvation? How could a mankind so decadent live in the light?

—The Word, Vol. 1. The Appearance and Work of God. To Have an Unchanged Disposition Is to Be in Enmity to God

To know yourself is to know your every word and deed, and each and every action; it is to know your thoughts and ideas, your intentions, and your notions and imaginings. You must also know Satan's philosophies for worldly dealings, and all Satan's various poisons, as well as traditional cultural knowledge. You must seek the truth and discern these things clearly. That way, you will understand the truth and truly know yourself. Though a person may have done a great number of good deeds since they began believing in God, they still cannot see many things clearly, let alone achieve understanding of the truth. Yet, because of their many good deeds, they feel that they're already practicing the truth, have already submitted to

God, and have already quite satisfied His intentions. When nothing befalls you, you are able to do whatever you are told, you have no qualms about performing any duty, and you do not resist. When you are told to spread the gospel, you don't complain and can stand this hardship, and when you are told to run about and work, or to do a task, you do so. Because of this, you feel you are one who submits to God and genuinely pursues the truth. Yet if you are asked seriously, "Are you an honest person? Are you a person who truly submits to God? A person whose disposition has changed?"—if every person is held up for comparison against the truth of God's words—it may be said that none is up to standard, and that none would be capable of acting according to the truth principles. So, all of corrupt mankind must reflect on themselves. They must reflect on the dispositions that they live by, and on the satanic philosophies, logic, heresies and fallacies from which all of their acts and deeds derive. They must reflect on the root cause of why they reveal their corrupt disposition, what the essence of their acting willfully is, on what and for whom they live. If this is held up to the truth for comparison, then all people will be condemned. What is the reason for this? The reason is that mankind is so deeply corrupted. People do not understand the truth, and all of them live by their corrupt dispositions. They do not have the least bit of self-knowledge, they always believe in God according to their own notions and imaginings, do their duties based on their own preferences and methods, and follow religious theories in how they serve God. What is more, they still think that they are full of faith, that their actions are very reasonable, and in the end they feel that they have gained a lot. Without realizing it, they come to think that they are already acting in line with God's intentions and have satisfied them completely, and that they have already met God's requirements and are following His will. If this is how you feel, or if you think that you have reaped some gains in your

several years of belief in God, then all the more must you come back before God to examine yourself carefully. You should look at the path you have walked over your years of faith to see whether all your acts and deeds before God have been entirely in accordance with His intentions. Examine which of your behaviors were in opposition to God, which achieved submission to Him, whether your actions have met and satisfied God's requirements. You should clarify all these things, for only then will you know yourself.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Recognizing One's Own Misguided Views Can One Truly Transform

Self-knowledge means knowing which things in our thoughts and views are fundamentally incompatible with the truth, and belong to a corrupt disposition, and are hostile to God. It is easy to gain an understanding of the corrupt dispositions of man, like arrogance, self-righteousness, lying, and deceitfulness. You can come to know them a little by simply fellowshipping on the truth a few times or through frequent fellowship, or by having your state pointed out to you by your brothers and sisters. Furthermore, arrogance and deceitfulness are present in every person, differing only in degree, so they are relatively easy to know. But discerning whether one's thoughts and views are in line with the truth is difficult, and not as easy as knowing one's corrupt dispositions. When a person's behavior or outward practices change a little, that person feels as though they have changed, but actually this is a mere behavioral change, and it does not mean that their outlook on things has truly changed. In the depths of people's hearts, there are still many notions and imaginings, various thoughts, views, and poisons of traditional culture, and many things that are hostile to God. These things are hidden inside of them, yet to be unearthed. They are the origin of the revelations of their corrupt

dispositions, and they come from within man's nature essence. That is why, when God does something that does not line up with your notions, you will resist Him and oppose Him. You will not understand why God has acted so, and though you know there is truth in everything God does and you wish to submit, you will find yourself unable to do so. Why are you unable to submit? What is the reason for your opposition and resistance? It is because there are many things within man's thoughts and views that are hostile to God, hostile to the principles by which God acts and hostile to His essence. These things are difficult for people to gain knowledge of.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Recognizing One's Own Misguided Views Can One Truly Transform

What aspects are there to self-knowledge? The first is knowing what corrupt dispositions are revealed in one's speech and actions. Sometimes, it is arrogance, other times it is deceitfulness, or perhaps wickedness, intransigence, or betrayal, and so on. Beyond that, when something befalls a person, they should examine themselves to see if they have any intentions or motives that are not in accordance with the truth. They should also examine whether there is anything in their speech or actions that resists or rebels against God. In particular, they should examine if they have a sense of burden and are loyal when it comes to their duty, if they are sincerely expending themselves for God, and if they are being transactional or perfunctory. Self-knowledge also means knowing whether one has notions and imaginings, extravagant demands, or misunderstandings and grievances regarding God, and if one has a mind to submit. It means knowing whether one can seek the truth, accept from God and have a heart of submission to God when approaching the situations, people, events, and things that He orchestrates. It means knowing if one has conscience and reason and whether one is a lover of the truth. It means knowing whether one submits

or tries to argue when things befall them, and if one relies on notions and imaginings or on seeking the truth in their approach to these matters. All of this is the scope of self-knowledge. One should reflect on whether they love the truth and have true faith in God in light of their attitude toward various situations and people, events, and things. If one can come to know their corrupt disposition and see how great their rebellion is against God, then they will have grown. Furthermore, when it comes to affairs that involve their treatment of God, one should reflect on whether they have notions, fear, or submission in their treatment of God's name and incarnation, and especially what their attitude is in regard to the truth. A person should also know their deficiencies, their stature, and whether they have the truth reality, as well as whether their pursuit and the path they walk are correct and in accordance with God's intentions. These are all things that people should know. In summary, the various aspects of self-knowledge essentially consist of the following: knowledge of whether one's caliber is high or low, knowledge of one's character, knowledge of the intents and motives one has in their actions, knowledge of the corrupt disposition and nature essence that one reveals, knowledge of one's preferences and pursuit, knowledge of the path one walks, knowledge of one's views on things, knowledge of one's outlook on life and values, and knowledge of one's attitude toward God and the truth. Self-knowledge is mainly comprised of these aspects.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (2)

To know yourself, you must know your own revelations of corruption, your corrupt disposition, your own vital weaknesses, and your nature essence. You must also know, down to the very last detail, those things that are revealed in your daily life—your motives, your perspectives, and your attitude about every single thing—whether you are at home or out, when

you are in gatherings, when you are eating and drinking of the words of God, or in every single issue you encounter. Through these aspects you must come to know yourself. Of course, to know yourself on a deeper level, you must integrate God's words; only by knowing yourself based on His words can you achieve results.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Importance of Pursuing the Truth and the Path of Its Pursuit

Peter sought to know himself and examine what had been revealed in him through the refinement of God's words and within the various trials that God had provided for him. When he truly came to understand himself, Peter realized just how deeply corrupt humans are, how worthless and unworthy of serving God they are, and that they do not deserve to live before God. Peter then fell prostrate before God. Having experienced so much, Peter ultimately came to feel, "Knowing God is the most precious thing! If I died before knowing Him, it would be such a pity. Knowing God is the most important, most meaningful thing there is. If man does not know God, then they do not deserve to live, are the same as animals, and have no life." By the time Peter's experience had reached this point, he had come to know his own nature and he had gained a relatively good understanding of it. Although he perhaps would not have been able to explain it as clearly as people would nowadays, Peter had indeed reached this state. Therefore, walking the path of pursuing the truth and attaining perfection by God requires knowing one's own nature from within God's utterances, as well as comprehending the various aspects of one's nature and accurately describing it in words, speaking clearly and plainly. Only this is truly knowing yourself, and only in this way will you have attained the result God requires. If your knowledge has not yet reached this point, but you claim to know yourself and say that you have gained life, then are you not

simply bragging? You do not know yourself, nor do you know what you are in front of God, whether you have truly met the standards of being human, or how many satanic elements you still have within you. You are still unclear about who you belong to, and you do not even have any self-knowledge—so how can you possess reason in front of God? When Peter was pursuing life, he focused on understanding himself and transforming his disposition over the course of his trials, and he strove to know God. In the end, he thought, "People must seek an understanding of God in life; knowing Him is the most critical thing. If I do not know God, then I cannot rest in peace when I die. Once I know Him, if God then has me die, then I would have felt most gratified. I will not complain in the slightest, and my entire life will have been fulfilled." Peter was not able to gain this level of understanding or reach this point immediately after he had begun to believe in God; he underwent a great many trials instead. His experience had to reach a certain milestone, and he had to completely understand himself, before he could sense the value of knowing God. Therefore, the path Peter took was the path of pursuing the truth, and was one of gaining life and of being perfected. This was the aspect upon which his specific practice was primarily focused.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Walk the Path of Peter

If your self-knowledge only involves the cursory recognition of superficial things—if you merely say that you are arrogant and self-righteous, that you rebel against and resist God—then this is not true knowledge, but doctrine. You must integrate the facts into this: You must bring to light whichever matters you hold mistaken intents and views or distorted opinions on for fellowship and dissection. Only this is truly knowing oneself. You should not gain an understanding of yourself based on your actions alone; you must grasp what is key and resolve the root of

the problem. Once a period of time has gone by, you must reflect on yourself and summarize which problems you have resolved, and which still remain. So, too, must you seek the truth to solve these problems. You must not be passive, you must not always need others to coax you or push you to do things, or to even lead you by the nose; you must have your own path for life entry. You must frequently examine yourself to see what things you have said and done that are at odds with the truth, which of your intents are wrong, and what corrupt dispositions you have revealed. If you always practice and enter in this way—if you make strict demands of yourself—then you will gradually be able to understand the truth, and have life entry. When you genuinely understand the truth, you will see that you really are nothing. For one thing, you have a seriously corrupt disposition; for another, you lack too much, and you do not understand any truths. If a day comes when you truly possess such self-knowledge, you will no longer be capable of arrogance, and in many matters you will possess sense, and be capable of submission. What is the key issue right now? Through fellowship and dissection on the essence of notions, people have come to understand the reason that they form notions; they are able to resolve some notions, but this does not mean that they can see clearly the essence of every notion, it just means that they have some self-knowledge, but their knowledge is not yet deep enough or clear enough. In other words, they still cannot see their own nature essence clearly, nor can they see what corrupt dispositions have taken root in their hearts. There is a limit to how much a person can gain knowledge of themselves in this way. Some people say, "I'm aware that my disposition is extremely arrogant—does this not mean I know myself?" Such knowledge is too superficial; it cannot solve the problem. If you truly know yourself, then why are you still seeking personal advancement, why do you still crave status and distinction? This means that

your arrogant nature has not been eradicated. Therefore, change must start from your thoughts and views and the intents behind your words and actions. Do you acknowledge that much of what people say is barbed and venomous, and that there is an element of arrogance in the tone that they use? Their words carry their intents and personal opinions. Those who have insight will be able to discern this when they hear it. Some people talk in a certain way and have certain expressions most of the time when their arrogance is not revealed in them, but their behavior is very different when their arrogance is revealed. Sometimes they will drone on and on about their own high-sounding ideas, sometimes they will bear their fangs and claws and hold their heads high. They think that they are the king of the mountain, and Satan's ugly face is exposed in this. There are all sorts of intents and corrupt dispositions inside every person. Just like how deceitful people wink when they talk, and look at people out of the corner of their eye—there is a corrupt disposition concealed within these actions. Some people speak in evasive words, and others never know quite what they mean. There are always hidden meanings and tricks within their words, but on the outside they are very calm and collected. People such as this are even more deceitful, and it is even harder for them to accept the truth. They are very hard to save.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How Man Crosses Into the New Age

When some people fellowship their self-knowledge, the first thing out of their mouths is, "I'm a devil, a living Satan, someone who resists God. I rebel against Him and betray Him; I'm a viper, an evil person who should be cursed." Is this true self-knowledge? They only speak in generalities. Why do they not offer examples? Why do they not bring the shameful things they did out into the light of day for dissection? Some undiscerning

people hear them and think, “Now, that is true self-knowledge! To know themselves as a devil, and even to curse themselves—what heights they’ve reached!” Many people, new believers in particular, are prone to be misled by this talk. They think that the speaker is pure and has spiritual understanding, that this is someone who loves the truth, and is qualified for leadership. However, once they interact with them for a while, they find that this is not so, that the person is not whom they imagined, but is exceptionally false and deceitful, skilled at disguise and pretension, which comes as a great disappointment. On what basis can people be deemed to truly know themselves? You cannot just consider what they say—the key is to determine whether they are able to practice and accept the truth. For those that truly understand the truth, they not only have true knowledge of themselves, most importantly, they are able to practice the truth. They not only speak about their true understanding, but are also able to truly do what they say. That is, their words and actions are completely aligned. If what they say sounds coherent and agreeable, but they don’t do it, don’t live it out, then in this they have become Pharisees, they are hypocrites, and absolutely not people who truly know themselves. Many people sound very coherent when they fellowship the truth, but don’t realize when they have revelations of a corrupt disposition. Are these people who know themselves? If people do not know themselves, are they people who understand the truth? All who do not know themselves are people who do not understand the truth, and all who speak empty words of self-knowledge have false spirituality, they are liars. Some people sound very coherent when they speak words and doctrines, but the state in their spirits is numb and dull-witted, they are unperceptive, and they are unresponsive to any issues. It may be said that they are numb, but sometimes, listening to them speak, their spirits seem quite sharp. For example, right after an incident,

they are able to know themselves straight away: “Just now an idea was made apparent in me. I thought about it and realized that it was deceitful, that I was deceiving God.” Some undiscerning people are envious when they hear this, saying: “This person immediately realizes when they have a revelation of corruption, and is able to open up and fellowship about it, too. They are so quick to react, their spirit is sharp, they’re much better than us. This is truly someone who pursues the truth.” Is this an accurate way of measuring people? (No.) So what should be the basis for evaluating whether people really know themselves? It must not only be what comes out of their mouths. You must also look at what is really manifested in them. The simplest method is to look at whether they are able to practice the truth—this is what’s most crucial. Their ability to practice the truth proves that they truly know themselves, because those who truly know themselves manifest repentance, and only when people manifest repentance do they truly know themselves. For instance, a person may know that they are deceitful, that they are full of petty schemes and plots, and they may also be able to tell when others reveal deceitfulness. So you should look to whether they truly repent and cast off their deceitfulness after admitting they are deceitful. And if they again reveal deceitfulness, look to whether they feel reproach and a sense of shame for having done so, to whether they are sincerely remorseful. If they have no sense of shame, much less repentance, then their self-knowledge is a cursory, slapdash thing. They are just going through the motions; theirs is not true knowledge. They do not feel that deceit is such an evil thing or that it is demonic, and they certainly do not feel what a shameless, vile behavior deceit is. They think, “People are all deceitful. The only ones who aren’t are fools. A bit of deceit doesn’t make you a bad person. I haven’t done evil; I’m not the most deceitful person out there.” Can such a person truly know themselves? They most

certainly cannot. This is because they have no knowledge of their deceitful disposition, they do not abhor deceit, and everything they say about self-knowledge is pretense and empty talk. Not recognizing one's own corrupt dispositions is not true self-knowledge. The reason that deceitful people cannot truly know themselves is that for them, it is no easy thing to accept the truth. So, no matter how many words and doctrines they can spout, they will not truly change.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Self-Knowledge Is of Aid in Pursuing the Truth

Knowing the essence of your corrupt disposition is no simple task. Knowing yourself is not saying, broadly, "I'm a corrupted person; I'm a devil; I'm the offspring of Satan, the descendant of the great red dragon; I'm resistant and hostile toward God; I'm His enemy." Such talk does not necessarily mean that you have true knowledge of your own corruption. You may have learned those words from someone else and not know much about yourself. True self-knowledge is not based in man's learning or judgments, it is based in God's words—it is seeing the consequences of corrupt dispositions and the suffering that you have experienced as a result of them, feeling how a corrupt disposition harms not only you, but also other people. It is seeing through to the fact that corrupt dispositions originate in Satan, that they are Satan's poisons and philosophies, and that they are entirely inimical to the truth and to God. When you have seen through this problem, you will have come to know your corrupt disposition. After some people acknowledge that they are devils and Satans, they still do not accept being pruned. They do not admit that they have done anything wrong or violated the truth. What is the matter with them? They still do not know themselves. Some people say they are devils and Satans, yet if you were to ask them, "Why do you say that you are a devil and Satan?" they

would be unable to respond. This goes to show that they do not know their corrupt disposition, or their nature essence. If they could see that their nature is the devil's nature, that their corrupt disposition is Satan's disposition, and admit that they are therefore a devil and Satan, they would then have come to know their own nature essence. True self-knowledge is achieved through the exposure, judgment, practice, and experience of God's words. It is achieved through understanding the truth. If a person does not understand the truth, then no matter what they say about their self-knowledge, it is hollow and impractical, because they cannot find or grasp those things that are at root and essential. To know oneself, one must acknowledge which corrupt dispositions they have revealed in specific instances, what their intent was, how they behaved, with what they were adulterated, and why they could not accept the truth. They must be able to state these things clearly, only then can they know themselves. When some people are faced with being pruned, they admit that they are averse to the truth, that they have suspicions and misunderstandings about God, and that they are guarded against Him. They also acknowledge that all of God's words that judge and expose man are factual. This shows that they have a bit of self-knowledge. But because they do not have knowledge of God or His work, because they do not understand His intentions, their self-knowledge is quite shallow. If someone only acknowledges their own corruption but has not found the root of the problem, can their suspicions, misunderstandings, and guardedness surrounding God be resolved? No, they cannot. This is why self-knowledge is more than just a mere acknowledgment of one's corruption and problems—one must also understand the truth and resolve the problem of their corrupt disposition at its root. That is the only way to see through to the truth of one's corruption and achieve true repentance. When those who love the truth come to know

themselves, they are also able to seek and understand the truth to resolve their problems. Only this sort of self-knowledge yields results. Whenever a person who loves the truth reads a phrase of God's words that reveals and judges man, before anything else, they have faith that God's words that reveal man are real and factual, and that God's words that judge man are the truth, and that they represent God's righteousness. Lovers of the truth must, at least, be able to recognize this. If someone does not even believe God's words, and does not believe that God's words exposing and judging man are facts and the truth, can they know themselves through His words? Certainly not—even if they wished to, they could not. If you can be firm in your belief that all of God's words are the truth, and believe them all, no matter what God says or His manner of speaking, if you are able to believe and accept God's words even if you do not understand them, it will be easy for you to reflect on and know yourself through them. Self-reflection must be based in the truth. That is beyond doubt. Only God's words are the truth—none of man's words and none of Satan's words are the truth. Satan has been corrupting mankind with all kinds of learning, teachings, and theories for thousands of years, and people have become so numb and dull-witted that they not only lack the slightest knowledge of themselves, but they even uphold heresies and fallacies and refuse to accept the truth. Humans like these are irredeemable. Those who have true faith in God believe that only His words are the truth, they are able to know themselves on the basis of God's words and the truth, and thereby achieve true repentance. Some people do not pursue the truth; they base their self-reflection only on man's learning, and they admit to nothing more than sinful behavior, and all the while, they are unable to see through to their own corrupt essence. Such self-knowledge is a futile endeavor and it yields no results. One must base their self-reflection on God's words, and after reflecting, gradually come to

know the corrupt dispositions that they reveal. One must be able to measure and know their deficiencies, their humanity essence, their views on things, their life outlook and values, based on the truth, and then come to an accurate assessment and verdict on all these things. In this way, they can gradually attain knowledge of themselves. But self-knowledge grows ever deeper as one experiences more in life, and before one has gained the truth, it will be impossible for them to see entirely through to their nature essence. If a person truly knows themselves, they can see that corrupted human beings are indeed the offspring and embodiments of Satan. They will feel that they do not deserve to live before God, that they are unworthy of His love and salvation, and they will be able to completely prostrate themselves before Him. Only those who are capable of such a degree of knowledge truly know themselves.

—The Word, Vol. 6. On the Pursuit of the Truth I. What It Means to Pursue the Truth (1)

You now have some discernment of the corrupt disposition that you reveal. Once you can clearly see which corrupt things you are still liable to reveal on a regular basis, and what things you are still likely to do that are at odds with the truth, cleansing your corrupt disposition will be easy. Why, in many matters, can people not get a hold of themselves? Because at all times, and in every regard, they are being controlled by their corrupt dispositions, which constrain and disturb them in all things. When everything is going well, and they have not stumbled or become negative, some people invariably feel themselves to have stature, and think nothing of it when they see an evil person, a false leader, or an antichrist being revealed and eliminated. They will even boast in front of everyone that, "Anyone else could stumble, but not me. Anyone else might not love God, but I do." They think that they can stand firm in their testimony in any situation or circumstance. And the result? A day comes when they are

tested and they complain and grumble about God. Is this not failing, is this not stumbling? Nothing reveals people more than when they are tested. God scrutinizes man's innermost heart, and people must not brag at any time. Whatever they brag about, that is where they will stumble one day, sooner or later. When they see others stumbling and failing in certain circumstances, they think nothing of it, and even think that they themselves can do no wrong, that they will be able to stand firm—but they, too, end up stumbling and failing in the same circumstances. How can this be? It is because people do not thoroughly understand their own nature essence; their knowledge of the problems with their own nature essence is still insufficiently deep, so putting the truth into practice is very strenuous for them. For example, some people are very deceitful, and dishonest in their words and deeds, yet if you ask them in what regard their corrupt disposition is most severe, they say, "I am a little deceitful." They merely say they are a little deceitful, but they do not say that their nature itself is deceitful, and they do not say that they are a deceitful person. Their knowledge of their own corrupt state is not that deep, and they do not look at it as seriously, nor as thoroughly, as others do. From the perspective of other people, this person is so deceitful and so crooked, and there is trickery in everything they say, and their words and actions are never honest—but that person is unable to know themselves that deeply. Any knowledge they happen to have is merely superficial. Whenever they speak and act, they reveal some part of their nature, yet they are unaware of this. They believe that their acting thus is not a revelation of corruption, they think that they have already put the truth into practice—but to observers, this person is quite crooked and deceitful, and their words and actions are very dishonest. That is to say, people have a very superficial understanding of their own nature, and there is a huge discrepancy between this and God's words that

judge and expose them. This is not a mistake in what God exposes, but rather that humans lack an adequately profound understanding of their own nature. People do not have a fundamental or essential understanding of themselves; instead, they focus on and devote their energy to coming to know their actions and outward revelations. Even if some people are occasionally able to say a bit about their self-knowledge, it will not be very profound. No person has ever thought that they are a certain type of person or that they have a certain type of nature because they did a certain type of thing or revealed a certain thing. God has exposed the nature and essence of man, but what people understand is that their ways of doing things and their ways of speaking are flawed and defective; as a result, it is a relatively strenuous task for them to put the truth into practice. People think that their mistakes are merely momentary manifestations that are revealed carelessly, rather than revelations of their nature. When people think in this way, it is very difficult for them to truly know themselves, and very difficult for them to understand and practice the truth. Because they do not know the truth and do not thirst after it, when putting the truth into practice, they merely follow regulations in a perfunctory way. People do not view their own nature as being very bad, and believe that they are not bad to the extent that they should be destroyed or punished. Yet according to God's standards, people are too deeply corrupted, they are still far from the standards for salvation, because they merely possess some approaches that do not outwardly appear to violate the truth, and in fact, they do not practice the truth and are not submissive to God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

If people's knowledge of themselves is too shallow, they will find it impossible to solve problems, and their life dispositions simply will not change. It is necessary to know oneself on a profound level, which means

knowing one's own nature: what elements are included in that nature, how these things originated, and where they came from. Moreover, are you actually able to hate these things? Have you seen your own ugly soul and your wicked nature? If you are truly able to see the truth about yourself, then you will hate yourself. When you hate yourself and then practice God's word, you will be able to rebel against the flesh and have the strength to carry out truth without believing it to be strenuous. Why do many people follow their fleshly preferences? Because they consider themselves to be pretty good, feeling that their actions are right and justified, that they have no faults, and even that they are entirely in the right, they are therefore capable of acting with the assumption that justice is on their side. When one recognizes what one's true nature is—how ugly, how despicable, and how pitiful—then one is not overly proud of oneself, not so wildly arrogant, and not so pleased with oneself as before. Such a person feels, "I must be earnest and down to earth in practicing some of God's word. If not, then I will not measure up to the standard of being human, and will be ashamed to live in God's presence." One then truly sees oneself as paltry, as truly insignificant. At this time, it becomes easy for one to carry out truth, and one will appear to be somewhat like a human should be. Only when people truly hate themselves are they able to rebel against the flesh. If they do not hate themselves, they will be unable to rebel against the flesh. Truly hating oneself is not a simple matter. There are several things that must be found in them: First, knowing one's own nature; and second, seeing oneself as needy and pitiful, seeing oneself to be extremely small and insignificant, and seeing one's own pitiful and dirty soul. When one fully sees what one truly is, and this outcome is achieved, one then truly gains knowledge of oneself, and it can be said that one has come to know oneself fully. Only then can one truly hate oneself, going so far as to curse oneself, and truly feel that

one has been corrupted profoundly by Satan such that one does not even resemble a human being. Then, one day, when the threat of death appears, such a person will think, “This is God’s righteous punishment. God is indeed righteous; I really should die!” At this point, he will not lodge a complaint, much less blame God, simply feeling that he is so needy and pitiful, so filthy and corrupt that he should be eliminated and destroyed by God, and a soul like his is not fit to live on earth. Therefore, this person will not complain against or resist God, much less betray God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Related Experiential Testimonies

So-called Self-knowledge

Related Hymns

Understand Yourself According to God’s Words

5. How to know oneself and cast off one's corrupt dispositions

Words of Almighty God of the Last Days

Changing man's disposition starts with knowledge of his essence and through changes in his thinking, nature, and mental outlook—through fundamental changes. Only in this way will true changes be achieved in the disposition of man. The root cause of corrupt dispositions arising in man is Satan's misleading, corruption, and poison. Man has been bound and controlled by Satan, and he suffers the egregious harm that Satan has inflicted upon his thinking, morality, insight, and sense. It is precisely because the fundamental things of man have been corrupted by Satan, and are utterly unlike how God originally created them, that man opposes God and cannot accept the truth. Thus, changes in man's disposition should begin with changes in his thinking, insight, and sense that will change his knowledge of God and his knowledge of the truth. Those who were born in the most deeply corrupted of all lands are even more ignorant of what God is, or what it means to believe in God. The more corrupted people are, the less they know the existence of God, and the poorer their sense and insight. The source of man's opposition and rebelliousness against God is his corruption by Satan. Because of Satan's corruption, man's conscience has grown numb; he is immoral, his thoughts are degenerate, and he has a backward mental outlook. Before he was corrupted by Satan, man naturally submitted to God and submitted to His words after hearing them. He was naturally of sound sense and conscience, and of normal humanity. After being corrupted by Satan, man's original sense, conscience, and humanity grew dull and were impaired by Satan. Thus, he has lost his submission and love toward God. Man's sense has become aberrant, his disposition has

become the same as that of an animal, and his rebelliousness toward God is ever more frequent and grievous. Yet man still neither knows nor recognizes this, and merely opposes and rebels persistently. Man's disposition is revealed in expressions of his sense, insight, and conscience; because his sense and insight are unsound, and his conscience has grown supremely dull, thus his disposition is rebellious against God. If man's sense and insight cannot change, then changes in his disposition are out of the question, as is aligning with God's intentions. If man's sense is unsound, then he cannot serve God and is unfit for use by God. "Normal sense" refers to submitting to and being faithful to God, to yearning for God, to being absolute toward God, and to having a conscience toward God. It refers to being of one heart and mind toward God, and not deliberately opposing God. Having an aberrant sense is not like this. Since man was corrupted by Satan, he has come up with notions about God, and he has had no loyalty to God or yearning for Him, to say nothing of a conscience toward God. Man deliberately opposes God and passes judgments on Him, and, furthermore, hurls invective at Him behind His back. Man passes judgment on God behind His back, with clear knowledge that He is God; man has no intention of submitting to God, and merely makes blind demands and requests of Him. Such people—people who have aberrant sense—are incapable of knowing their own despicable behavior or of regretting their rebelliousness. If people are capable of knowing themselves, then they have regained a little of their sense; the more rebellious against God people who cannot yet know themselves are, the less are they sound of sense.

—The Word, Vol. 1. The Appearance and Work of God. To Have an Unchanged Disposition Is to Be in Enmity to God

God uses various means to get people to know themselves. He has prepared all manner of environments for people to reveal their corruption,

and to get them to know themselves progressively through experience. Whether it's the exposure of God's words or His judgment and chastisement, do you understand what the ultimate purpose of God doing this work is? God's ultimate purpose in doing His work this way is to allow every person who experiences His work to know what man is. And what does this entail, this "knowing what man is"? It entails letting man know his identity and his status, his duty and his responsibility. It means letting you know what it means to be human, letting you understand who you are. This is God's ultimate goal in getting people to know themselves.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

To pursue dispositional change, one must first be able to recognize their own corrupt disposition. Truly knowing oneself involves seeing through and thoroughly dissecting the essence of their corruption, as well as recognizing the various states a corrupt disposition gives rise to. It is only when someone clearly understands their own corrupt states and corrupt disposition that they can hate their flesh and hate Satan, which only then brings about dispositional change. If they cannot recognize these states, and fail to make the connections and match them up to themselves, can their disposition change? It cannot. Dispositional change requires one to recognize the different states their corrupt disposition produces; they must reach a point of not being constrained by their corrupt disposition and putting the truth into practice—only then can their disposition begin to change. If they cannot recognize the origin of their corrupt states, and only restrain themselves according to the words and doctrines they understand, then even if they have some good behavior and change a bit on the outside, it cannot be considered as dispositional transformation. Since it cannot be considered as dispositional transformation, what, then, is the role that most people play during the course of performing their duty? It is the role of a

laborer; they merely exert themselves and busy themselves with tasks. Although they are also performing their duty, most of the time they are only focused on getting things done, not seeking the truth but just exerting effort. Sometimes, when they're in a good mood, they'll put in extra effort, and sometimes when their mood is bad they'll hold back a bit. But afterward they'll examine themselves and feel remorse, so they'll put in more effort again, believing this to be repentance. Actually, this is not true change, nor is it true repentance. True repentance begins with knowing oneself; it begins with a shift in behavior. Once someone's behavior has shifted, and they can rebel against their flesh, put the truth into practice, and in terms of behavior, appear to be aligned with principles, this means there has been genuine repentance. Then, bit by bit, they reach the point of being able to speak and act according to principles, completely conforming to the truth. This is when a change in life disposition begins.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Self-Knowledge Is of Aid in Pursuing the Truth

The key to achieving a change in disposition is to know one's own nature, and this must happen in accordance with exposure of God. Only in God's word can one know one's own hideous nature, recognize in one's own nature Satan's various poisons, realize that one is foolish and ignorant, and recognize the weak and negative elements in one's nature. After these are fully known, and you are truly able to hate yourself and rebel against the flesh, consistently carry out God's word, consistently pursue the truth while performing your duties, achieve a change in your disposition, and become a person who truly loves God, then you will have embarked on the path of Peter. Without the grace of God, and without enlightenment and guidance from the Holy Spirit, it would be difficult to walk this path, because people do not possess truth and are unable to rebel against themselves. Walking

Peter's path of perfection primarily rests on having resolve, having faith, and relying on God. Furthermore, one must submit to the work of the Holy Spirit; in all things, one cannot do without God's words. These are the key aspects, none of which can be violated. In the midst of experience, it is very difficult to know oneself; without the work of the Holy Spirit, it is futile.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

To know yourself, you must know your own revelations of corruption, your corrupt disposition, your own vital weaknesses, and your nature essence. You must also know, down to the very last detail, those things that are revealed in your daily life—your motives, your perspectives, and your attitude about every single thing—whether you are at home or out, when you are in gatherings, when you are eating and drinking of the words of God, or in every single issue you encounter. Through these aspects you must come to know yourself. Of course, to know yourself on a deeper level, you must integrate God's words; only by knowing yourself based on His words can you achieve results. When accepting the judgment of God's words, don't be afraid of suffering or pain, and moreover, don't be afraid that God's words will pierce your hearts and expose your ugly states. It is so beneficial to suffer these things. If you believe in God, you should read more of God's words judging and chastising people, especially those that expose the essence of humankind's corruption. You should compare them to your practical state more, and you should connect them to yourself more and others less. The types of states God exposes exist in every person, and they can all be found in you. If you don't believe this, try experiencing it. The more you experience, the more you will know yourself, and the more you will feel that God's words are very accurate. After reading God's words, some people are incapable of connecting them to themselves; they think that parts of these words are not about them, but are instead about

other people. For example, when God exposes people as jezebels and whores, some sisters feel that because they have been unerringly faithful to their husbands, such words must not be in reference to them; some sisters feel that since they are unmarried and have never had sex, such words must not be about them, either. Some brothers feel that these words are only aimed at women, and have nothing to do with them; some people believe that God's words of exposing man are too severe, that they do not conform to reality, so they refuse to accept them. There are even people who say that in some instances, God's words are inaccurate. Is this the right attitude to have toward God's words? It is obviously wrong. People all view themselves based on their external behaviors. They are incapable of reflecting upon themselves, and coming to know their corrupt essence, amid the words of God. Here, "jezebels" and "whores" refer to the essence of the corruption, filthiness, and promiscuity of mankind. Whether man or woman, married or not married, everyone has corrupt thoughts of promiscuity—so how can it have nothing to do with you? God's words expose people's corrupt dispositions; whether male or female, one's level of corruption is the same. Is this not a fact? We have to first realize that everything God says is the truth, and in line with the facts, and that no matter how severe His words that judge and expose people are, or how gentle His words of fellowshipping the truth or exhorting people are, whether His words are judgment or blessings, whether they are condemnations or curses, whether they give people a bitter feeling or a sweet one, people must accept them all. Such is the attitude people should have toward God's words. What sort of attitude is this? Is it a devout attitude, a pious attitude, a patient attitude, or an attitude of embracing suffering? You are somewhat confused. I tell you that it is not any of these. In their faith, people must firmly maintain that God's words are the truth.

Since they are indeed the truth, people should accept them with reason. Whether or not they are able to recognize or admit it, their first attitude toward God's words should be one of absolute acceptance. If God's word doesn't expose one or all of you, who does it expose? And if it is not in order to expose you, why are you asked to accept it? Isn't this a contradiction? God speaks to the whole of mankind, every sentence uttered by God exposes corrupt mankind, and no one is exempt—which naturally includes you, too. Not a single one of the lines of God's utterances is about external appearances, or a kind of state, much less about an external regulation or a simple form of behavior in people. They are not like that. If you think every line uttered by God is just exposing a simple kind of human behavior or external appearance, then you have no spiritual understanding and you do not understand what the truth is. God's words are the truth. People can sense the profundity of God's words. How are they profound? God's every word exposes people's corrupt dispositions, and essential and deep-rooted things within their lives. They are essential things, not external appearances, and particularly not external behaviors. Viewing people from their external appearances, they might all seem to be good people. But why, then, does God say that some people are evil spirits and some are unclean spirits? This is a matter that is not visible to you. So, one must not treat God's words in light of human notions or imaginings, or in light of human hearsay, and certainly not in light of the ruling party's statements. God's words alone are the truth; man's words are all fallacy. After being fellowshipped to thusly, have you experienced a change in your attitude toward God's words? No matter how great or small the change, the next time you read God's words judging and exposing people, you at least should not try to reason with God. You should stop complaining about God, saying, "God's words of exposing and judging people are really severe; I'm

not going to read this page. I'll just skip over it. Let me search for something to read about blessings and promises, so as to find some comfort." You should no longer read the word of God by picking and choosing according to your own inclinations. You must accept the truth and the judgment and chastisement of God's words; only then can your corrupt disposition be cleansed, and only then can you attain salvation.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Importance of Pursuing the Truth and the Path of Its Pursuit

If you are one who pursues the truth, then you must reflect upon and understand your corrupt disposition according to God's words, measure yourself against every sentence of God's words of exposure and judgment, and bit by bit excavate all of your corrupt dispositions and states. Start by digging into the intentions and purpose of your words and actions, dissect and discern every word you speak, and do not overlook anything that exists within your thoughts and mind. This way, through incremental dissection and discernment, you will discover that your corrupt disposition is not just a little but rather abundant, and that Satan's poisons are not limited but rather numerous. This way, you will gradually see clearly your corrupt dispositions and nature essence, and realize how deeply Satan has corrupted you. At this time you will feel how extremely precious the truth expressed by God is. It can resolve the problems of corrupt humankind's disposition and nature. This medicine which God prepared for corrupt humans in order to save humankind is incredibly effective, even more valuable than any elixir. Thus, in order to receive God's salvation, you willingly pursue the truth, cherishing every aspect of the truth more and more, pursuing it with ever increasing vigor. When one has this feeling in their heart, it means they've already gained an understanding of some truth, and have already

rooted themselves in the true way. If they can experience it more deeply and truly love God from their heart, their life disposition will start to transform.

It is easy to make some changes to behavior, but it is not easy to change one's life disposition. Resolving the issue of a corrupt disposition must begin with knowing oneself. It requires attentiveness, focusing on examining one's intentions and states bit by bit, constantly examining intentions and habitual ways of speech. And then one day, there will be a sudden realization: "I'm always saying nice things to disguise myself, hoping to gain status in the hearts of others. This is a wicked disposition. It is not the revelation of a normal humanity and does not conform to the truth. This wicked way of speaking and intention are wrong, and must be changed and disposed of." After having this realization, you will feel the grave severity of your wicked disposition with increasing clarity. You had thought wickedness just meant the existence of a little wicked lust between a man and a woman, and felt that although you displayed wickedness in this regard, you were not a person with a wicked disposition. This indicates that you lacked understanding of a wicked disposition; you seemed to know the superficial meaning of the word "wicked" but could not truly recognize or discern a wicked disposition; and in fact, you still do not understand what the word "wicked" means. When you realize that you have revealed this type of disposition, you start to self-reflect and recognize it, and dig deep into its origins, and you will see that you really do have such a disposition. What should you do next then? You must continually examine your intentions within your own similar ways of speaking. Through this constant digging, you will identify with increasing authenticity and accuracy that you do indeed have this kind of disposition and essence. Only on the day that you truly admit you really do have a wicked disposition will you start to develop hatred and detestation toward it. One goes from thinking they are

a good person, upright in conduct, equipped with a sense of justice, a person of moral integrity, a guileless person, to recognizing that they possess such nature essences as arrogance, intransigence, deceitfulness, wickedness, and aversion to the truth. At that point, they will have accurately assessed themselves and know what they truly are. Merely verbally acknowledging or cursorily recognizing that you have these manifestations and states will not produce genuine hatred. Only by recognizing that the essence of these corrupt dispositions is the repulsive manner of Satan can one truly hate oneself. What sort of humanity is required to truly know oneself to the point of self-hatred? One must love positive things, love the truth, love fairness and righteousness, have conscience and awareness, be kind-hearted, and be able to accept and practice the truth—all people like this can truly know and hate themselves. Those who do not love the truth and who find it difficult to accept the truth will never know themselves. Even if they may speak some words about knowing themselves, they cannot put the truth into practice, and will not undergo any genuine change. Knowing oneself is the most difficult task.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Self-Knowledge Is of Aid in Pursuing the Truth

When reading God's words, Peter was not focused on understanding doctrines, much less was he focused on obtaining theological knowledge. Instead, he concentrated on comprehending the truth and grasping God's intentions, as well as achieving an understanding of God's disposition and loveliness. Peter also attempted to understand the various corrupt states of man from God's words, as well as man's nature essence, and actual shortcomings, thereby easily meeting God's requirements in order to satisfy Him. Peter had so many correct practices that abided by the words of God. This was most in line with God's intentions, and it was the best way a

person could cooperate while experiencing God's work. When experiencing the hundreds of trials sent by God, Peter examined himself strictly against every word of God's judgment and exposure of man, and every word of His demands of man, and strived to accurately fathom the meaning of those words. He tried in earnest to ponder and memorize every word that Jesus said to him, and he achieved very good results. By practicing in this way, he was able to achieve an understanding of himself from God's words, and he not only came to understand the various corrupt states and shortcomings of man, but he also came to understand man's essence and nature. This is what it means to truly understand oneself.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Walk the Path of Peter

If people are to understand themselves, they must understand their corrupt disposition, and have a grasp of their true states. The most important aspect of understanding one's own state is to have a grasp on one's own thoughts and ideas. In every time period, people's thoughts and ideas have been controlled by one major thing. If you can grasp your thoughts and ideas, you can grasp the things that are behind them. People cannot control their thoughts and ideas. However, you do need to know where these thoughts and ideas come from, what the motives behind them are, how these thoughts and ideas are produced, what controls them, and what their nature is. After a person's disposition changes, the thoughts, ideas, views and the goals the person strives toward which are created by the part which changed, will be very different than before—essentially, they will approach the truth and be in accordance with the truth. The things within people that have not changed, that is to say, their old thoughts, ideas, and views, including the things that people like and pursue, are all utterly dirty, filthy, and hideous things. After a person understands the truth, they are able to discern these things, and see them clearly; therefore, they are

able to give up and rebel against these things. People like this have definitely changed in some way. They are able to accept the truth, practice the truth, and enter into some truth realities. The people who do not understand the truth cannot see these corrupted or negative things clearly, nor discern them; therefore, they are unable to give them up, not to mention rebel against these things. What causes this difference? Why is it that they are all believers, but some of them can discern negative and unclean things, and give them up, while others cannot see these things clearly, nor free themselves from them? It is directly connected to whether the person loves and pursues the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

The key to self-reflection and knowing yourself is this: The more you feel that in certain areas you have done well or done the right thing, and the more you think you can satisfy God's intentions or are able to boast in certain areas, then the more it is worth knowing yourself in those areas and the deeper it is worth digging into them to see what impurities exist in you, as well as what things in you cannot satisfy God's intentions. Let us take Paul as an example. Paul was especially knowledgeable, he suffered a lot when he preached and worked, and many people particularly adored him. As a result, after completing much work, he assumed there would be a crown set aside for him. This caused him to go farther and farther down the wrong path, until finally he was punished by God. If he had reflected upon and dissected himself at the time, then he would not have thought in the way that he did. In other words, Paul had not focused on seeking the truth in the words of the Lord Jesus; he had only believed in his own notions and imaginings. He had thought that merely by doing some good things and exhibiting some good behaviors, he would be approved of and rewarded by God. In the end, his own notions and imaginings blinded his heart and

covered the truth of his corruption. But people were not able to discern this, and had no knowledge of these matters, and so before God had exposed this, they had always set Paul as a standard to aim for, an example to live by, and regarded him as an idol they sought and longed to be. Paul's case is a warning to every one of God's chosen people. Especially when we who follow God can suffer and pay the price in our duties and as we serve God, we feel that we are loyal and love God, and at times like this, we should reflect on and understand ourselves even more concerning the path we are taking, which is very necessary. This is because what you think is good is what you will determine to be correct, and you will not doubt it, reflect on it, or dissect whether there is anything in it that resists God. For example, there are people who believe themselves to be extremely kind-hearted. They never hate or harm others, and they always lend a hand to a brother or sister whose family is in need, lest their problem go unsolved; they have great goodwill, and do everything in their power to help everyone they can. Yet they never focus on practicing the truth, and they have no life entry. What is the result of such helpfulness? They put their own lives on hold, yet are quite pleased with themselves, and extremely satisfied with all they have done. What is more, they take great pride in it, believing that in all they have done, there is nothing that goes against the truth, that it will definitely satisfy God's intentions, and that they are true believers in God. They see their natural kindness as something to be capitalized on and, as soon as they do so, they take it for granted as the truth. In reality, all they do is human good. They do not practice the truth at all, for what they do is before man, and not before God, and less still do they practice according to God's requirements and the truth. Therefore, all their deeds are in vain. Nothing they do is practicing the truth or God's words, let alone following His will; rather, they use human kindness and good behavior to help others. In

summary, they do not seek God's intentions in everything they do, nor do they act in accordance with His requirements. God does not approve this kind of good behavior of man; to God, it is to be condemned, and does not merit His remembrance.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Recognizing One's Own Misguided Views Can One Truly Transform

In the course of experiencing the work of God, no matter how many times you have failed, fallen down, been pruned, or revealed, these are not bad things. Regardless of how you have been pruned, or whether it is by leaders, workers, or your brothers or sisters, these are all good things. You must remember this: No matter how much you suffer, you are actually benefiting. Anyone with experience can attest to this. No matter what, being pruned or revealed is always a good thing. It is not a condemnation. It is God's salvation and the best opportunity for you to get to know yourself. It can bring your life experience a change of gears. Without it, you will possess neither the opportunity, the condition, nor the context to be able to reach an understanding of the truth of your corruption. If you truly understand the truth, and are able to unearth the corrupt things hidden in the depths of your heart, if you can clearly distinguish them, then this is good, this has solved a major problem of life entry, and is of great benefit to changes in disposition. Becoming able to truly know yourself is the best opportunity for you to mend your ways and become a new person; it is the best opportunity for you to obtain new life. Once you truly know yourself, you will be able to see that when the truth becomes one's life, it is a precious thing indeed, and you will thirst for the truth, practice the truth, and enter into reality. This is such a great thing! If you can grab this opportunity and earnestly reflect upon yourself and gain a genuine knowledge of yourself whenever you fail or fall down, then in the midst of

negativity and weakness, you will be able to stand back up. Once you have crossed this threshold, you will then be able to take a big step forward and enter the truth reality.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. To Gain the Truth, One Must Learn From the People, Events, and Things Nearby

All those who truly know themselves have failed and stumbled a few times in the past, after which, they read God's words, prayed to Him, and reflected on themselves, and thereby came to see the truth of their own corruption clearly, and to feel that they were indeed profoundly corrupted, and absolutely bereft of the truth reality. If you experience God's work like this, and you pray to Him and seek the truth when things befall you, you will gradually come to know yourself. Then one day, your heart will finally be clear: "I may have slightly better caliber than others, but this was given to me by God. I'm always boastful, attempting to outdo others when I speak, and trying to get people to do things my way. I truly lack sense—this is arrogance and self-righteousness! Through reflection, I've learned of my own arrogant disposition. This is God's enlightenment and grace, and I thank Him for it!" Is it a good thing or a bad thing to learn of your own corrupt disposition? (A good thing.) From there, you should seek how to speak and act with sense and obedience, how to stand on equal footing with others, how to treat others fairly without constraining them, how to correctly regard your caliber, gifts, strengths, and so on. In this way, like a mountain being hammered into dust, one strike at a time, your arrogant disposition will be resolved. After that, when you interact with others or work with them to perform a duty, you will be able to treat their views correctly and pay careful, close attention while you listen to them. And when you hear them voice a view that is correct, you will discover, "It seems my caliber isn't the best. The fact is that everybody has their own

strengths; they're not inferior to me at all. Before, I always thought that I had better caliber than others. That was self-admiration and narrow-minded ignorance. I had a very limited outlook, like a frog at the bottom of a well. Thinking like that really lacked sense—it was shameless! I was blinded and deafened by my arrogant disposition. Other people's words didn't get through to me, and I thought that I was better than them, that I was right, when in fact, I'm no better than any of them!" From then on, you will have true insight into and knowledge of your deficiencies and your small stature. And after that, when you fellowship with others, you will listen closely to their views, and you will realize, "There are so many people who are better than me. My caliber and comprehension ability are both middling, at best." With this realization, will you not have gained a bit of self-awareness? By experiencing this, and frequently reflecting on yourself according to God's words, you will be able to gain true self-knowledge that grows ever deeper. You will be able to see through to the truth of your corruption, to your poverty and wretchedness, to your deplorable ugliness, and at that time, you will feel averse toward yourself and hate your corrupt disposition. Then it will be easy for you to rebel against yourself. That is how you experience God's work. You must reflect on your outpourings of corruption according to God's words. In particular, after revealing a corrupt disposition in any kind of situation, you must frequently reflect on and know yourself. It will then be easy for you to see your corrupt essence clearly, and you will be able to hate your corruption, your flesh, and Satan from the heart. And from the heart, you will be able to love and strive for the truth. In this way, your arrogant disposition will keep diminishing, and you will gradually cast it off. You will gain more and more sense, and it will be easier for you to submit to God. In the eyes of others, you will appear steadier and more grounded, and you will seem to speak more objectively. You will be capable

of listening to others, and you will give them time to talk. When others are right, it will be easy for you to accept their words, and your interactions with people will not be so taxing. You will be able to cooperate harmoniously with anyone. If this is how you perform your duty, will you not then have sense and humanity?

—The Word, Vol. 6. On the Pursuit of the Truth I. What It Means to Pursue the Truth (1)

To completely resolve the problem of your corrupt disposition, you must seek the truth to resolve it when it first arises. You must solve the corrupt disposition in its budding state, thereby ensuring that you will not do anything wrong and preventing future troubles. If a corrupt disposition takes root and becomes a person's thoughts or viewpoint, it will be able to direct a person to do evil. Therefore, self-reflection and self-knowledge is mainly about discovering one's corrupt dispositions, and quickly seeking the truth to resolve them. You must know what things are in your nature, what you like, what you pursue, and what you want to obtain. You must dissect these things according to God's words to see if they are in line with God's intentions, and in what way they are fallacious. Once you understand these things, you must resolve the problem of your abnormal reason, which is to say, the problem of your unreasonable and relentless vexatiousness. This is not only the problem of your corrupt disposition, it also touches on your lack of reason. Especially in matters where their interests are concerned, people who get carried away by self-interest do not possess normal reason. This is a psychological problem, and this is also people's Achilles' heel. …

The things in man's nature are not like some outward behaviors, practices, or thoughts and ideas that can just be pruned and that's it; they must be unearthed bit by bit. Moreover, they are not easy for people to identify, and even if identified, they are not easy to change—doing so

requires an adequately profound understanding. Why do we always dissect man's nature? Don't you understand what that means? Where do the revelations of people's corrupt dispositions come from? They all come from within their nature, and they are all governed by their nature. Every one of man's corrupt dispositions, every thought and idea, every intention, are all related to man's nature. Therefore, by directly unearthing man's nature, their corrupt dispositions can be easily resolved. Though it is not easy to change people's nature, if they can discern and see through to the corrupt dispositions they reveal, and if they can seek the truth to resolve them, then they can gradually change their dispositions. Once a person has achieved a change in their life disposition, then there will be fewer and fewer things in them that resist God. The purpose of dissecting man's nature is to change their dispositions. You haven't grasped this aim, and think that just by dissecting and understanding your nature you can submit to God and restore your reason. All you do is just blindly apply regulations! Why is it that I do not simply expose people's arrogance and self-righteousness? Why must I also dissect their corrupt nature? It won't solve the problem if I only expose their self-righteousness and arrogance. But if I dissect their nature, the aspects that this covers are very broad, and it includes all corrupt dispositions. It is more than just the narrow range of self-righteousness, self-importance, and arrogance. Nature includes much more than this. So, it would be good if people could recognize just how many corrupt dispositions they are revealing in all their various demands of God, that is, in their extravagant desires. Once people understand their own nature essence, they can then hate and deny themselves; it will be easy for them to resolve their corrupt dispositions, and they will have a path. Otherwise, you will never dig out the root cause, and will only say that this is self-righteousness, arrogance, or pride, or having no loyalty at all. Can only

talking about such superficial things solve your problem? Is there any need to discuss man's nature?

—The Word, Vol. 3. The Discourses of Christ of the Last Days. People Make Too Many Demands of God

Nowadays, most people have a very superficial understanding of themselves. They have not come to clearly know the things that are part of their nature at all. They only have knowledge of a few of the corrupt states they reveal, the things they are likely to do, or a few of their shortcomings, and this makes them believe that they know themselves. If, furthermore, they abide by a few regulations, ensure that they do not make mistakes in certain areas, and manage to avoid committing certain transgressions, they then consider themselves to possess reality in their belief in God and assume that they will be saved. This is completely human imagination. If you abide by those things, will you really become able to refrain from committing any transgressions? Will you have attained a true change in disposition? Will you really be living out the likeness of a human being? Can you genuinely satisfy God that way? Absolutely not, this is for sure. Belief in God works only when one has high standards and has attained the truth and some transformation in one's life disposition. This first requires dedication to knowing oneself. If people's knowledge of themselves is too shallow, they will find it impossible to solve problems, and their life dispositions simply will not change. It is necessary to know oneself on a profound level, which means knowing one's own nature: what elements are included in that nature, how these things originated, and where they came from. Moreover, are you actually able to hate these things? Have you seen your own ugly soul and your wicked nature? If you are truly able to see the truth about yourself, then you will hate yourself. When you hate yourself and then practice God's word, you will be able to rebel against the flesh and

have the strength to carry out truth without believing it to be strenuous. Why do many people follow their fleshly preferences? Because they consider themselves to be pretty good, feeling that their actions are right and justified, that they have no faults, and even that they are entirely in the right, they are therefore capable of acting with the assumption that justice is on their side. When one recognizes what one's true nature is—how ugly, how despicable, and how pitiful—then one is not overly proud of oneself, not so wildly arrogant, and not so pleased with oneself as before. Such a person feels, "I must be earnest and down to earth in practicing some of God's word. If not, then I will not measure up to the standard of being human, and will be ashamed to live in God's presence." One then truly sees oneself as paltry, as truly insignificant. At this time, it becomes easy for one to carry out truth, and one will appear to be somewhat like a human should be. Only when people truly hate themselves are they able to rebel against the flesh. If they do not hate themselves, they will be unable to rebel against the flesh. Truly hating oneself is not a simple matter. There are several things that must be found in them: First, knowing one's own nature; and second, seeing oneself as needy and pitiful, seeing oneself to be extremely small and insignificant, and seeing one's own pitiful and dirty soul. When one fully sees what one truly is, and this outcome is achieved, one then truly gains knowledge of oneself, and it can be said that one has come to know oneself fully. Only then can one truly hate oneself, going so far as to curse oneself, and truly feel that one has been corrupted profoundly by Satan such that one does not even resemble a human being. Then, one day, when the threat of death appears, such a person will think, "This is God's righteous punishment. God is indeed righteous; I really should die!" At this point, he will not lodge a complaint, much less blame God, simply feeling that he is so needy and pitiful, so filthy and corrupt that he should be

eliminated and destroyed by God, and a soul like his is not fit to live on earth. Therefore, this person will not complain against or resist God, much less betray God. If one does not know oneself, and still considers oneself to be pretty good, then when death comes knocking, this person will think, "I have done so well in my faith. How hard I have sought! I have given so much, I have suffered so much, yet ultimately, God is now asking me to die. I don't know where God's righteousness is. Why is He asking me to die? If I have to die, then who will be saved? Won't the human race come to an end?" First of all, this person has notions about God. Secondly, this person is complaining, and not showing any submission whatsoever. This is just like Paul: When he was about to die, he did not know himself, and by the time God's punishment was nigh, it was all too late.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

To know oneself is crucial for each and every person, because it directly impacts the important matter of whether or not one can cast off their corrupt disposition and achieve salvation. Do not think this is a simple matter. To know yourself is not to understand your actions or practices, but to know the essence of your problem; to know the root of your rebelliousness and its essence, to know why you cannot practice the truth, and understand the things which arise and disturb you when you practice the truth. These are some of the most important aspects of knowing yourself. For example, due to the conditioning of Chinese traditional culture, in Chinese people's traditional notions they believe that one must observe filial piety toward their parents. Whoever does not observe filial piety is an unfilial child. These ideas have been instilled in people since childhood, and they are taught in practically every household, as well as in every school and in society at large. When a person's head has been filled with such stuff, they think, "Filial piety is more important than anything. If

I weren't to observe it, I wouldn't be a good person—I'd be an unfilial child and I'd be denounced by society. I'd be a person who lacks conscience." Is this view correct? People have seen so many truths expressed by God—has God demanded that one show filial piety toward their parents? Is this one of the truths that believers in God must understand? No, it is not. God has only fellowshipped on some principles. By what principle do God's words ask that people treat others? Love what God loves, and hate what God hates: This is the principle that should be adhered to. God loves those who pursue the truth and are able to follow His will; these are also the people that we should love. Those who are not able to follow God's will, who hate and rebel against God—these people are detested by God, and we should detest them, too. This is what God asks of man. If your parents do not believe in God, if they know full well that faith in God is the right path, and that it can lead to salvation, yet remain unreceptive, then there is no doubt that they are people who are averse to and hate the truth, and that they are people who resist and hate God—and God naturally abhors and hates them. Could you abhor such parents? They oppose and revile God—in which case they are surely demons and Satans. Could you hate and curse them? These are all real questions. If your parents prevent you from believing in God, how should you treat them? As is asked by God, you should love what God loves, and hate what God hates. During the Age of Grace, the Lord Jesus said, "Who is My mother? And who are My brothers?" "For whoever shall follow the will of My Father which is in heaven, the same is My brother, and sister, and mother." These words already existed back in the Age of Grace, and now God's words are even more clear: "Love what God loves, and hate what God hates." These words cut straight to the point, yet people are often unable to grasp their true meaning. If a person is someone who denies and opposes God, who is cursed by God, but they are a parent or

relative of yours, they don't appear to be an evil person as far as you can tell, and they treat you well, then you might find yourself unable to hate that person, and might even remain in close contact with them, your relationship unchanged. Hearing that God hates such people will trouble you, and you are unable to stand on the side of God and ruthlessly reject them. You're always constrained by feelings, and you cannot fully let go of them. What is the reason for this? This happens because your feelings are too strong, and they hinder you from practicing the truth. That person is good to you, so you can't bring yourself to hate them. You could only hate them if they did hurt you. Would that hatred be in line with the truth principles? Also, you're bound by traditional notions, thinking that they are a parent or relative, so if you hate them, you would be scorned by society and reviled by public opinion, condemned as unfilial, without a conscience, and not even human. You think you would suffer divine condemnation and punishment. Even if you want to hate them, your conscience won't let you. Why does your conscience function this way? It's because a way of thinking has been sown within you since you were a child, through the inheritance of your family, the education given to you by your parents, and the indoctrination of traditional culture. This way of thinking is rooted very deeply in your heart, and it makes you mistakenly believe that filial piety is perfectly natural and justified, and that anything inherited from your ancestors is always good. You learned it first and it remains dominant, creating a great stumbling block and disturbance in your faith and acceptance of the truth, leaving you unable to put God's words into practice, and to love what God loves, hate what God hates. You know in your heart that your life came from God, not from your parents, and you also know that your parents not only don't believe in God, but resist God, that God hates them and you should submit to God, stand on His side, but you just can't bring yourself to hate them,

even if you want to. You can't turn that corner, you can't steel your heart, and you cannot practice the truth. What's the root of this? Satan uses this kind of traditional culture and notions of morality to bind your thoughts, your mind, and your heart, leaving you unable to accept God's words; you have been possessed by these things of Satan, and rendered incapable of accepting God's words. When you want to practice God's words, these things cause disturbance within you, cause you to oppose the truth and God's requirements, and make you powerless to rid yourself of the yoke of traditional culture. After struggling for a while, you compromise: You prefer to believe traditional notions of morality are correct and in line with the truth, and so you reject or forsake God's words. You do not accept God's words as the truth and you think nothing of being saved, feeling that you still live in this world, and can only survive by relying on these people. Unable to endure society's recrimination, you would rather choose to give up the truth and God's words, abandoning yourself to traditional notions of morality and the influence of Satan, preferring to offend God and not practice the truth. Is man not pitiful? Do they not have need of God's salvation? Some people have believed in God for many years, but still have no insight into the matter of filial piety. They really do not understand the truth. They can never break through this barrier of worldly relationships; they do not have the courage, nor the confidence, let alone the determination, so they cannot love and obey God. Some people are able to see beyond this, and it is no easy thing indeed for them to say, "My parents don't believe in God, and they stop me from believing. They are devils." Not a single nonbeliever has faith that there is a God, or that He created the heavens and earth and all things, or that man is created by God. There are even some who say, "Life is given to man by their parents, and they should honor them." Where does such a thought or view come from? Does it come

from Satan? It is millennia of traditional culture that have educated and misled man in this way, causing them to deny God's creation and sovereignty. Without Satan misleading and controlling people, mankind would investigate God's work and read His words, and they would know that they are created by God, that their life is given by God; they would know that everything they have is given by God, and that it is God whom they should thank. Should anyone do us a good turn, we should accept it from God—in particular our parents, who gave birth to and raised us; this is all arranged by God. God holds sovereignty over all; man is just a tool for service. If someone can set their parents aside, or their husband (or wife) and children, in order to expend themselves for God, then that person will be stronger and have a greater sense of justice before Him. However, it is not easy for people to break through the bondage of national education and traditional cultural ideas, notions, and moral statements, because these satanic poisons and philosophies have long taken root in people's hearts, producing all sorts of corrupt dispositions that prevent them from hearing God's word and submitting to Him. In the depths of corrupt man's heart, there lacks a fundamental willingness to put the truth into practice and to follow God's will. So, people rebel against and resist God; they may betray Him and forsake Him at any time. Can one receive the truth if the corrupt dispositions and satanic poisons and philosophies exist within them? Can one achieve submission to God? It is very hard indeed. If it were not for the work of judgment by God Himself, then deeply corrupt mankind could not achieve salvation, and could not be cleansed from all its satanic disposition. Even if people believe in God and are willing to follow Him, they cannot listen to God and submit to Him, as it takes too much effort for people to accept the truth. Therefore, the pursuit of truth must first be preceded by the pursuit of knowing oneself and resolving one's own corrupt disposition.

Only then will it be easier to accept the truth. Knowing oneself is by no means a simple matter; only those who accept the truth can know themselves. That is why knowing yourself is so vital, and a matter you must not overlook.

People have corrupt dispositions, so it is very difficult for them to accept the truth, and it is even harder for them to know themselves. If they want to achieve salvation, they must come to know their own corrupt dispositions and their nature essence. Only then can they truly accept the truth and put it into practice. Most people who believe in God are satisfied with only being able to speak the words and doctrines, thinking that they understand the truth. This is a big mistake, as those who do not know themselves do not understand the truth. Therefore, in order to understand and obtain the truth in their belief in God, people must focus on knowing themselves. Regardless of when or where we are, and no matter what environment we are in, if we can come to know ourselves, unearth and dissect our own corrupt dispositions, and treat knowing ourselves as our top priority, then we will surely gain something, and gradually deepen our knowledge of ourselves. At the same time, we will practice the truth, practice loving and submitting to God, and understand more and more of the truth. The truth will then naturally become our lives. However, if you do not enter into knowing yourself at all, it is false for you to say that you practice the truth, because you are blinded by all sorts of superficial phenomena. You feel as if your behavior has improved, that you have more conscience and reason than before, that you are gentler, more considerate and tolerant of others, and more patient and forgiving with people, and consequently, you think that you are already living out normal humanity, and that you are a great and perfect person. But in God's eyes, you still fall short of His requirements and standards, and you are very far from truly

submitting to and worshiping Him. This shows that you have not gained the truth, that you lack the slightest bit of reality, and are still far from meeting the standards of salvation.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Recognizing One's Own Misguided Views Can One Truly Transform

Related Hymns

This Is the Likeness of a True Person

Failure Is the Best Opportunity to Know Yourself

Understand Yourself According to God's Words

6. The corrupt dispositions that people possess

Words of Almighty God of the Last Days

The root cause of corrupt dispositions arising in man is Satan's misleading, corruption, and poison. Man has been bound and controlled by Satan, and he suffers the egregious harm that Satan has inflicted upon his thinking, morality, insight, and sense. It is precisely because the fundamental things of man have been corrupted by Satan, and are utterly unlike how God originally created them, that man opposes God and cannot accept the truth. Thus, changes in man's disposition should begin with changes in his thinking, insight, and sense that will change his knowledge of God and his knowledge of the truth. Those who were born in the most deeply corrupted of all lands are even more ignorant of what God is, or what it means to believe in God. The more corrupted people are, the less they know the existence of God, and the poorer their sense and insight. The source of man's opposition and rebelliousness against God is his corruption by Satan. Because of Satan's corruption, man's conscience has grown numb; he is immoral, his thoughts are degenerate, and he has a backward mental outlook. Before he was corrupted by Satan, man naturally submitted to God and submitted to His words after hearing them. He was naturally of sound sense and conscience, and of normal humanity. After being corrupted by Satan, man's original sense, conscience, and humanity grew dull and were impaired by Satan. Thus, he has lost his submission and love toward God. Man's sense has become aberrant, his disposition has become the same as that of an animal, and his rebelliousness toward God is ever more frequent and grievous. Yet man still neither knows nor recognizes this, and merely opposes and rebels persistently. Man's disposition is revealed in expressions of his sense, insight, and conscience; because his sense and

insight are unsound, and his conscience has grown supremely dull, thus his disposition is rebellious against God. If man's sense and insight cannot change, then changes in his disposition are out of the question, as is aligning with God's intentions. If man's sense is unsound, then he cannot serve God and is unfit for use by God. "Normal sense" refers to submitting to and being faithful to God, to yearning for God, to being absolute toward God, and to having a conscience toward God. It refers to being of one heart and mind toward God, and not deliberately opposing God. Having an aberrant sense is not like this. Since man was corrupted by Satan, he has come up with notions about God, and he has had no loyalty to God or yearning for Him, to say nothing of a conscience toward God. Man deliberately opposes God and passes judgments on Him, and, furthermore, hurls invective at Him behind His back. Man passes judgment on God behind His back, with clear knowledge that He is God; man has no intention of submitting to God, and merely makes blind demands and requests of Him. Such people—people who have aberrant sense—are incapable of knowing their own despicable behavior or of regretting their rebelliousness. If people are capable of knowing themselves, then they have regained a little of their sense; the more rebellious against God people who cannot yet know themselves are, the less are they sound of sense.

—The Word, Vol. 1. The Appearance and Work of God. To Have an Unchanged Disposition Is to Be in Enmity to God

The revelation of man's corrupt disposition has its source in nothing more than man's dulled conscience, his malicious nature, and his unsound sense; if man's conscience and sense are able to become normal again, then he will become someone fit for use before God. It is simply because man's conscience has always been numb, and because man's sense, which has never been sound, is growing ever duller that man is increasingly rebellious

toward God, such that he even nailed Jesus to the cross and refuses God's incarnation in the last days entry into his home, and condemns God's flesh, and sees God's flesh as lowly. If man had but a little humanity, he would not be so cruel in his treatment of God's incarnate flesh; if he had but a little sense, he would not be so vicious in his treatment of the flesh of God incarnate; if he had but a little conscience, he would not "give thanks" to God incarnate in this way. Man lives in the era of God become flesh, yet he is incapable of thanking God for giving him such a good opportunity, and instead curses the coming of God, or completely ignores the fact of God's incarnation, and is seemingly against it and averse to it. Regardless of how man treats the coming of God, God, in short, has always carried on patiently with His work—even though man has not been the slightest bit welcoming toward Him, and blindly makes requests of Him. Man's disposition has become supremely vicious, his sense has grown supremely dull, and his conscience has been completely trampled by the evil one and long ago ceased to be the original conscience of man. Man is not only ungrateful to God incarnate for bestowing so much life and grace upon mankind, but has even become resentful toward God for giving him the truth; it is because man has not the slightest interest in the truth that he has grown resentful toward God. Not only is man unable to lay down his life for God incarnate, but he also tries to extract favors from Him, and claims an interest that is dozens of times greater than what man has given to God. People of such conscience and sense think this is no great matter, and still believe that they have expended so much of themselves for God, and that God has given them too little. There are people who, having given Me a bowl of water, hold out their hands and demand I pay them for two bowls of milk, or, having given Me a room for one night, demand I pay rent for

several. With such a humanity and such a conscience, how could you still wish to gain life? What contemptible wretches you are!

—The Word, Vol. 1. The Appearance and Work of God. To Have an Unchanged Disposition Is to Be in Enmity to God

Your arrogant and conceited natures drive you to betray your own consciences, to rebel against and resist Christ, and to reveal your ugliness, thereby bringing to light your intentions, notions, extravagant desires, and eyes full of greed. And yet you continue to prattle on about your lifelong passion for the work of Christ, and repeat again and again the truths long ago spoken by Christ. This is your "faith"—your "faith without impurity." I have held man to a strict standard throughout. If your loyalty comes with intentions and conditions, then I would rather be without your so-called loyalty, for I abhor those who deceive Me through their intentions and extort Me with conditions. I wish only for man to be absolutely loyal to Me, and to do all things for the sake of—and in order to prove—one word: faith. I despise your use of blandishments to try to make Me rejoice, for I have always treated you with sincerity, and so wish for you to also act with true faith toward Me. When it comes to faith, many may think that they follow God because they have faith, and would not endure such suffering otherwise. So I ask you this: If you believe in God's existence, why do you not fear Him? If you believe in God's existence, why is there not the slightest dread of Him in your heart? You accept that Christ is the incarnation of God, so why do you hold Him in contempt? Why do you act irreverently toward Him? Why do you openly judge Him? Why do you always spy upon His movements? Why do you not submit to His arrangements? Why do you not act in accordance with His word? Why do you extort and rob Him of His offerings? Why do you speak from the place of Christ? Why do you judge whether His work and His word are correct?

Why do you dare blaspheme Him behind His back? Are these and others what constitute your faith?

—The Word, Vol. 1. The Appearance and Work of God. Are You a True Believer in God?

Your opposition to God and obstruction of the work of the Holy Spirit is caused by your notions and inherent arrogance. It is not because God's work is wrong, but because you are naturally too rebellious. After finding their belief in God, some people cannot even say with certainty where man came from, yet they dare to make public speeches appraising the rights and wrongs of the Holy Spirit's work. They even lecture the apostles who have the Holy Spirit's new work, passing comment and speaking out of turn; their humanity is too low, and there is not the slightest sense in them. Will the day not come when such people are spurned by the work of the Holy Spirit, and burned by the fires of hell? They do not know the work of God, but instead criticize His work, and also try to instruct God how to work. How can such unreasonable people know God? Man comes to know God during the process of seeking and experiencing; it is not through criticizing at whim that man comes to know God through the enlightenment of the Holy Spirit. The more accurate people's knowledge of God becomes, the less they oppose Him. In contrast, the less people know of God, the more likely they are to oppose Him. Your notions, your old nature, and your humanity, character and moral outlook are the capital with which you resist God, and the more corrupted your morals, odious your qualities, and low your humanity, the more you are the enemy of God. Those who are possessed of strong notions and who have a self-righteous disposition are even more in enmity of God incarnate; such people are the antichrists. If your notions are not rectified, then they will always be against God; you will never be compatible with God, and will always be apart from Him.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

Some people do not rejoice in the truth, much less judgment. Instead, they rejoice in power and riches; such people are called power seekers. They search only for those denominations in the world with influence, and they search only for pastors and teachers that come from seminaries. Though they have accepted the way of truth, they are only half-believing; they are incapable of giving all of their hearts and minds, their mouths speak words of expending themselves for God, but their eyes are focused on the great pastors and teachers, and they do not spare Christ a second glance. Their hearts are fixated upon fame, fortune, and glory. They think it out of the question that such a meager person could be capable of conquering so many, that one so unremarkable could perfect man. They think it out of the question that these nobodies among the dust and dunghills are the people chosen by God. They believe that if such people were the objects of God's salvation, then heaven and earth would be turned upside down, and all people would laugh themselves silly. They believe that if God chose such nobodies to be perfected, then those great men would become God Himself. Their perspectives are tainted with unbelief; more than not believing, they are simply preposterous beasts. For they value only status, prestige, and power, and they esteem only large groups and denominations. They have not the slightest regard for those led by Christ; they are simply betrayers who have turned their backs on Christ, on truth, and on life.

What you admire is not the humility of Christ, but those false shepherds of prominent standing. You do not adore the loveliness or wisdom of Christ, but those libertines who wallow in the filth of the world. You laugh at the pain of Christ who has no place to lay His head, but you admire those corpses that hunt for offerings and live in debauchery. You are not willing to suffer alongside Christ, but you gladly throw yourself into the arms of those reckless antichrists, though they only supply you with flesh,

words, and control. Even now, your heart still turns toward them, toward their reputation, toward their status, toward their influence. And yet you continue to hold an attitude whereby you find the work of Christ hard to swallow and you are unwilling to accept it. This is why I say that you lack the faith to acknowledge Christ. The reason you have followed Him to this day is only because you had no other option. A series of lofty images are forever towering in your heart; you cannot forget their every word and deed, nor their influential words and hands. They are, in your heart, forever supreme and forever heroes. But this is not so for the Christ of today. He is forever insignificant in your heart, and forever undeserving of fear. For He is far too ordinary, has far too little influence, and is far from lofty.

—The Word, Vol. 1. The Appearance and Work of God. Are You a True Believer in God?

Many who follow God are only concerned with how to gain blessings or stave off disaster. As soon as God's work and management are mentioned, they fall silent and lose all interest. They think that understanding such tedious issues will not help their lives to grow or provide any benefit. Consequently, although they have heard about God's management, they pay it little heed. They do not see it as something precious to be accepted, much less do they accept it by taking it as part of their lives. Such people only have one simple aim in following God, and that aim is to receive blessings. Such people cannot be bothered to pay heed to anything else that does not directly involve this aim. To them, there is no goal more legitimate than believing in God to receive blessings—it is the very value of their faith. If something does not contribute to this aim, they remain completely unmoved by it. This is the case with most people who believe in God today. Their aim and intention seem legitimate, because as they believe in God, they also expend for God, dedicate themselves to God, and perform their duty. They give up their youth, forsake family and career,

and even spend years away from home busying themselves. For the sake of their ultimate goal, they change their own interests, their outlook on life, and even the direction they seek; yet they cannot change the aim of their belief in God. They run about for the management of their own ideals; no matter how far the road is, and no matter how many hardships and obstacles there are along the way, they remain persistent and unafraid of death. What power compels them to continue dedicating themselves in this way? Is it their conscience? Is it their great and noble character? Is it their determination to battle the forces of evil to the very end? Is it their faith to bear witness to God without seeking reward? Is it their loyalty in being willing to give up everything to fulfill God's will? Or is it their spirit of devotion to always forgo extravagant personal demands? For someone who has never understood the work of God's management to still give so much is, quite simply, a miracle! For the moment, let us not discuss how much these people have given. Their behavior, however, is highly worthy of our dissection. Apart from the benefits that are so closely associated with them, could there be any other reasons why people who never understand God would give so much for Him? In this, we discover a previously unidentified problem: Man's relationship with God is merely one of naked self-interest. It is a relationship between a receiver and a giver of blessings. To put it plainly, it is akin to the relationship between employee and employer. The employee works only to receive the rewards bestowed by the employer. There is no affection in such a relationship, only transaction. There is no loving or being loved, only charity and mercy. There is no understanding, only suppressed indignation and deception. There is no intimacy, only an uncrossable chasm. Now that things have gotten to this point, who can reverse such a course? And how many people are capable of truly understanding how dire this relationship has become? I believe that when

people immerse themselves in the joy of being blessed, none can imagine how embarrassing and unsightly such a relationship with God is.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 3: Man Can Only Be Saved Amidst God's Management

My deeds are greater in number than the grains of sand on the beaches, and My wisdom surpasses all the sons of Solomon, yet people merely think of Me as a physician of little account and an unknown teacher of man. So many believe in Me only that I might heal them. So many believe in Me only that I might use My powers to drive unclean spirits out from their bodies, and so many believe in Me simply that they might receive peace and joy from Me. So many believe in Me only to demand from Me greater material wealth. So many believe in Me just to spend this life in peace and to be safe and sound in the world to come. So many believe in Me to avoid the suffering of hell and to receive the blessings of heaven. So many believe in Me only for temporary comfort, yet do not seek to gain anything in the world to come. When I brought down My fury upon man and seized all the joy and peace he once possessed, man became doubtful. When I gave unto man the suffering of hell and reclaimed the blessings of heaven, man's shame turned into anger. When man asked Me to heal him, I paid him no heed and felt abhorrence toward him; man departed from Me to instead seek the way of evil medicine and sorcery. When I took away all that man had demanded from Me, everyone disappeared without a trace. Thus, I say that man has faith in Me because I give too much grace, and there is far too much to gain.

—The Word, Vol. 1. The Appearance and Work of God. What Do You Know of Faith?

Whenever destination is mentioned, you treat it with special seriousness; it is, moreover, something that you are all particularly sensitive about. Some people cannot wait to knock their heads against the ground,

kowtowing before God in order to obtain a good destination. I can identify with your eagerness, which does not need to be expressed in words. It is no more than that you do not want your flesh to fall into disaster, and still less do you wish to descend into everlasting punishment in the future. You only hope to allow yourselves to live a little more freely, a little more easily. And so you feel particularly agitated whenever destination is mentioned, deeply afraid that, if you are not attentive enough, you may offend God and thus be subject to the retribution you deserve. You have not hesitated to make compromises for the sake of your destination, and even the many of you who were once devious and flippant have suddenly become especially gentle and sincere; your appearance of sincerity chills people to the marrow. Nevertheless, you all have "honest" hearts, and you have consistently opened up to Me the secrets in your hearts without keeping anything back, whether it be grievance, deceit, or devotion. All in all, you have very candidly "confessed" to Me the substantive things that lie within the deepest recesses of your being. Of course, I have never skirted around such things, for to Me they have become all too familiar. You would rather enter the sea of fire for the sake of your final destination than lose a single strand of hair to gain God's approval. It is not that I am being too dogmatic with you; it is that you are too lacking in a heart of devotion to come face to face with all that I do. You may not understand what I have just said, so let Me provide you with a simple explanation: What you need is not truth and life, nor the principles of how to conduct yourselves, much less My painstaking work. Rather, what you need is everything you possess in the flesh—wealth, status, family, marriage, and so on. You are utterly dismissive of My words and work, so I can sum up your faith in one word: perfunctory. You will go to any lengths to achieve the things to which you are absolutely devoted, but I have discovered that you would not do the same for the sake

of matters concerning your belief in God. Rather, you are relatively devoted, and relatively earnest. That is why I say that those who lack a heart of utmost sincerity are failures in their belief in God. Think carefully —are there many failures among you?

You ought to know that success in belief in God is achieved as a result of people's own actions; when people do not succeed but instead fail, that too is due to their own actions, and no role is played by any other factor. I believe that you would do anything it takes to achieve something that is more difficult and entails more suffering than believing in God, and that you would treat it very seriously, so much so that you would be unwilling to tolerate any errors; these are the kinds of unremitting efforts all of you put into your own lives. You are even capable of deceiving My flesh under circumstances in which you would not deceive any member of your own family. This is your consistent behavior and the principle by which you live. Are you not still projecting a false facade to deceive Me for the sake of your destination, so that your destination may be perfectly beautiful and all that you desire? I am aware that your devotion is but temporary, as is your sincerity. Are not your resolve and the price you pay only for the sake of the present moment and not the future? You want only to exert one final effort to strive to secure a beautiful destination, with the sole aim of making a trade. You do not make this effort to avoid becoming indebted to the truth, and less still for the sake of repaying Me for the price I have paid. In short, you are willing only to employ clever stratagems to get what you want, but not to do open battle for it. Is this not your heartfelt wish? You must not disguise yourselves, nor rack your brains over your destination to the point where you are unable to eat or sleep. Is it not true that your outcome will have already been determined in the end?

—The Word, Vol. 1. The Appearance and Work of God. On Destination

Each and every day, the deeds and thoughts of each and every person are beheld by the eyes of the One, and, at the same time, are in preparation for their own tomorrow. This is the path that must be walked by all who are living; it is the path that I have predestined for all, and no one can escape it or be made exempt. The words I have spoken are without number, and the work I have done, moreover, is without measure. Every day, I watch as each person naturally carries out all that they are to do in accordance with their inherent nature and the development of their nature. Unknowingly, many have already set upon the "right track," which I have laid to make plain the different kinds of people. These different kinds of people I have long since placed in different environments and, in their respective places, each has expressed their inherent attributes. There is no one to bind them, no one to seduce them. They are free in their entirety and what they express comes naturally. Only one thing keeps them in check: My words. Thus do some people read My words grudgingly, never practicing them, doing so only to avoid death; others, meanwhile, find it difficult to endure the days without My words to guide and supply them, and so they naturally hold My words at all times. As time goes on, they discover the secret of human life, the destination of mankind, and the worth of being human. This is simply how mankind is in the presence of My words, and I merely allow matters to take their course. I do not do any work that forces people to make My words the foundation of their existence. So those who have never had a conscience, and whose existence has never had any value, boldly cast aside My words and do as they wish after quietly observing how things go. They start to feel averse toward the truth and all that comes from Me. Moreover, they feel averse toward staying in My house. For the sake of their destination, and to escape punishment, these people dwell within My house for a time, even if they are laboring. However, their intentions and actions never change. This

increases their desire for blessings, and increases their desire to enter the kingdom a single time and remain forever thereafter—even to enter the eternal heaven. The more they yearn for My day to come soon, the more they feel that the truth has become an obstacle, a stumbling block in their way. They can hardly wait to step foot in the kingdom to forever enjoy the blessings of the kingdom of heaven—all without needing to pursue the truth or accept judgment and chastisement and, most of all, without needing to grovel within My house and do as I command. These people enter My house not to satisfy their desire to seek the truth, nor to cooperate with My management; their aim is merely to be among those who are not destroyed in the coming age. Hence their hearts have never known what the truth is, or how to accept the truth. This is the reason why such people have never practiced the truth or realized the depth of their corruption, and yet have dwelled in My house as "servants" throughout. They "patiently" await the coming of My day and are tireless as they are tossed about by the manner of My work. But no matter how great their efforts or what price they pay, no one has ever seen them suffer for the truth or give anything for My sake. In their hearts, they are itching to see the day I put an end to the old age and, furthermore, cannot wait to find out how great My power and authority are. That which they have never hastened to do is to change themselves and to pursue the truth. They love that which I am averse to, and are averse to that which I love. They long for that which I hate, but fear losing that which I abhor. They live in this evil world, never loathing it, and yet deeply afraid that I will destroy it. Amidst their conflicting intentions, they love this world that I abhor, but also yearn for Me to destroy it with all haste, that they may be spared the suffering of destruction and transformed into lords of the next age, before they have strayed from the true way. This is because they do not love the truth and are averse to all that comes from Me. They

might become “obedient people” for a short time for the sake of not losing blessings, but their anxiousness to be blessed, and fear of perishing and entering the lake of burning fire, can never be covered up. As My day draws near, their desire steadily grows stronger. And the greater the disaster, the more it renders them helpless, not knowing where to start so as to make Me rejoice and to avoid losing the blessings that they have long yearned for. Such people are eager to take action to serve as the vanguard as soon as My hand begins its work. They think only of surging to the very front line of the troops, deeply afraid that I will not see them. They do and say that which they think to be right, never knowing that their deeds and actions have never been relevant to the truth, and that their deeds merely undermine and disturb My plan. They may have put in great effort, and may be true in their will and intention to endure hardships, but nothing they do relates to Me, for I have never seen that their deeds come from good intentions, much less have I seen them place anything upon My altar. Such are the deeds which they have done before Me over these many years.

—The Word, Vol. 1. The Appearance and Work of God. You Ought to Consider Your Deeds

During the many years of My work, people have gained much, and forsaken much, yet still I say that they do not truly believe in Me. For people merely acknowledge that I am God with their mouths, but they disagree with the truths I speak, and, moreover, do not practice the truths that I ask of them. Which is to say, people acknowledge only the existence of God, but not that of the truth; people acknowledge only the existence of God, but not that of the life; people acknowledge only God’s name, but not His essence. I despise them for their zeal, for they only use nice-sounding words to deceive Me; none of them truly worship Me. Your words contain the temptation of the serpent; further, they are conceited in the extreme, a veritable proclamation by the archangel. What is more, your deeds are

tattered and torn to a disgraceful degree; your immoderate desires and covetous intentions are offensive to the ear. You have all become moths in My house, objects to be spurned by Me. For none of you love the truth; instead, you desire to be blessed, to ascend to heaven, to behold the magnificent vision of Christ wielding His power on earth. But have you ever thought how someone like you, someone so deeply corrupted, who has no idea what God is, could be worthy of following God? How could you ascend to heaven? How could you be worthy of beholding such magnificent scenes, scenes without precedent in their splendor? Your mouths are filled with words of deceit and filth, of betrayal and arrogance. Never have you spoken words of sincerity to Me, no holy words, no words of submission to Me upon experiencing My word. What, in the end, is your faith like? There is nothing but desire and money in your hearts, and nothing but material things in your minds. Every day, you calculate how to get something from Me. Every day, you count how much wealth and how many material things you have gained from Me. Every day, you await ever more blessings to come down upon you so that you may enjoy, in greater quantities and of a higher standard, the things that may be enjoyed. It is not Me who is in your thoughts at each and every moment, nor the truth that comes from Me, but rather your husband or wife, your sons, daughters, and the things you eat and wear. You think of how you can gain ever greater, ever higher enjoyment. But even when you have filled your stomach to bursting, are you still not a corpse? Even when, outwardly, you adorn yourselves in such beautiful apparel, are you not still a walking corpse devoid of life? You toil for the sake of your stomach, until your hair is streaked with gray, yet none of you sacrifice a single hair for My work. You are constantly on the go, taxing your body and racking your brain, for the sake of your own flesh,

and for your sons and daughters—yet not one of you shows any worry or concern for My intentions. What is it that you still hope to gain from Me?

—The Word, Vol. 1. The Appearance and Work of God. Many Are Called, but Few Are Chosen

You have followed Me all these years, yet have never given Me one iota of loyalty. Instead, you have revolved around the people you love and the things that please you—so much so that at all times, and wherever you go, you keep them close to your hearts and have never abandoned them. Whenever you become eager or passionate about any one thing that you love, it happens while you are following Me, or even while you are listening to My words. Therefore, I say you are using the loyalty that I ask of you to instead be loyal to and cherish your "pets." Though you may sacrifice a thing or two for Me, it does not represent your all, and does not show that it is Me to whom you are truly loyal. You involve yourselves in undertakings about which you are passionate: Some people are loyal to sons and daughters, others to husbands, wives, riches, work, superiors, status, or women. You never feel weary or annoyed toward the things you are loyal to; instead, you grow ever more eager to possess these things in greater quantity, and higher quality, and you never give up. I and My words are always pushed back behind the things you are passionate about. And you have no choice but to rank them last. There are even those who leave this last place for things they are loyal to that they have yet to discover. Never has there been the slightest trace of Me in their hearts. You may think that I ask too much of you or am wrongfully accusing you—but have you ever given any thought to the fact that while you are happily spending time with your family, you have never once been loyal to Me? At times like this, does it not pain you? When your hearts are filled with joy, and you are rewarded for your labors, do you not feel disheartened at not having furnished yourselves with sufficient truth? When have you wept for not having

received My approval? You rack your brains and take great pains for the sake of your sons and daughters, yet still you are not satisfied; still you believe that you have not been diligent on their behalf, that you have not done everything you can for them. Toward Me, however, you have always been remiss and careless; I am only in your memories, but I do not endure in your hearts. My devotion and efforts forever go unfelt by you, and you have never had any appreciation of them. You merely engage in brief reflection and believe that this will suffice. Such "loyalty" is not what I have long yearned for, but that which I have long despised.

—The Word, Vol. 1. The Appearance and Work of God. To Whom Are You Loyal?

I have expressed so many words, and have also expressed My intentions and disposition, yet even so, people are still incapable of knowing Me and believing in Me. Or, it could be said, people are still incapable of submitting to Me. Those who live within the Bible, those who live within the law, those who live on the cross, those who live according to regulations, those who live amid the work I do today—who among them is compatible with Me? You only think of receiving blessings and rewards, but have never spared a thought as to how to actually be compatible with Me, or to how to prevent yourselves from being against Me. I am so disappointed in you, for I have given you so much, yet I have gained so little from you. Your deception, your arrogance, your greed, your extravagant desires, your betrayal, your disobedience—which of these could escape My notice? You are perfunctory with Me, you fool Me, you insult Me, you wheedle Me, you exact Me and extort Me for sacrifices—how could such maleficence elude My punishment? All this evildoing is proof of your enmity against Me and is proof of your incompatibility with Me. Each of you believes yourself to be so compatible with Me, but if that were the case, then to whom would such irrefutable evidence apply? You

believe yourselves to possess the utmost sincerity and loyalty toward Me. You think that you are so kindhearted, so compassionate, and have devoted so much to Me. You think that you have done more than enough for Me. But have you ever held this up against your actions? I say you are plenty arrogant, plenty greedy, plenty perfunctory; the tricks with which you fool Me are plenty clever, and you have plenty of contemptible intentions and contemptible methods. Your loyalty is too meager, your earnestness too paltry, and your conscience even more lacking. There is too much maliciousness in your hearts, and no one is spared from your malice, not even Me. You shut Me out for the sake of your children, or your husband, or your own self-preservation. Instead of caring about Me, you care about your family, your children, your status, your future, and your own gratification. When have you ever thought of Me as you spoke or acted? On frigid days, your thoughts turn to your children, your husband, your wife, or your parents. On blistering days, I hold no place in your thoughts, either. When you perform your duty, you are thinking of your own interests, of your own personal safety, of the members of your family. What have you ever done that was for Me? When have you ever thought of Me? When have you ever devoted yourself, at any cost, to Me and My work? Where is the evidence of your compatibility with Me? Where is the reality of your loyalty to Me? Where is the reality of your submission to Me? When have your intentions not been for the sake of gaining My blessings? You fool and deceive Me, you play with the truth, you conceal the existence of the truth, and betray the essence of the truth. What awaits you in the future by going against Me in this way? You merely seek compatibility with a vague God, and merely seek a vague belief, yet you are not compatible with Christ. Will not your maleficence beget the same retribution as that deserved by the evil? At that time, you will realize that no one who is incompatible with

Christ can escape the day of wrath, and you will discover what kind of retribution shall be wrought upon those who are against Christ.

—The Word, Vol. 1. The Appearance and Work of God. You Should Seek the Way of Compatibility With Christ

In your seeking, you have too many individual notions, hopes, and futures. The current work is in order to prune your desire for status and your extravagant desires. Hopes, status, and notions are all classic representations of satanic disposition. The reason that these things exist in people's hearts is entirely because Satan's poison is always corroding people's thoughts, and always people are unable to shake off these temptations of Satan. They are living in the midst of sin yet do not believe it to be sin, and still they think: "We believe in God, so He must bestow blessings on us and arrange everything for us appropriately. We believe in God, so we must be superior to others, and we must have more status and more of a future than anyone else. Since we believe in God, He must give us limitless blessings. Otherwise, it wouldn't be called believing in God." For many years, the thoughts that people have relied upon for their survival have been corroding their hearts to the point that they have become treacherous, cowardly, and despicable. Not only do they lack willpower and resolve, but they have also become greedy, arrogant, and willful. They are utterly lacking any resolve that transcends the self, and even more, they don't have a bit of courage to shake off the strictures of these dark influences. People's thoughts and lives are so rotten that their perspectives on believing in God are still unbearably hideous, and even when people speak of their perspectives on belief in God it is simply unbearable to hear. People are all cowardly, incompetent, despicable, and fragile. They do not feel disgust for the forces of darkness, and they do not feel love for the light and the truth; instead, they do their utmost to expel them. Are not your

current thoughts and perspectives just like this? “Since I believe in God I should just be showered with blessings and it should be ensured that my status never slips and that it remains higher than that of nonbelievers.” You have not been harboring that kind of perspective within you for just one or two years, but for many years. Your transactional way of thinking is overdeveloped. Although you have arrived at this step today, you still have not let go of status but struggle constantly to inquire about it, and observe it daily, with a deep fear that one day your status will be lost and your name will be ruined. People have never put aside their desire for ease.

—The Word, Vol. 1. The Appearance and Work of God. Why Are You Unwilling to Be a Foil?

Many people behind My back covet the benefits of status, they gorge themselves on food, they love to sleep and give every care to the flesh, always afraid that there is no way out for the flesh. They do not perform their proper function in the church, but freeload off the church, or else they admonish their brothers and sisters with My words, constraining others from positions of authority. These people keep saying they are following God’s will and always say they are God’s intimates—is this not absurd? If you have the right motivation, but are unable to serve in accordance with God’s intentions, then you are being foolish; but if your motivation is not right, and you still say you serve God, then you are someone who opposes God, and you ought to be punished by God! I have no sympathy for such people! In the house of God, they freeload, always coveting the comforts of the flesh, and give no consideration to the interests of God. They always seek what is good for them, and they pay no heed to God’s intentions. They do not accept the scrutiny of God’s Spirit in anything they do. They are always being crooked and deceitful and cheating their brothers and sisters, being two-faced, like a fox in a vineyard, always stealing grapes and trampling over the vineyard. Could such people be God’s intimates? Are

you fit to receive God's blessings? You take no burden for your life and the church, are you fit to receive God's commission? Who would dare trust someone like you? When you serve like this, could God entrust you with a greater task? Would this not cause delays to the work?

—The Word, Vol. 1. The Appearance and Work of God. How to Serve in Harmony With God's Intentions

I take pleasure in those who are not suspicious of others, and I like those who readily accept the truth; toward these two kinds of people I show great care, for in My eyes they are honest people. If you are deceitful, then you will be guarded and suspicious toward all people and matters, and thus your faith in Me will be built upon a foundation of suspicion. I could never acknowledge such faith. Lacking true faith, you are even more devoid of true love. And if you are liable to doubt God and speculate about Him at will, then you are, without question, the most deceitful of all people. You speculate whether God can be like man: unpardonably sinful, of petty character, devoid of fairness and reason, lacking a sense of justice, given to vicious tactics, treacherous and cunning, pleased by evil and darkness, and so on. Is not the reason that people have such thoughts because they lack the slightest knowledge of God? Such faith is nothing short of sin! There are even some who believe that the ones who please Me are precisely those who flatter and bootlick, and that those lacking in such skills will be unwelcome in the house of God and will lose their place there. Is this the only knowledge you have acquired after all these years? Is this what you have gained? And your knowledge of Me does not stop at these misunderstandings; even worse is your blasphemy against God's Spirit and vilification of Heaven. This is why I say that such faith as yours will only cause you to stray further from Me and be in greater opposition against Me. Throughout many years of work, you have seen many truths, but do you

know what My ears have heard? How many among you are willing to accept the truth? You all believe you are willing to pay the price for the truth, but how many of you have truly suffered for the truth? There is nothing but unrighteousness in your hearts, which makes you think that everyone, no matter who they are, is equally deceitful and crooked—to the point that you even believe that God incarnate could, like a normal person, be without a kind heart or benevolent love. More than that, you believe that a noble character and a merciful, benevolent nature exist only within the God in heaven. You believe that such a saint does not exist, that only darkness and evil reign on earth, while God is something with which people entrust their longing for the good and beautiful, a legendary figure fabricated by them. In your minds, the God in heaven is very upstanding, righteous, and great, worthy of worship and admiration; this God on earth, meanwhile, is but a substitute, and an instrument, of the God in heaven. You believe this God could not be the equal of the God in heaven, much less be mentioned in the same breath as Him. When it comes to the greatness and honor of God, they belong to the glory of the God in heaven, but when it comes to the nature and the corruption of man, they are attributes in which the God on earth has a part. The God in heaven is eternally lofty, while the God on earth is forever insignificant, weak, and incompetent. The God in heaven is not given to fleshly feelings, only righteousness, while the God on earth only has selfish motives and is without any fairness or reason. The God in heaven has not the slightest crookedness and is forever faithful, while the God on earth always has a dishonest side. The God in heaven loves man dearly, while the God on earth shows man inadequate care, even neglecting him entirely. This fallacious knowledge has long been kept within your hearts and may also be perpetuated in the future. You regard all deeds of Christ from the standpoint of the unrighteous and evaluate all His

work, as well as His identity and essence, from the perspective of the evil. You have made a grave mistake and done that which has never been done by those coming before you. That is, you serve only the lofty God in heaven with a crown upon His head, and never attend to the God whom you regard as so insignificant that He is invisible to you. Is this not your sin? Is this not a classic example of your offense against the disposition of God? You worship the God in heaven. You adore lofty images and esteem those distinguished for their eloquence. You are gladly commanded by the God that fills your hands with riches, and crave the God who can fulfill your every desire. The only One you do not worship is this God who is not lofty; the only thing you hate is association with this God whom no man can regard highly. The only thing you are unwilling to do is to serve this God who has never given you a single penny, and the only One who is unable to make you yearn for Him is this unlovely God. This God cannot enable you to broaden your horizons, to feel as if you have found a treasure, much less fulfill what you wish. Why, then, do you follow Him? Have you given thought to questions like this? What you do does not merely offend this Christ; more importantly, it offends the God in heaven. This is not, I think, the purpose of your faith in God!

—The Word, Vol. 1. The Appearance and Work of God. How to Know the God on Earth

Many people would rather be condemned to hell than speak and act honestly. Little wonder that I have other treatment in store for those who are dishonest. Of course, I know full well how difficult it is for you to be honest. Because you are all so clever, so good at measuring people with your own petty yardstick, this makes My work much simpler. And since you each hug your secrets to your bosom, well then, I shall send you, one by one, into disaster to be “schooled” by fire, so that thereafter you may become dead set on your belief in My words. Ultimately, I shall wrest from

your mouth the words “God is a faithful God,” whereupon you shall beat upon your breast and lament, “Deceitful is the heart of man!” What will be your state of mind at this time? I imagine you will not be as triumphant as you are now. And much less will you be as “profound and abstruse” as you are now. In the presence of God, some people are all prim and proper, they take pains to be “well-behaved,” yet they bare their fangs and brandish their claws in the presence of the Spirit. Would you number such people among the ranks of the honest? If you are a hypocrite, someone who is skilled in “interpersonal relations,” then I say that you are definitely someone who tries to trifle with God. If your words are riddled with excuses and valueless justifications, then I say that you are someone who is loath to put the truth into practice. If you have many confidences that you are reluctant to share, if you are highly averse to laying bare your secrets—your difficulties—before others to seek the way of the light, then I say that you are someone who will not attain salvation easily, and who will not easily emerge from the darkness.

—The Word, Vol. 1. The Appearance and Work of God. Three Admonitions

Man searches for Me amidst pain, and he looks unto Me among trials. During times of peace he enjoys Me, when in peril he denies Me, when he is busy he forgets Me, and when he is idle he goes through the motions for Me—yet never has anyone loved Me throughout their whole life. I wish for man to be earnest before Me: I do not ask that he give Me anything, but only that all people take Me seriously, that, instead of wheedling Me, they allow Me to bring back the sincerity of man. My enlightenment, illumination, and the cost of My efforts pervade all people, yet so too does the true fact of man’s every action pervade all people, as does their deception of Me. It is as if the ingredients of man’s deception have been with him since the womb, as if he has possessed these special skills of

trickery since birth. Furthermore, he has never given the game away; no one has ever seen through to the source of these deceitful skills. As a result, man lives amid deception without realizing it, and it is as if he forgives himself, as if it is the arrangements of God rather than his deliberate deception of Me. Is this not the very source of man's deception of Me? Is this not his cunning scheme? Never have I been befuddled by the blandishments and chicanery of man, for I figured out his substance long ago. Who knows how much impurity is in his blood, and how much of Satan's venom is within his marrow? Man grows more accustomed to it with each passing day, such that he does not feel the harm done by Satan, and thus has no interest in finding out the "art of a healthy existence."

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 21

Your faith is very beautiful; you say that you are willing to expend your entire lifetimes on behalf of My work, and that you are willing to sacrifice your lives for it, but your dispositions have not changed much. You just speak arrogantly, despite the fact that your actual behavior is very wretched. It is as though people's tongues and lips are in heaven but their legs are way down on earth, and as a result, their words and deeds and their reputations are still in tatters and ruins. Your reputations have been destroyed, your manner is depraved, your way of speaking is lowly, and your lives are despicable; even the entirety of your humanity has sunk into base lowliness. You are narrow-minded toward others, and you haggle over every little thing. You quarrel over your own reputations and status, even to the point that you are willing to descend into hell and into the lake of fire. Your current words and deeds are sufficient for Me to determine that you are sinful. Your attitudes toward My work are enough for Me to determine that you are unrighteous ones, and all of your dispositions are sufficient to

point out that you are filthy souls that are full of abominations. Your manifestations and what you reveal are adequate to say that you are people who have drunk your fill of the blood of unclean spirits. When entering the kingdom is mentioned, you do not reveal your feelings. Do you believe that the way you are now is sufficient for you to walk through the gate to My kingdom of heaven? Do you believe that you can obtain entry into the holy land of My work and words, without your own words and deeds first being tested by Me? Who can pull the wool over My eyes? How could your despicable, lowly behaviors and conversations escape My sight? Your lives have been determined by Me to be lives of drinking the blood and eating the flesh of those unclean spirits because you imitate them in front of Me every day. Before Me, your behavior has been particularly bad, so how could I not find you disgusting? Your words contain the impurities of unclean spirits: You wheedle, conceal, and flatter just like those who engage in sorcery and like those who practice deceit and drink the blood of the unrighteous. All of man's expressions are extremely unrighteous, so how can all people be placed in the holy land where the righteous are? Do you think that that despicable behavior of yours can distinguish you as being holy compared to those unrighteous ones? Your serpent-like tongue will eventually ruin this flesh of yours that wreaks destruction and carries out abominations, and those hands of yours that are covered with the blood of unclean spirits will also eventually pull your soul into hell. Why, then, do you not leap at this chance to cleanse your filth-covered hands? And why do you not take advantage of this opportunity to cut out that tongue of yours that speaks unrighteous words? Could it be that you are willing to suffer in the flames of hell for the sake of your hands, tongue, and lips? I keep watch over everyone's heart with both eyes, because long before I created mankind, I had grasped their hearts within My hands. I had long ago seen

through people's hearts, so how could their thoughts escape My view? How could it not be too late for them to escape being burned by My Spirit?

—The Word, Vol. 1. The Appearance and Work of God. You Are All So Base in Character!

Your lips are kinder than doves, but your heart is more sinister than that serpent of old. Your lips are as pretty even as Lebanese women, yet your heart is not kinder than theirs, and it certainly cannot compare to the beauty of the Canaanites. Your heart is so deceitful! The things I loathe are only the lips of the unrighteous and their hearts, and My requirements of people are not at all higher than what I expect of the saints; it is just that I feel repugnance for the evil deeds of the unrighteous, and I hope that they may be able to cast off their filthiness and escape from their current predicament so that they can stand out from those unrighteous ones and live with and be holy with those who are righteous. You are in the same circumstances as I, yet you are covered with filth; you do not even contain the smallest bit of the original likeness of the humans who were created in the beginning. Moreover, because every day you imitate the likenesses of those unclean spirits, doing what they do and saying what they say, all parts of you—even your tongues and lips—are soaked in their foul water, to the point that you are entirely covered with such stains, and not a single part of you can be used for My work. It is so heartbreaking! You live in such a world of horses and cattle, yet you actually do not feel troubled; you are full of joy and live freely and easily. You are swimming around in that foul water, yet you do not actually realize that you have fallen into such a predicament. Every day, you consort with unclean spirits and interact with "excrement." Your lives are quite vulgar, yet you are not actually aware that you absolutely do not exist in the human world and that you are not in control of yourself. Do you not know that your life was long ago trampled by those unclean spirits, or that your character was long ago sullied by foul

water? Do you think you are living in an earthly paradise, and that you are in the midst of happiness? Do you not know that you have lived a life alongside unclean spirits, and that you have coexisted with everything that they have prepared for you? How could the way you live have any meaning? How could your life have any value? You have been running around for your parents, parents of unclean spirits, yet you actually have no idea that the ones entrapping you are those parents of unclean spirits who gave birth to you and raised you. Moreover, you are not aware that all your filth was actually given to you by them; all you know is that they can bring you "enjoyment," they do not chastise you, nor do they judge you, and they especially do not curse you. They have never erupted in rage at you, but treat you with affection and kindness. Their words nourish your heart and captivate you so that you become disoriented and, without realizing it, you are sucked in and willing to be of service to them, becoming their outlet and servant. You have no complaints at all, but are willing to work for them like dogs, like horses; you are misled by them. For this reason, you have absolutely no reactions to the work that I do. No wonder you always want to secretly slip through My fingers, and no wonder you always want to use sweet words to deceitfully extract favor from Me. As it turns out, you already had another plan, another arrangement. You can see a bit of My actions as the Almighty, but you do not have the least knowledge of My judgment and chastisement. You have no idea when My chastisement began; you only know how to cheat Me—yet you do not know that I will not tolerate any violation from man. Since you have already made resolutions to serve Me, I will not let you go. I am a God who abhors evil, and I am a God who is jealous of humanity. Since you have already placed your words upon the altar, I will not tolerate your running off before My very eyes, nor will I tolerate your serving two masters. Did you think that

you could have a second love after having placed your words upon My altar and before My eyes? How could I allow people to make a fool of Me in such a way? Did you think that you could casually make vows and oaths to Me with your tongue? How could you swear oaths by My throne, the throne of I who am Most High? Did you think that your oaths had already passed away? Let Me tell you: Even though your flesh might pass away, your oaths cannot. In the end, I will condemn you based upon your oaths. However, you believe that you can deal with Me perfunctorily by placing your words before Me, and that your hearts can serve unclean spirits and evil spirits. How could My wrath tolerate those dog-like, pig-like people who cheat Me? I must carry out My administrative decrees, and wrest back from the hands of unclean spirits all of those stuffy, "pious" ones who have faith in Me so that they might "wait on" Me in a disciplined fashion, be My oxen, be My horses, and be at the mercy of My slaughtering. I will have you pick up your previous determination and serve Me once again. I will not tolerate any created being that cheats Me. Did you think that you could just wantonly make requests and lie in front of Me? Did you think that I had not heard or seen your words and deeds? How could your words and deeds not have been in My view? How could I ever allow people to deceive Me like that?

—The Word, Vol. 1. The Appearance and Work of God. You Are All So Base in Character!

Think back on the past: When has My gaze been angry, and My voice stern, toward you? When have I split hairs with you? When have I reprimanded you unreasonably? When have I reprimanded you to your face? Is it not for the sake of My work that I call on My Father to keep you from every temptation? Why do you treat Me like this? Have I ever used My authority to strike down your flesh? Why do you repay Me thus? After blowing hot and cold toward Me, you are neither hot nor cold, and then you

try to wheedle Me and hide things from Me, and your mouths are full of the spit of the unrighteous. Do you think your tongues can cheat My Spirit? Do you think that your tongues can escape My wrath? Do you think your tongues may pass judgment on the deeds of Me, Jehovah, however they wish? Am I the God whom man passes judgment on? Could I allow a little maggot to blaspheme Me thus? How could I place such sons of rebellion among My eternal blessings? Your words and actions have long since exposed and condemned you. When I stretched out the heavens and created all things, I did not allow any created being to participate as they pleased, much less did I allow any thing to disrupt My work and My management however it wished. I tolerated no man or object; how could I spare those who are cruel and inhumane toward Me? How could I forgive those who betray My words? How could I spare those who rebel against Me? Is the destiny of man not in the hands of Me, the Almighty? How could I consider your unrighteousness and rebelliousness holy? How could your sins defile My holiness? I am not defiled by the impurity of the unrighteous, nor do I enjoy the offerings of the unrighteous. If you were loyal toward Me, Jehovah, could you take for yourself the sacrifices at My altar? Could you use your venomous tongue to blaspheme My holy name? Could you betray My words in this way? Could you treat My glory and holy name as a tool with which to serve Satan, the evil one? My life is provided for the enjoyment of the holy ones. How could I allow you to play with My life however you wish, and use it as a tool for conflict among yourselves? How could you be so heartless, and so lacking in the way of the good, in how you are toward Me? Do you not know I have already written your evildoings in these words of life? How could you escape the day of wrath when I chastise Egypt? How could I allow you to oppose and rebel against Me in this way, time and time again? I tell you plainly, when the day comes,

your chastisement will be more unbearable than that of Egypt! How can you escape My day of wrath?

—The Word, Vol. 1. The Appearance and Work of God. No One Who Is of the Flesh Can Escape the Day of Wrath

Those who think only of their flesh and who enjoy comfort; those who seem to believe but who do not really believe; those who engage in evil medicine and sorcery; those who are promiscuous, tattered and ragged; those who steal sacrifices to Jehovah and His possessions; those who love bribes; those who dream idly of ascending to heaven; those who are arrogant and conceited, who strive only for personal fame and fortune; those who spread impertinent words; those who blaspheme God Himself; those who do nothing but make judgments against and slander God Himself; those who form cliques and seek independence; those who exalt themselves above God; those frivolous young, middle-aged and older men and women who are ensnared in licentiousness; those men and women who enjoy personal fame and fortune and pursue personal status among others; those unrepentant people who are trapped in sin—are they not, all of them, beyond salvation? Licentiousness, sinfulness, evil medicine, sorcery, profanity, and impertinent words all run riot among you; and truth and the words of life are trampled in your midst, and the holy language is defiled among you. You Gentiles, bloated with filth and rebelliousness! What will your final outcome be? How can those who love the flesh, who commit sorcery of the flesh, and who are ensnared in licentious sin have the audacity to continue living! Do you not know that people such as you are maggots beyond salvation? What entitles you to demand this and that? To date, there has not been the slightest change in those who do not love the truth and only love the flesh—how can such people be saved? Those who do not love the way of life, who do not exalt God and bear testimony to

Him, who scheme for the sake of their own status, who extol themselves—are they not still the same, even today? What is the value in saving them? Whether you can be saved does not depend on how great your seniority or how many years you have been working, and much less does it depend on how many credentials you have built up. Rather, it depends on whether your pursuit has borne fruit. You ought to know that those who are saved are the "trees" that bear fruit, not the trees with lush foliage and abundant flowers that yet yield no fruit. Even if you have spent many years wandering the streets, what does that matter? Where is your testimony? You have far less of a God-fearing heart than you do of a heart that loves yourself and your lustful desires—is this kind of person not a degenerate? How could they be a specimen and model for salvation? Your nature is incorrigible, you are too rebellious, you are beyond salvation! Are such people not those that will be eliminated? Is the time when My work is finished not the time of the arrival of your last day? I have done so much work and spoken so many words among you—how much of it has truly entered your ears? How much of it have you ever submitted to? When My work ends, that will be the time when you stop opposing Me, when you stop standing against Me. As I work, you act against Me constantly; you never comply with My words. I do My work, and you do your own "work," making your own little kingdom. You are nothing but a pack of foxes and dogs, doing everything in opposition to Me! You are constantly trying to bring those who offer you their undivided love into your embrace—where is your fearful heart? Everything you do is deceitful! You have no submission or fear, and everything you do is deceitful and blasphemous! Can such people be saved? Men who are sexually immoral and lascivious always want to draw coquettish harlots to them for their own enjoyment. I absolutely will not save such sexually immoral demons. I hate you filthy demons, and your

lasciviousness and coquettishness will plunge you into hell. What have you to say for yourselves? You filthy demons and evil spirits are repulsive! You are disgusting! How could such trash be saved? Can they who are ensnared in sin still be saved? Today, this truth, this way, and this life do not attract you; rather, you are attracted to sinfulness; to money; to standing, fame and gain; to the enjoyments of the flesh; to the handsomeness of men and charms of women. What qualifies you to enter My kingdom? Your image is even greater than God's, your status even higher than God's, to say nothing of your prestige among men—you have become an idol that people worship. Have you not become the archangel? When people's outcomes are revealed, which is also when the work of salvation will draw near its end, many of those among you will be corpses beyond salvation and must be eliminated.

—The Word, Vol. 1. The Appearance and Work of God. Practice (7)

Until people have experienced God's work and understood the truth, it is Satan's nature that takes charge and dominates them from within. What, specifically, does that nature entail? For example, why are you selfish? Why do you protect your own position? Why do you have such strong feelings? Why do you enjoy those unrighteous things? Why do you like those evils? What is the basis for your fondness for such things? Where do these things come from? Why are you so happy to accept them? By now, you have all come to understand that the main reason behind all these things is that Satan's poison is within man. So what is Satan's poison? How can it be expressed? For example, if you ask, "How should people live? What should people live for?" people will answer, "Every man for himself and the devil take the hindmost." This single phrase expresses the very root of the problem. Satan's philosophy and logic have become people's lives. No matter what people pursue, they do so for themselves—and so they live

only for themselves. “Every man for himself and the devil take the hindmost”—this is the life philosophy of man, and it also represents human nature. These words have already become the nature of corrupt mankind and they are the true portrait of corrupt mankind’s satanic nature. This satanic nature has already become the basis for corrupt mankind’s existence. For several thousand years, corrupt mankind has lived by this venom of Satan, right up to the present day. Everything that Satan does is for the sake of its own desires, ambitions, and aims. It wishes to surpass God, to break free of God, and to seize control of all things created by God. Today, such is the extent that people have been corrupted by Satan: They all have satanic natures, they all try to deny and oppose God, and they want to control their own fates and try to oppose the orchestrations and arrangements of God. Their ambitions and desires are exactly the same as Satan’s. Therefore, man’s nature is Satan’s nature.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Walk the Path of Peter

Since mankind’s corruption by Satan, people’s nature has begun to deteriorate, and they have gradually lost the reason possessed by normal people. They now no longer act as human beings in the position of man, but are filled with wild aspirations; they have surpassed the station of man—yet yearn, still, to go even higher. What does this “higher” refer to? They wish to surpass God, to surpass the heavens, and to surpass all else. What is at the root of why people reveal such dispositions? When all is said and done, man’s nature is overly arrogant. Most people understand the meaning of the word “arrogance.” It is a pejorative term. If someone reveals arrogance, others think they aren’t a good person. Whenever someone is incredibly arrogant, others always assume they are an evil person. No one wants to have this term pinned to them. In fact, however, everyone is arrogant, and all corrupt humans have this essence. Some people say, “I’m not the least

bit arrogant. I've never wanted to be the archangel, nor have I ever wanted to surpass God, or to surpass all else. I've always been someone who's especially well-behaved and dutiful." Not necessarily; these words are incorrect. Once people have grown arrogant in nature and essence, they can often rebel against and resist God, not heed His words, generate notions about Him, do things that betray Him, and things that exalt and bear testimony to themselves. You say you are not arrogant, but suppose you were given a church and allowed to lead it; suppose that I did not prune you, and that no one in God's family criticized or helped you: After leading it a while, you would bring people to your feet and make them obey you, even to the point of admiring and revering you. And why would you do that? This would be determined by your nature; it would be none other than a natural revelation. You do not have any need to learn this from others, nor is there any need for them to teach it to you. You do not need others to instruct you or compel you to do this; this kind of situation comes about naturally. Everything you do is about making people exalt you, praise you, worship you, obey you, and listen to you in all things. Allowing you to be a leader naturally brings about this situation, and it cannot be changed. And how does this situation come about? It is determined by man's arrogant nature. The manifestation of arrogance is rebellion and resistance against God. When people are arrogant, conceited, and self-righteous, they tend to set up their own independent kingdoms and do things in whatever way they want. They also bring others into their own hands and draw them into their embraces. For people to be capable of doing such arrogant things, it just proves that the essence of their arrogant nature is that of Satan; it is that of the archangel. When their arrogance and conceit reach a certain level, they no longer have a place for God in their hearts, and God is put aside. They then wish to be God, make people obey them, and they become the

archangel. If you possess such a satanic arrogant nature, God will have no place in your heart. Even if you believe in God, God will no longer recognize you, will view you as an evil person, and will eliminate you.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. An Arrogant Nature Is at the Root of Man's Resistance to God

What kind of state is there inside people when they have an intransigent disposition? It is mainly that they are stubborn and self-righteous. They always stick to their own ideas, they always think that what they say is right, they are utterly inflexible, and they are opinionated. This is the attitude of intransigence. They are like a broken record, not listening to anyone, remaining unalterably fixed on one course of action, insisting on going through with it, regardless of whether it is right or wrong; there is some unrepentance in this. As the saying goes, "Dead pigs don't fear boiling water." People know full well what is the right thing to do, and yet they do not do it, they steadfastly refuse to accept the truth. This is one kind of disposition: intransigence. In what kinds of situations do you reveal an intransigent disposition? Are you often intransigent? (Yes.) Very often! And since intransigence is your disposition, this accompanies you in every second of every day of your existence. Intransigence stops people from being able to come before God, it stops them from being able to accept the truth, and it stops them from being able to enter the truth reality. And if you are not able to enter the truth reality, can change occur in this aspect of your disposition? Only with great difficulty. Has there now been any change in this aspect of your disposition that is intransigent? And how much change has there been? Say, for example, you used to be extremely stubborn, but there has now been a little change in you: When you encounter some issue, you have some sense of conscience in your heart, and say to yourself, "I have to practice some truth in this matter. Since God has exposed this

intransigent disposition—since I have heard it, and now I know it—I must therefore change. When I encountered these kinds of things a few times in the past, I went along with my flesh and failed, and I am not happy with this. This time I must practice the truth." With such an aspiration, it is possible to practice the truth, and this is change. When you have experience in this way for a time, and you are able to put more truths into practice, and this brings about greater changes, and your rebellious and intransigent dispositions reveal themselves less and less, has there been a change in your life disposition? If your rebellious disposition has visibly become ever more diminished, and your submission to God has become ever greater, then there has been real change.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Knowledge of the Six Kinds of Corrupt Dispositions Is True Self-Knowledge

Being averse to the truth mainly refers to a lack of interest and an antipathy toward the truth and positive things. Being averse to the truth is when people are able to understand the truth and know what positive things are, and yet still treat the truth and positive things with an attitude and state that is resistant, perfunctory, antipathetic, prevaricating, and indifferent. This is the disposition of being averse to the truth. Does this kind of disposition exist in everyone? Some people say, "Even though I know the word of God is the truth, I still don't like it or accept it, or at least, I can't accept it right now." What is the matter here? This is being averse to the truth. The disposition inside them does not allow them to accept the truth. What specific manifestations are there of not accepting the truth? Some say, "I understand all the truths, but I just can't put them into practice." This reveals that this is a person who is averse to the truth, and that they don't love the truth, and so they can't put any truths into practice. Some people say, "That I have been able to earn so much money is something God holds

sovereignty over. God has truly blessed me, God has been so good to me, God has given me great riches. My whole family is well-clothed and fed, and they want for neither clothes nor food." Seeing that they have been blessed by God, these people thank God in their heart, they know that this was all ruled by God, and that if they had not been blessed by God—if they had relied on their own talents—they would absolutely not have earned all this money. This is what they really think in their heart, what they truly know, and they truly give thanks to God. But a day comes when their business fails, when times are hard for them, and they suffer poverty. Why is this? Because they are greedy for comfort, and give no thought to how to perform their duty properly, and they spend their whole time chasing after riches, becoming slaves to money, which affects their performance of their duty, and so God strips this from them. In their heart, they know that God has blessed them with so much, and given them so much, yet they have no desire to repay God's love, they do not wish to go out and perform their duty, and are timid and constantly fearful of arrest, and they are afraid of losing all these riches and pleasures, and as a result, God strips these things from them. Their hearts are clear as a mirror, they know that God has taken these things from them, and that they are being disciplined by God, and so they pray to God and say, "Oh God! You blessed me once, so You can bless me a second time. Your existence is eternal, and so Your blessings are also with mankind. I give thanks to You! Whatever happens, Your blessings and promise shall not change. If You take from me, still I shall submit." But the word "submit" rings hollow from their mouth. Their mouth says they can submit, but afterward, they think about it, and something doesn't sit right with them: "Things used to be so good. Why did God take it all away? Wasn't staying home and doing my duty the same as going out to do my duty? What was I delaying?" They are always reminiscing about the past.

They have a kind of complaint and dissatisfaction toward God, and constantly feel depressed. Is God still in their heart? What is in their heart is money, material comforts, and those good times. God has no place whatsoever in their heart, He is no longer their God. Even though they know it is a truth that "God gave, and God has taken away," they like the words that "God gave," and are averse to the words that "God has taken away." Clearly, their acceptance of the truth is selective. When God blesses them, they accept it as the truth—but as soon as God takes from them, they cannot accept it. They cannot accept such sovereignty from God, and instead they resist, and become disgruntled. When asked to perform their duty, they say, "I will if God gives me blessings and graces me. Without God's blessings and with my family in such a state of poverty, how am I to perform my duty? I don't want to!" What disposition is this? Though, in their heart, they personally experience God's blessings, and how He has given them so much, they are unwilling to accept when God takes from them. Why is this? Because they cannot let go of money and their comfortable life. Though they may not have kicked up a big fuss about it, they may not have held out their hand to God, and they may not have tried to wrest back their former assets by relying on their own efforts, they have already become disheartened toward the actions of God, they are wholly incapable of acceptance, and say, "It is truly inconsiderate that God should act like this. It is beyond comprehension. How can I continue to believe in God? I no longer wish to acknowledge that He is God. If I do not acknowledge that He is God, He is not God." Is this a kind of disposition? (Yes.) Satan has this kind of disposition, Satan denies God in this way. This kind of disposition is one of being averse to the truth and hating the truth. When people are averse to the truth to this extent, where does it lead them?

It makes them oppose God and it makes them stubbornly oppose God to the very end—which means it is all over for them.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Knowledge of the Six Kinds of Corrupt Dispositions Is True Self-Knowledge

People who have a vicious disposition always want to control others. What does it mean to control people? Is it just forbidding you from saying certain words? Is it just forbidding you from thinking in a certain way? Certainly not—it's not a problem of a word or a thought, it's that their disposition is vicious. Based on the word "vicious," what are the things that a person might do when they reveal this disposition? First of all, they will want to manipulate people. What does it mean to manipulate? It means that whatever happens in the church, they will want to intervene, interfere, and make arrangements. They will set a rule for you, and you must then keep to it. If you don't, they will get angry. They want to manipulate you: If they tell you to go east, you have to go east, and if they tell you to go west, you have to go west. They have this desire, and then they act in this way—this is called manipulation. These people want to take charge of a person's destiny, to take charge of and control a person's life, mind, behavior, and preferences, so that this person's mind, ideas, preferences, and wishes accord with what they say and what they want, rather than according with what God says—this is called manipulation. They always want to arrange for people to do this or that according to their own will, they do not act based on the principles, but based on their own intentions and preferences. They don't care how you feel, they forcibly order you, and you have to do whatever they tell you to; if you don't act according to their will, they'll handle you and make you feel that you really have no choice and that nothing can be done. You know in your heart that you're being duped and controlled, but you still don't know how to discern it, much less dare to

resist. Are their actions not the behavior of Satan? (Yes.) This is Satan's behavior. Satan fools people like this and controls people like this, so a satanic disposition manifests itself in people as always trying to control and manipulate others. Regardless of whether or not they can achieve this objective of controlling and manipulating others, all people have this kind of disposition. What is this disposition? (Viciousness.) This is viciousness. Why is it called viciousness? What are clear revelations of this disposition? Does it carry a sense of coercion? (Yes.) It carries a sense of coercion, which means that no matter whether you listen or not, no matter how you feel, whether you enjoy it or understand it, they forcibly demand that you listen to them and do what they say, without any discussion, without giving you the opportunity to speak, and without giving you any freedom—does it not have this layer of meaning? (Yes.) This is called "ferociousness," which is one aspect of viciousness.[a] The other aspect of viciousness is "evil,"[b] what does "evil" refer to? It refers to people using methods of coercive indoctrination and suppression to achieve the result of controlling you and making you heed their manipulation, and thereby satisfying themselves. This is called "evil." In its actions, Satan wants to stop you from having free will, from learning to ponder and discern, and from understanding the truth so that your life can mature. Satan doesn't let you do those things, and it wants to control you. Satan doesn't let you seek the truth and understand God's intentions, and it doesn't bring you before God, instead it brings you before itself and makes you listen to it, as if it is the truth, and whatever it says is right, and as if it is the center of all things, so you have to listen to it and not try to analyze whether its words are right or wrong. The disposition of coercively and violently manipulating and controlling people's behavior and minds is called viciousness.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Knowing One's Disposition Is the Foundation of Changing It

Footnotes:

a. The original text does not contain the phrase “which is one aspect of viciousness.”

b. The original text does not contain the phrase “The other aspect of viciousness is ‘evil.’”

The hardest to detect is wickedness, because it has become man’s nature and they start to glorify it, and even more wickedness will not seem wicked to them. So a wicked disposition is even harder to detect than an intransigent one. Some people say: “How can it not be easy to detect? People all have wicked lusts. Isn’t that wickedness?” That is superficial. What is true wickedness? Which states are wicked when they manifest? Is it a wicked disposition when people use high-sounding statements to hide the wicked and shameful intents that lie in the depths of their hearts, and then make others believe that these statements are very good, aboveboard, and legitimate, and ultimately achieve their ulterior motives? Why is this called being wicked and not being deceitful? In terms of disposition and essence, deceitfulness is not quite as bad. Being wicked is more serious than being deceitful, it is a behavior that is more insidious and vile than deceitfulness, and it is difficult for the average person to see through it. For example, what kind of words did the serpent use to entice Eve? Specious words, that sound correct and seem to be said for your own good. You are not aware that there is anything wrong with these words or any malicious intent behind them, and at the same time, you are unable to let go of these suggestions made by Satan. This is temptation. When you are tempted and you listen to these kinds of words, you cannot help but be enticed and it is likely that you will fall into a trap, thereby achieving Satan’s goal. This is called wickedness. The serpent used this method to entice Eve. Is this a type of disposition? (It is.) Where does this type of disposition come from? It comes from the serpent, from Satan. This type of wicked disposition exists within man’s nature. Isn’t this wickedness different from people’s wicked lusts? How do

wicked lusts come about? It has to do with the flesh. True wickedness is a type of disposition, deeply hidden, that is wholly undiscernible to people without experience or understanding of the truth. That is why among man's dispositions it is the most difficult to detect. In which type of person is a wicked disposition most severe? Those who love exploiting others. They excel so much at manipulation that the people they manipulate don't even know what happened afterward. This type of person has a wicked disposition. Wicked people, based on deceitfulness, use other means to cover up their deceit, conceal their sins, and hide their secret intentions, goals, and selfish desires. This is wickedness. Furthermore, they will use various means to entice, tempt, and seduce, making you follow their wishes and satisfy their selfish desires to achieve their goals. This is all wicked. This is an authentic satanic disposition. Have you displayed any of these behaviors? Which of the aspects of a wicked disposition have you displayed more: temptation, enticement, or using lies to cover up other lies? (I feel like all of them a bit.) You feel like all of them a bit. That is, on an emotional level, you feel like you both have and haven't displayed these behaviors. You can't come up with any evidence. In your daily life, then, do you realize it if you reveal a wicked disposition when faced with something? Actually, these things exist inside everyone's disposition. For instance, there's something you don't understand, but you don't want to let others know you don't understand it, so you use various means to mislead them into thinking you understand. This is fraud. This kind of fraud is a manifestation of wickedness. There's also temptation and enticement, these are all manifestations of wickedness. Do you tempt others often? If you're legitimately trying to understand someone, wanting to fellowship with them, and it's required for your work and is a proper interaction, this doesn't count as temptation. But if you have personal intent and purpose,

and you don't really want to understand this person's disposition, pursuits, and knowledge, but rather want to extract their innermost thoughts and true feelings, then this is called wickedness, temptation, and enticement. If you do this, then you have a wicked disposition; is this not something that is hidden? Is this kind of disposition easy to change? If you can discern what manifestations each aspect of your disposition has, what states they often cause, and match these up with yourself, feeling how terrible and dangerous this kind of disposition is, then you will feel burdened to change in this regard, and you will be able to thirst for the words of God and accept the truth. That is when you can change and receive salvation. But if after matching them up you still don't thirst for the truth, have no indebtedness or accusation—much less any repentance—and do not love the truth, then it will be difficult for you to change. And understanding won't help, because all you'd understand is just doctrine. Regardless of what aspect of the truth it is, if your understanding stops at the level of doctrine and does not connect with your practice and entry, there won't be any use for the doctrine you understand.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Self-Knowledge Is of Aid in Pursuing the Truth

Generally speaking, as a human being who has been born into this world, you will have done something that constitutes violation of the truth, no matter if you remember having ever done something to betray another person, or if you have betrayed others many times before. Since you are capable of betraying your parents or friends, then you are capable of betraying others, and you are moreover capable of betraying Me and doing things I despise. In other words, betrayal is not a mere superficially immoral behavior, but something that conflicts with the truth. This is precisely the source of mankind's resistance and rebellion against Me. This

is why I have summarized it in the following statement: Betrayal is man's nature, and this nature is the great enemy of each person's accord with Me.

Behavior that cannot submit to Me absolutely is betrayal. Behavior that cannot be loyal to Me is betrayal. Cheating Me and using lies to deceive Me is betrayal. Harboring many notions and spreading them everywhere is betrayal. Being unable to uphold My testimonies and interests is betrayal. Offering false smiles when far from Me in heart is betrayal. These are all acts of betrayal of which you have always been capable, and they are commonplace among you. None of you may think of this as a problem, but that is not what I think. I cannot treat a person's betrayal of Me as a trifling matter, and I certainly cannot ignore it. Now, when I am at work among you, you behave in this way—if the day comes when there is no one to watch over you, will you not be as bandits who have declared themselves kings of their own little mountains? When that happens and you cause a catastrophe, who will be there to clean up after you? You think some acts of betrayal are mere occasional incidents, not your persistent behavior, and do not merit being discussed with such severity, in a way that injures your pride. If you truly think so, then you lack sense. To think so is to be a specimen and archetype of rebellion. Man's nature is his life; it is a principle on which he relies to survive, and he cannot change it. Take the nature of betrayal as an example. If you can do something to betray a relative or friend, it proves that it is part of your life and a nature with which you were born. This is something nobody can deny. …

Anyone can use their own words and actions to represent their true countenance. This true countenance is, of course, their nature. If you are someone who speaks in a tortuous way, then you have a tortuous nature. If your nature is deceitful, then you act in a sly way, and you make it very

easy for others to be tricked by you. If your nature is sinister, your words might be pleasant to hear, but your actions cannot conceal your sinister tricks. If your nature is lazy, then all you say is meant to shirk responsibility for your perfunctoriness and laziness, and your actions will be slow and perfunctory, and quite adept at concealing the truth. If your nature is empathetic, then your words will be reasonable, and your actions, too, will conform well with the truth. If your nature is loyal, then your words are certainly sincere and the way you act is grounded, free of anything that might make your master uneasy. If your nature is lustful or greedy for money, then your heart will often be filled by these things, and you will unwittingly commit deviant, immoral acts that people will not forget lightly and that will disgust people. Just as I have said, if you have a nature of betrayal, then you can hardly extricate yourself from it. Do not trust to luck that if you have not wronged others, then you do not have a nature of betrayal. If that is what you think then, truly, you are revolting. All My words, each time I speak, are targeted at all people, not just one person or one type of person. Just because you have not betrayed Me in one matter does not prove that you cannot betray Me in any matter. Some people, during setbacks in their marriage, lose their confidence in seeking the truth. Some people forsake their obligation to be loyal to Me during a family breakdown. Some people abandon Me to seek a moment of joy and excitement. Some people would rather fall into a dark ravine than live in the light and gain the delight of the work of the Holy Spirit. Some people ignore the advice of friends for the sake of satisfying their lust for wealth, and even now cannot acknowledge their mistake and change their course. Some people live only temporarily under My name in order to receive My protection, while others devote only a little to Me under duress because they cling to life and fear death. Are not these and other immoral actions, which

are, moreover, without integrity, just behaviors with which people have long betrayed Me deep in their hearts? Of course, I know people do not plan in advance to betray Me; their betrayal is a natural revelation of their nature. Nobody wants to betray Me, and nobody is happy because they have done something to betray Me. On the contrary, they are trembling with fear, are they not? So, are you thinking of how to redeem these betrayals, and how to change the current situation?

—The Word, Vol. 1. The Appearance and Work of God. A Very Serious Problem: Betrayal (1)

That people frequently reveal a corrupt disposition proves their life is controlled by the corrupt disposition of Satan, and that their essence is the essence of Satan. People should acknowledge and accept this fact. There is a difference between the nature essence of man and the essence of God. What should they do after acknowledging this fact? When people reveal a corrupt disposition; when they indulge in pleasures of the flesh and grow distant from God; or when God works in a way that is at odds with their own ideas, and complaints arise within them, they should make themselves aware at once that this is a problem, and a corrupt disposition; it is rebellion against God, opposition to God; it does not accord with the truth, and is loathed by God. When people realize these things, they should not complain, or become negative and slack off, and much less should they be upset; instead, they should be able to know themselves more deeply. In addition, they should be able to come before God proactively and accept God's reproach and discipline, and they should immediately turn their state around, such that they are able to practice according to the truth and the words of God, and can act according to the principles. In this way, your relationship with God will grow increasingly normal, as will the state within you. You will be able to identify corrupt dispositions, the essence of corruption, and the various ugly states of Satan with increasing clarity. No

longer will you utter such foolish and childish words as “it was Satan interfering with me,” or “it was an idea Satan gave me.” Instead, you will have accurate knowledge of corrupt dispositions, of the human essence that resists God, and of the essence of Satan. You will have a more accurate way of treating these things, and these things will not constrain you. You will not become weak or lose faith in God and in His salvation because you have revealed a bit of your corrupt disposition, or transgressed, or have done your duty perfunctorily, or because you often find yourself in a passive, negative state. You will not live amid such states, but will face your own corrupt disposition correctly, and be capable of a normal spiritual life. When one reveals corrupt dispositions, if they can reflect on themselves, come before God in prayer, seek the truth, and discern and dissect the essence of their corrupt dispositions, such that they are no longer controlled and constrained by their corrupt dispositions, but can put the truth into practice, they will have embarked on the path to salvation. With this kind of practice and experience, one can then cast off their corrupt dispositions and break free from Satan’s influence. Have they not then come to live before God and obtained freedom and liberation? This is the path of practicing and obtaining the truth, as well as the path to salvation. Corrupt dispositions are deeply rooted in humans; the essence of Satan and its nature control people’s thoughts, behavior, and minds. However, all of this pales before the truth, before God’s work, and before God’s salvation; it presents no obstacles. No matter what corrupt dispositions a person may have, nor whatever difficulties they face, nor whatever their constraints are, there is a path that may be taken, a method to resolve them, and corresponding truths to resolve them. In this way, is there not hope for people’s salvation? Yes, there is hope for people’s salvation.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

7. How to discern the nature essence of corrupt humans

Words of Almighty God of the Last Days

After several thousand years of corruption, man is numb and dull-witted; he has become a demon that opposes God, to the extent that man's rebelliousness toward God has been documented in the books of history, and even man himself is incapable of giving a full account of his rebellious behavior—for man has been profoundly corrupted by Satan, and has been led astray by Satan such that he knows not where to turn. Even today, man still betrays God: When man sees God, he betrays Him, and when he cannot see God, so too does he betray Him. There are even those who, having witnessed God's curses and God's wrath, still betray Him. And so I say that man's sense has lost its original function, and that man's conscience, too, has lost its original function. The man that I look upon is a beast in human attire, he is a venomous snake, and no matter how pitiable he tries to appear before My eyes, I will never be merciful toward him, for man has no grasp of the difference between black and white, of the difference between truth and non-truth. Man's sense is so benumbed, yet still he wishes to gain blessings; his humanity is so ignoble yet still he wishes to possess the sovereignty of a king. Who could he be the king of, with sense such as that? How could he with such a humanity sit atop a throne? Man truly has no shame! He is a conceited wretch! For those of you who wish to gain blessings, I suggest you first find a mirror and look at your own ugly reflection—do you have what it takes to be a king? Do you have the face of one who could gain blessings? There has not been the slightest change in your disposition and you have not put any of the truth into practice, yet still you wish for a wonderful tomorrow. You are deluding yourself! Born into

such a filthy land, man has been severely blighted by society, he has been influenced by feudal ethics, and he has been taught at "institutes of higher learning." The backward thinking, corrupt morality, mean view on life, despicable philosophy for worldly dealings, utterly worthless existence, and depraved lifestyle and customs—all of these things have severely intruded upon man's heart, and severely undermined and attacked his conscience. As a result, man is ever more distant from God, and ever more opposed to Him. Man's disposition becomes more vicious by the day, and there is not a single person who will willingly give up anything for God, not a single person who will willingly submit to God, nor, moreover, a single person who will willingly seek the appearance of God. Instead, under the power of Satan, man does nothing but pursue pleasure, giving himself over to the corruption of the flesh in the land of mud. Even when they hear the truth, those who live in darkness give no thought to putting it into practice, nor are they inclined to seek out God even if they have beheld His appearance. How could a mankind so depraved have any chance of salvation? How could a mankind so decadent live in the light?

—The Word, Vol. 1. The Appearance and Work of God. To Have an Unchanged Disposition Is to Be in Enmity to God

The source of man's opposition and rebelliousness against God is his corruption by Satan. Because of Satan's corruption, man's conscience has grown numb; he is immoral, his thoughts are degenerate, and he has a backward mental outlook. Before he was corrupted by Satan, man naturally submitted to God and submitted to His words after hearing them. He was naturally of sound sense and conscience, and of normal humanity. After being corrupted by Satan, man's original sense, conscience, and humanity grew dull and were impaired by Satan. Thus, he has lost his submission and love toward God. Man's sense has become aberrant, his disposition has

become the same as that of an animal, and his rebelliousness toward God is ever more frequent and grievous. Yet man still neither knows nor recognizes this, and merely opposes and rebels persistently. Man's disposition is revealed in expressions of his sense, insight, and conscience; because his sense and insight are unsound, and his conscience has grown supremely dull, thus his disposition is rebellious against God. If man's sense and insight cannot change, then changes in his disposition are out of the question, as is aligning with God's intentions. If man's sense is unsound, then he cannot serve God and is unfit for use by God. "Normal sense" refers to submitting to and being faithful to God, to yearning for God, to being absolute toward God, and to having a conscience toward God. It refers to being of one heart and mind toward God, and not deliberately opposing God. Having an aberrant sense is not like this. Since man was corrupted by Satan, he has come up with notions about God, and he has had no loyalty to God or yearning for Him, to say nothing of a conscience toward God. Man deliberately opposes God and passes judgments on Him, and, furthermore, hurls invective at Him behind His back. Man passes judgment on God behind His back, with clear knowledge that He is God; man has no intention of submitting to God, and merely makes blind demands and requests of Him. Such people—people who have aberrant sense—are incapable of knowing their own despicable behavior or of regretting their rebelliousness. If people are capable of knowing themselves, then they have regained a little of their sense; the more rebellious against God people who cannot yet know themselves are, the less are they sound of sense.

—The Word, Vol. 1. The Appearance and Work of God. To Have an Unchanged Disposition Is to Be in Enmity to God

Humans are none other than My enemies. Humans are the evil ones who oppose and rebel against Me. Humans are none other than the progeny

of the evil one accursed by Me. Humans are none other than the descendants of the archangel that betrayed Me. Humans are none other than the legacy of the devil who, spurned by Me long ago, has been My irreconcilable enemy ever since. For the sky above all mankind is turbid and dark, without the slightest impression of clarity, and the human world is plunged into pitchy darkness, so that one living in it cannot even see his outstretched hand before his face or the sun when he lifts up his head. The road beneath his feet, muddy and rife with potholes, meanders tortuously; the whole land is littered with corpses. The dark corners are filled with the remains of the dead, and in the cool and shady corners crowds of demons have taken up residence. And everywhere in the world of men demons come and go in hordes. The progeny of all manner of beasts, covered in filth, are locked in pitched battle, the sound of which strikes terror to the heart. At such times, in such a world, such an "earthly paradise," where does one go to seek out life's felicities? Where could one go to find his life's destination? Mankind, long since trampled under Satan's feet, has from the first been an actor taking on Satan's image—more than that, mankind is the embodiment of Satan, and serves as the evidence that bears witness to Satan, loud and clear. How can such a human race, such a bunch of degenerate scum, such offspring of this corrupt human family, bear witness to God? Whence comes My glory? Where can one begin to speak of My testimony? For the enemy that, having corrupted mankind, stands against Me, has already taken mankind—the mankind that I created long ago and that was filled with My glory and My living out—and soiled them. It has snatched away My glory, and all it has imbued man with is poison heavily laced with the ugliness of Satan, and juice from the fruit of the tree of the knowledge of good and evil.

—The Word, Vol. 1. The Appearance and Work of God. What It Means to Be a Real Person

Man's nature is quite different from My essence, for man's corrupt nature originates entirely from Satan; man's nature has been processed and corrupted by Satan. That is, man lives under the influence of its evil and ugliness. Man does not grow in a world of truth or a holy environment, and still less does man live in the light. Therefore, it is not possible for anyone to possess truth within their nature from the moment of birth, and less can anyone be born with an essence that fears and submits to God. On the contrary, people are possessed of a nature that resists God, rebels against God, and has no love for the truth. This nature is the problem I want to discuss—betrayal.

—The Word, Vol. 1. The Appearance and Work of God. A Very Serious Problem: Betrayal (2)

The revelation of man's corrupt disposition has its source in nothing more than man's dulled conscience, his malicious nature, and his unsound sense; if man's conscience and sense are able to become normal again, then he will become someone fit for use before God. It is simply because man's conscience has always been numb, and because man's sense, which has never been sound, is growing ever duller that man is increasingly rebellious toward God, such that he even nailed Jesus to the cross and refuses God's incarnation in the last days entry into his home, and condemns God's flesh, and sees God's flesh as lowly. If man had but a little humanity, he would not be so cruel in his treatment of God's incarnate flesh; if he had but a little sense, he would not be so vicious in his treatment of the flesh of God incarnate; if he had but a little conscience, he would not "give thanks" to God incarnate in this way. Man lives in the era of God become flesh, yet he is incapable of thanking God for giving him such a good opportunity, and instead curses the coming of God, or completely ignores the fact of God's incarnation, and is seemingly against it and averse to it. Regardless of how man treats the coming of God, God, in short, has always carried on

patiently with His work—even though man has not been the slightest bit welcoming toward Him, and blindly makes requests of Him. Man's disposition has become supremely vicious, his sense has grown supremely dull, and his conscience has been completely trampled by the evil one and long ago ceased to be the original conscience of man. Man is not only ungrateful to God incarnate for bestowing so much life and grace upon mankind, but has even become resentful toward God for giving him the truth; it is because man has not the slightest interest in the truth that he has grown resentful toward God. Not only is man unable to lay down his life for God incarnate, but he also tries to extract favors from Him, and claims an interest that is dozens of times greater than what man has given to God. People of such conscience and sense think this is no great matter, and still believe that they have expended so much of themselves for God, and that God has given them too little. There are people who, having given Me a bowl of water, hold out their hands and demand I pay them for two bowls of milk, or, having given Me a room for one night, demand I pay rent for several. With such a humanity and such a conscience, how could you still wish to gain life? What contemptible wretches you are! This sort of humanity in man and this sort of conscience in man are what cause God incarnate to wander across the land, with no place to find shelter. Those who are truly possessed of conscience and humanity should worship and wholeheartedly serve God incarnate not because of how much work He has done, but even if He were to do no work at all. This is what should be done by those who are of sound sense, and it is the duty of man.

—The Word, Vol. 1. The Appearance and Work of God. To Have an Unchanged Disposition Is to Be in Enmity to God

If you use your own notions to measure and delimit God, as if God were an unchanging statue of clay, and if you completely delimit God

within the parameters of the Bible and contain Him within a limited scope of work, then this proves that you have condemned God. Because the Jews in the age of the Old Testament took God to be an idol of fixed form that they held in their hearts, as if God could only be called the Messiah, and only He who was called the Messiah could be God, and because humanity served and worshiped God as if He were a (lifeless) clay statue, they nailed the Jesus of that time to the cross, sentencing Him to death—the guiltless Jesus was thus condemned to death. God was innocent of any offense, yet man refused to spare Him, and insisted on sentencing Him to death, and so Jesus was crucified. Man always believes that God is unchanging, and defines Him on the basis of one single book, the Bible, as though man has a perfect understanding of God's management, as though man holds all that God does in the palm of his hand. People are absurd in the extreme, arrogant in the extreme, and they all have a flair for hyperbole. No matter how great your knowledge of God, I still say that you do not know God, that you are someone who opposes God the most, and that you have condemned God, because you are utterly incapable of submitting to the work of God and walking the path of being made perfect by God. Why is God never satisfied with the actions of man? Because man does not know God, because he has too many notions, and because his knowledge of God in no way agrees with reality, but instead monotonously repeats the same theme without variation and uses the same approach for every situation. And so, having come to earth today, God is once more nailed to the cross by man. Cruel mankind! The connivance and intrigue, the snatching and grabbing one from another, the scramble for fame and fortune, the mutual slaughter—when will it ever end? Despite the hundreds of thousands of words God has spoken, no one has come to their senses. People act for the sake of their families, sons and daughters, for their careers, future prospects,

position, vainglory, and money, for the sake of food, clothing, and the flesh. But is there anyone whose actions are truly for the sake of God? Even among those who act for the sake of God, there are but few who know God. How many people do not act out of their own interests? How many do not oppress or ostracize others in order to protect their own position? And so, God has been forcibly sentenced to death innumerable times, and countless barbaric judges have condemned God and once more nailed Him to the cross. How many can be called righteous because they truly act for the sake of God?

—The Word, Vol. 1. The Appearance and Work of God. The Evil Will Surely Be Punished

Know that you oppose God's work, or use your own notions to measure the work of today, because you do not know the principles of God's work, and because of your rash treatment of the work of the Holy Spirit. Your opposition to God and obstruction of the work of the Holy Spirit is caused by your notions and inherent arrogance. It is not because God's work is wrong, but because you are naturally too rebellious. After finding their belief in God, some people cannot even say with certainty where man came from, yet they dare to make public speeches appraising the rights and wrongs of the Holy Spirit's work. They even lecture the apostles who have the Holy Spirit's new work, passing comment and speaking out of turn; their humanity is too low, and there is not the slightest sense in them. Will the day not come when such people are spurned by the work of the Holy Spirit, and burned by the fires of hell? They do not know the work of God, but instead criticize His work, and also try to instruct God how to work. How can such unreasonable people know God? Man comes to know God during the process of seeking and experiencing; it is not through criticizing at whim that man comes to know God through the enlightenment of the Holy Spirit. The more accurate people's knowledge of God becomes,

the less they oppose Him. In contrast, the less people know of God, the more likely they are to oppose Him. Your notions, your old nature, and your humanity, character and moral outlook are the capital with which you resist God, and the more corrupted your morals, odious your qualities, and low your humanity, the more you are the enemy of God. Those who are possessed of strong notions and who have a self-righteous disposition are even more in enmity of God incarnate; such people are the antichrists. If your notions are not rectified, then they will always be against God; you will never be compatible with God, and will always be apart from Him.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

Anyone who does not understand the purpose of God's work is one who opposes Him, and one who has come to understand the purpose of God's work but still does not seek to satisfy God is even more to be deemed an opponent of God. There are those who read the Bible in grand churches and recite it all day long, yet not one among them understands the purpose of God's work. Not one among them is able to know God; still less can any one among them accord with God's intentions. They are all worthless, vile people, each standing on high to lecture God. They willfully oppose God even as they carry His banner. Claiming faith in God, still they eat the flesh and drink the blood of man. All such people are devils that devour the soul of man, head demons that deliberately disturb those trying to step onto the right path, and stumbling blocks impeding those who seek God. They may appear of "sound constitution," but how are their followers to know that they are none other than antichrists who lead people to stand against God? How are their followers to know that they are living devils dedicated to the devouring of human souls? Those who hold themselves in high esteem in God's presence are the most abject of men, while those who think

themselves lowly are the most honored. And those who think they know the work of God and who are, moreover, capable of proclaiming the work of God to others with great fanfare even as they look directly at Him—these are the most ignorant of men. Such people are without the testimony of God, arrogant and full of conceit. Those who believe that they have too little knowledge of God, despite having actual experience and practical knowledge of Him, are those most beloved by Him. Only such people truly have testimony and are truly capable of being perfected by God. Those who do not understand the intentions of God are opponents of God; those who understand the intentions of God and yet do not practice the truth are opponents of God; those who eat and drink the words of God, and yet go against the essence of God's words, are opponents of God; those who have notions about the incarnate God, and moreover have a mind to engage in rebellion, are opponents of God; those who pass judgment on God are opponents of God; and whoever is unable to know God or to bear witness to Him is an opponent of God. So I urge you: If you really have faith that you can walk this path, then keep on following it. But if you are unable to refrain from opposing God, then you had best walk away before it is too late. Otherwise, the chances of things turning out badly for you run extremely high, because your nature is simply too corrupt. Of loyalty or submission, or a heart that thirsts for righteousness and truth, or love for God, you have not one jot or iota. It may be said that your situation before God is an utter shambles. You cannot abide by what you ought to abide by, and are unable to say what ought to be said. What you ought to put into practice, you have failed to put into practice; and the function that you ought to fulfill, you have been unable to fulfill. You do not have the loyalty, conscience, submission, or resolution that you ought. You have not endured the suffering that it behooves you to endure, and you do not have the faith

that you ought. Quite simply, you are completely devoid of any merit: Are you not ashamed to go on living? Let Me persuade you that you would be better off closing your eyes in eternal rest, thereby sparing God from worrying on your account and suffering for your sake. You believe in God and yet do not know His intentions; you eat and drink the words of God and yet are unable to keep to what God demands of man. You believe in God and yet do not know Him, and you stay alive without a goal to strive for, without any values, without any meaning. You live as a human being and yet have no conscience, integrity, or credibility in the slightest degree—can you still call yourselves human beings? You believe in God and yet deceive Him; what is more, you take God's money and eat up the offerings that are made to Him. And yet, in the end you still fail to show the slightest consideration for God's feelings or the faintest conscience toward Him. Not even the most trivial of God's demands can you meet. Can you still call yourselves human beings? Eating the food God provides you and breathing the oxygen He gives you, enjoying His grace, yet, in the end, you do not have the slightest knowledge of God. On the contrary, you have become good-for-nothings that oppose God. Does that not make you a beast even lower than a dog? Among animals, are there any that are more malicious than you?

—The Word, Vol. 1. The Appearance and Work of God. All People Who Do Not Know God Are People Who Oppose God

The biggest problem with man is that he only loves things that he cannot see or touch, things that are supremely mysterious and wondrous, and that are unimaginable by man and unattainable by mere mortals. The more unrealistic these things, the more they are analyzed by people, and people even pursue them heedless of all else, and attempt to obtain them. The more unrealistic they are, the more closely people scrutinize and

analyze them, even going so far as to make up their own exhaustive ideas about them. On the contrary, the more realistic things are, the more dismissive people are toward them; they simply look down their noses at them, and are even contemptuous of them. Is this not precisely your attitude toward the realistic work I do today? The more realistic such things are, the more prejudiced you are against them. You do not spare any time to examine them, but simply ignore them; you look down your noses at these realistic, low-standard requirements, and even harbor numerous notions about this God who is most practical, and are simply incapable of accepting His practicality and normality. In this way, do you not hold to a vague belief? You have an unshakable belief in the vague God of times past, and no interest in the practical God of today. Is this not because the God of yesterday and the God of today are from two different eras? Is it not also because the God of yesterday is the exalted God of heaven, whereas the God of today is a tiny human being on earth? Is it not, moreover, because the God worshiped by man is the one produced by his notions, whereas the God of today is of tangible flesh, produced on earth? When all is said and done, is it not because the God of today is too realistic that man does not pursue Him? For what the God of today asks of people is precisely that which people are most unwilling to do, and which makes them feel ashamed. Is this not making things difficult for people? Does this not lay bare people's scars? In this way, many people do not pursue the realistic God, the practical God, and so they become enemies of the incarnate God, which is to say, antichrists. Is this not an obvious fact? In the past, when God had yet to become flesh, you may have been a religious figure, or a devout believer. After God became flesh, many such devout believers unwittingly became antichrists. Do you know what is going on here? In your belief in God, you do not concentrate on reality or pursue the truth, but

instead obsess over falsehoods—is this not the clearest source of your enmity to God incarnate?

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God and His Work Can Satisfy God

Man is unwilling to pursue God, unwilling to expend his possessions for God, and unwilling to devote a lifetime's effort to God; instead, he says that God has gone too far, that too much about God is at odds with man's notions. With a humanity like this, even if you were unstinting in your efforts you would still be unable to gain God's approval, to say nothing of the fact that you do not seek God. Do you not know that you are the defective goods of mankind? Do you not know that no humanity is lowlier than yours? Do you not know what others call you to honor you? Those who truly love God call you the father of the wolf, the mother of the wolf, the son of the wolf, and the grandson of the wolf; you are the descendants of the wolf, the people of the wolf, and you should know your own identity and never forget it. Do not think that you are some superior figure: You are the most vicious group of non-humans among mankind. Do you not know any of this? Do you know how much of a risk I have taken by working among you? If your sense cannot become normal again, and your conscience cannot work normally, then you will never cast off the name of "wolf," you will never escape the day of curse and will never escape the day of your punishment. You were born inferior, a thing without any worth. You are by nature a pack of hungry wolves, a pile of debris and rubbish, and, unlike you, I do not work upon you in order to gain favors, but because of the need of work. If you carry on being rebellious in this way, then I will stop My work, and will never work upon you again; on the contrary, I will transfer My work to another group that pleases Me, and in this way will

leave you forever, because I am unwilling to look upon those who are in enmity to Me.

—The Word, Vol. 1. The Appearance and Work of God. To Have an Unchanged Disposition Is to Be in Enmity to God

Your faith is very beautiful; you say that you are willing to expend your entire lifetimes on behalf of My work, and that you are willing to sacrifice your lives for it, but your dispositions have not changed much. You just speak arrogantly, despite the fact that your actual behavior is very wretched. It is as though people's tongues and lips are in heaven but their legs are way down on earth, and as a result, their words and deeds and their reputations are still in tatters and ruins. Your reputations have been destroyed, your manner is depraved, your way of speaking is lowly, and your lives are despicable; even the entirety of your humanity has sunk into base lowliness. You are narrow-minded toward others, and you haggle over every little thing. You quarrel over your own reputations and status, even to the point that you are willing to descend into hell and into the lake of fire. Your current words and deeds are sufficient for Me to determine that you are sinful. Your attitudes toward My work are enough for Me to determine that you are unrighteous ones, and all of your dispositions are sufficient to point out that you are filthy souls that are full of abominations. Your manifestations and what you reveal are adequate to say that you are people who have drunk your fill of the blood of unclean spirits. When entering the kingdom is mentioned, you do not reveal your feelings. Do you believe that the way you are now is sufficient for you to walk through the gate to My kingdom of heaven? Do you believe that you can obtain entry into the holy land of My work and words, without your own words and deeds first being tested by Me? Who can pull the wool over My eyes? How could your despicable, lowly behaviors and conversations escape My sight? Your lives

have been determined by Me to be lives of drinking the blood and eating the flesh of those unclean spirits because you imitate them in front of Me every day. Before Me, your behavior has been particularly bad, so how could I not find you disgusting? Your words contain the impurities of unclean spirits: You wheedle, conceal, and flatter just like those who engage in sorcery and like those who practice deceit and drink the blood of the unrighteous. All of man's expressions are extremely unrighteous, so how can all people be placed in the holy land where the righteous are? Do you think that that despicable behavior of yours can distinguish you as being holy compared to those unrighteous ones? Your serpent-like tongue will eventually ruin this flesh of yours that wreaks destruction and carries out abominations, and those hands of yours that are covered with the blood of unclean spirits will also eventually pull your soul into hell. Why, then, do you not leap at this chance to cleanse your filth-covered hands? And why do you not take advantage of this opportunity to cut out that tongue of yours that speaks unrighteous words? Could it be that you are willing to suffer in the flames of hell for the sake of your hands, tongue, and lips? I keep watch over everyone's heart with both eyes, because long before I created mankind, I had grasped their hearts within My hands. I had long ago seen through people's hearts, so how could their thoughts escape My view? How could it not be too late for them to escape being burned by My Spirit?

—The Word, Vol. 1. The Appearance and Work of God. You Are All So Base in Character!

Your lips are kinder than doves, but your heart is more sinister than that serpent of old. Your lips are as pretty even as Lebanese women, yet your heart is not kinder than theirs, and it certainly cannot compare to the beauty of the Canaanites. Your heart is so deceitful! The things I loathe are only the lips of the unrighteous and their hearts, and My requirements of people are not at all higher than what I expect of the saints; it is just that I

feel repugnance for the evil deeds of the unrighteous, and I hope that they may be able to cast off their filthiness and escape from their current predicament so that they can stand out from those unrighteous ones and live with and be holy with those who are righteous. You are in the same circumstances as I, yet you are covered with filth; you do not even contain the smallest bit of the original likeness of the humans who were created in the beginning. Moreover, because every day you imitate the likenesses of those unclean spirits, doing what they do and saying what they say, all parts of you—even your tongues and lips—are soaked in their foul water, to the point that you are entirely covered with such stains, and not a single part of you can be used for My work. It is so heartbreaking! You live in such a world of horses and cattle, yet you actually do not feel troubled; you are full of joy and live freely and easily. You are swimming around in that foul water, yet you do not actually realize that you have fallen into such a predicament. Every day, you consort with unclean spirits and interact with "excrement." Your lives are quite vulgar, yet you are not actually aware that you absolutely do not exist in the human world and that you are not in control of yourself. Do you not know that your life was long ago trampled by those unclean spirits, or that your character was long ago sullied by foul water? Do you think you are living in an earthly paradise, and that you are in the midst of happiness? Do you not know that you have lived a life alongside unclean spirits, and that you have coexisted with everything that they have prepared for you? How could the way you live have any meaning? How could your life have any value? You have been running around for your parents, parents of unclean spirits, yet you actually have no idea that the ones entrapping you are those parents of unclean spirits who gave birth to you and raised you. Moreover, you are not aware that all your filth was actually given to you by them; all you know is that they can bring

you “enjoyment,” they do not chastise you, nor do they judge you, and they especially do not curse you. They have never erupted in rage at you, but treat you with affection and kindness. Their words nourish your heart and captivate you so that you become disoriented and, without realizing it, you are sucked in and willing to be of service to them, becoming their outlet and servant. You have no complaints at all, but are willing to work for them like dogs, like horses; you are misled by them. For this reason, you have absolutely no reactions to the work that I do. No wonder you always want to secretly slip through My fingers, and no wonder you always want to use sweet words to deceitfully extract favor from Me. As it turns out, you already had another plan, another arrangement. You can see a bit of My actions as the Almighty, but you do not have the least knowledge of My judgment and chastisement. You have no idea when My chastisement began; you only know how to cheat Me—yet you do not know that I will not tolerate any violation from man. Since you have already made resolutions to serve Me, I will not let you go. I am a God who abhors evil, and I am a God who is jealous of humanity. Since you have already placed your words upon the altar, I will not tolerate your running off before My very eyes, nor will I tolerate your serving two masters. Did you think that you could have a second love after having placed your words upon My altar and before My eyes? How could I allow people to make a fool of Me in such a way? Did you think that you could casually make vows and oaths to Me with your tongue? How could you swear oaths by My throne, the throne of I who am Most High? Did you think that your oaths had already passed away? Let Me tell you: Even though your flesh might pass away, your oaths cannot. In the end, I will condemn you based upon your oaths. However, you believe that you can deal with Me perfunctorily by placing your words before Me, and that your hearts can serve unclean spirits and evil spirits.

How could My wrath tolerate those dog-like, pig-like people who cheat Me? I must carry out My administrative decrees, and wrest back from the hands of unclean spirits all of those stuffy, "pious" ones who have faith in Me so that they might "wait on" Me in a disciplined fashion, be My oxen, be My horses, and be at the mercy of My slaughtering. I will have you pick up your previous determination and serve Me once again. I will not tolerate any created being that cheats Me. Did you think that you could just wantonly make requests and lie in front of Me? Did you think that I had not heard or seen your words and deeds? How could your words and deeds not have been in My view? How could I ever allow people to deceive Me like that?

—The Word, Vol. 1. The Appearance and Work of God. You Are All So Base in Character!

Some people will ask, "What exactly is a human being?" None of the people nowadays are human beings. If they aren't human beings, what are they? You could say that they are animals, beasts, Satans, or devils; in any case, they are merely cloaked in human skin, but cannot be called human beings, because they do not possess normal humanity. To call them animals comes a little close, but people possess language, minds, and thoughts, and people can engage in science and manufacturing, so they can only be listed as higher animals. However, people have been too deeply corrupted by Satan, they have long since lost their consciences and reason, and they do not submit to or fear God at all. It is completely appropriate to call them devils and Satans. Because their nature is of Satan, and they reveal satanic dispositions, and express satanic views, it is more fitting to call them devils and Satans. People have been too deeply corrupted and they do not have much human likeness. They are like beasts and animals, they are devils. Right now, people are not one thing or the other, they resemble neither human beings nor demons, and they do not possess true human likeness.

After many years of experience, some long-term believers gain a bit of intimacy with God, and can more or less understand God a little, and more or less worry about the things that God worries about, and more or less think about the things that God thinks about—this means that they have a little bit of the appearance of a human, and are semi-formed. New believers have not yet experienced being chastised and judged, or much pruning, they also haven't heard much of the truth, they have just read God's words, but possess no true experience. As a result, they fall far short. The depth of a person's experience determines how much they change. The less you experience God's words, the less you will understand the truth. If you have no experience at all, then you are an intact, living Satan, and you are a devil, plain and simple. Do you believe this? You will understand those words one day. Are there any good people now? If people don't have a human appearance, how can we call them human beings? Calling them good people is even more out of the question. They just have a human shell, but they do not have a human essence, it would not be an exaggeration to call them beasts in human clothing.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Until people have experienced God's work and understood the truth, it is Satan's nature that takes charge and dominates them from within. What, specifically, does that nature entail? For example, why are you selfish? Why do you protect your own position? Why do you have such strong feelings? Why do you enjoy those unrighteous things? Why do you like those evils? What is the basis for your fondness for such things? Where do these things come from? Why are you so happy to accept them? By now, you have all come to understand that the main reason behind all these things is that Satan's poison is within man. So what is Satan's poison? How can it be expressed? For example, if you ask, "How should people live? What should

people live for?" people will answer, "Every man for himself and the devil take the hindmost." This single phrase expresses the very root of the problem. Satan's philosophy and logic have become people's lives. No matter what people pursue, they do so for themselves—and so they live only for themselves. "Every man for himself and the devil take the hindmost"—this is the life philosophy of man, and it also represents human nature. These words have already become the nature of corrupt mankind and they are the true portrait of corrupt mankind's satanic nature. This satanic nature has already become the basis for corrupt mankind's existence. For several thousand years, corrupt mankind has lived by this venom of Satan, right up to the present day. Everything that Satan does is for the sake of its own desires, ambitions, and aims. It wishes to surpass God, to break free of God, and to seize control of all things created by God. Today, such is the extent that people have been corrupted by Satan: They all have satanic natures, they all try to deny and oppose God, and they want to control their own fates and try to oppose the orchestrations and arrangements of God. Their ambitions and desires are exactly the same as Satan's. Therefore, man's nature is Satan's nature. In fact, many people's mottos and aphorisms represent human nature and reflect the essence of human corruption. The things that people choose are their own preferences, and they all represent people's dispositions and pursuits. In every word a person says, and in everything they do, no matter how disguised it is, it cannot cover up their nature. For example, the Pharisees usually preached quite nicely, but when they heard the sermons and truths expressed by Jesus, rather than accepting them, they condemned them. This exposed the Pharisees' nature essence of being averse to and hating the truth. Some people speak quite prettily and are good at disguising themselves, but after others associate with them for a while, the others find that their nature is

deeply deceitful and dishonest. After a long time of associating with them, everyone else discovers their nature essence. In the end, the others draw the following conclusion: They never speak a word of truth, and are deceitful. This statement represents such people's nature and it is the best illustration and proof of their nature essence. Their philosophy for worldly dealings is to not tell anyone the truth, as well as to not trust anyone. Man's satanic nature contains a great deal of satanic philosophies and poisons. Sometimes you yourself are not even aware of them, and do not understand them; nevertheless, every moment of your life is based on these things. Moreover, you think that these things are quite correct and reasonable, and not at all mistaken. This suffices to show that Satan's philosophies have become people's nature, and that they are living in complete accordance with them, thinking this way of living to be good, and without any sense of repentance at all. Therefore, they are constantly revealing their satanic nature, and they are constantly living by Satan's philosophies. Satan's nature is humanity's life, and it is humanity's nature essence.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Walk the Path of Peter

Generally speaking, as a human being who has been born into this world, you will have done something that constitutes violation of the truth, no matter if you remember having ever done something to betray another person, or if you have betrayed others many times before. Since you are capable of betraying your parents or friends, then you are capable of betraying others, and you are moreover capable of betraying Me and doing things I despise. In other words, betrayal is not a mere superficially immoral behavior, but something that conflicts with the truth. This is precisely the source of mankind's resistance and rebellion against Me. This is why I have summarized it in the following statement: Betrayal is man's nature, and this nature is the great enemy of each person's accord with Me.

Behavior that cannot submit to Me absolutely is betrayal. Behavior that cannot be loyal to Me is betrayal. Cheating Me and using lies to deceive Me is betrayal. Harboring many notions and spreading them everywhere is betrayal. Being unable to uphold My testimonies and interests is betrayal. Offering false smiles when far from Me in heart is betrayal. These are all acts of betrayal of which you have always been capable, and they are commonplace among you. None of you may think of this as a problem, but that is not what I think. I cannot treat a person's betrayal of Me as a trifling matter, and I certainly cannot ignore it. Now, when I am at work among you, you behave in this way—if the day comes when there is no one to watch over you, will you not be as bandits who have declared themselves kings of their own little mountains? When that happens and you cause a catastrophe, who will be there to clean up after you? You think some acts of betrayal are mere occasional incidents, not your persistent behavior, and do not merit being discussed with such severity, in a way that injures your pride. If you truly think so, then you lack sense. To think so is to be a specimen and archetype of rebellion. Man's nature is his life; it is a principle on which he relies to survive, and he cannot change it. Take the nature of betrayal as an example. If you can do something to betray a relative or friend, it proves that it is part of your life and a nature with which you were born. This is something nobody can deny.

—The Word, Vol. 1. The Appearance and Work of God. A Very Serious Problem: Betrayal (1)

All souls corrupted by Satan are held thrall in Satan's power. Only those who believe in Christ have been made separate, saved from Satan's camp, and brought into today's kingdom. These people no longer live under Satan's influence. Even so, man's nature is still rooted in man's flesh, which is to say that even though your souls have been saved, your nature is still as it was before, and the chance that you will betray Me remains one hundred

percent. This is why My work lasts so long, as your nature is intractable. Now, you are all undergoing hardships to the best of your ability as you do your duties, yet each of you is capable of betraying Me and returning to Satan's power, to its camp, and going back to your old lives—this is an undeniable fact. At that time, it will not be possible for you to present a shred of humanity or human likeness, as you do now. In serious cases, you will be destroyed and, more than that, doomed eternally, punished severely, never to be reincarnated again. This is the problem laid before you. I am reminding you in this way, firstly, so that My work will not have been in vain, and secondly, so that you may all live in days of light. In truth, whether My work is in vain is not the crucial problem. What is crucial is that you are able to have happy lives and a wonderful future. My work is the work of saving people's souls. If your soul falls into Satan's hands, your body will not live in peace. If I am protecting your body, your soul will also surely be under My care. If I really loathe you, your body and soul will fall at once into Satan's hands. Can you imagine your situation then? If, one day My words are lost on you, then I shall either hand you all over to Satan, which will subject you to excruciating torture until My anger has completely dissipated, or I shall personally punish you irredeemable humans, for your hearts that betray Me will have never changed.

—The Word, Vol. 1. The Appearance and Work of God. A Very Serious Problem: Betrayal (2)

Your many years of behavior before Me have given Me an answer without precedent, and the question to this answer is: "What is man's attitude before the truth and the true God?" The efforts I have devoted to man prove My essence of love for man, and man's every action before Me proves his essence of loathing toward the truth and opposition to Me. At all times, I am concerned for all who followed Me, yet at no time are those who follow Me able to accept My words; they are not even able to accept

My suggestions. This is what saddens Me most of all. No one has ever been able to understand Me and nor, moreover, has anyone ever been able to accept Me, even though My attitude is sincere, and My words are gentle. Everyone tries to do the work I have entrusted to them according to their own ideas; they do not seek My intentions, let alone do they ask what I require of them. They still claim to serve Me loyally, all while they rebel against Me. Many believe that the truths that are unacceptable to them or that they cannot practice are not truths. In such people, My truths become something that is denied and cast aside. At the same time, people recognize Me as God in word, yet also believe Me an outsider who is not the truth, the way, or the life. No one knows this truth: My words are the forever unchanging truth. I am the supply of life for man and the only guide for mankind. The worth and meaning of My words are not determined by whether they are recognized or accepted by mankind, but by the essence of the words themselves. Even if not a single person on this earth can accept My words, the value of My words and their help to mankind are inestimable to any man. Therefore, when faced with the many people who rebel against, refute, or are utterly contemptuous of My words, My stance is only this: Let time and facts be My witness and show that My words are the truth, the way, and the life. Let them show that all I have said is right, that it is that which man should be furnished with and, moreover, that which man should accept. I will let all who follow Me know this fact: Those who cannot fully accept My words, those who cannot practice My words, those who cannot find a purpose in My words, and those who cannot receive salvation because of My words, are those who have been condemned by My words and, moreover, have lost My salvation, and My rod shall never stray from them.

—The Word, Vol. 1. The Appearance and Work of God. You Ought to Consider Your Deeds

8. How to discern the philosophies and various heresies and fallacies of Satan

Words of Almighty God of the Last Days

God Himself is the truth, and He possesses all the truths. God is the source of the truth. Every positive thing and every truth come from God. He can pass judgment on the rightness and wrongness of all things and all events; He can pass judgment on things that have happened, things that are happening now, and future things yet unknown to man. God is the only Judge who can pass judgment on the rightness and wrongness of all things, and this means the rightness and wrongness of all things can only be judged by God. He knows the criteria for all things. He can express truths at any time and place. God is the embodiment of the truth, which means that He Himself is possessed of the essence of the truth. Even if man understands many truths and is perfected by God, would they then have anything to do with the embodiment of the truth? No. This is a certainty. When man is made perfect, regarding God's current work and the various standards God requires of man, they will have accurate judgment and methods of practice, and they will fully understand God's intentions. They can differentiate between what comes from God and what comes from man, between what is right and what is wrong. Yet there are some things which remain unattainable and unclear to man, things which they can only know after God tells them. Could man know or predict things yet unknown, things that God has not yet told them? Absolutely not. Moreover, even if man obtained the truth from God, possessed the truth reality, and knew the essence of many truths, and had the ability to discern right from wrong, would they have the ability to control and govern all things? They would not have this ability. That is the difference between God and man. Created beings can

only ever obtain the truth from the source of the truth. Can they obtain the truth from man? Is man the truth? Can man provide the truth? They cannot, and therein lies the difference. You can only receive the truth, not provide it. Can you be called a person that possesses the truth? Can you be called the embodiment of the truth? Absolutely not! What exactly is the essence of the embodiment of the truth? It is the source that provides the truth, the source of governance and sovereignty over all things, and it is also the sole criterion and standard by which all things and all events are judged. This is the embodiment of the truth.

—The Word, Vol. 4. Exposing Antichrists. Item Eight: They Would Have Others Submit Only to Them, Not the Truth or God (Part Three)

In His expression of the truth, God expresses His disposition and essence; His expression of the truth is not based on the various positive things and statements people believe that are summarized by humankind. God's words are God's words; God's words are truth. They are the sole foundation and law by which humankind exists, and all those so-called tenets that originate from man are wrong, absurd, and condemned by God. They do not meet with His approval, and less still are they the origin or basis of His utterances. God expresses His disposition and His essence through His words. All the words brought forth by God's expression are truth, for He has the essence of God, and He is the reality of all positive things. No matter how this corrupt humankind positions or defines God's words, nor how they view them or understand them, God's words are eternally the truth, and this is a fact that never alters. No matter how many words of God have been spoken, and no matter how much this corrupt, wicked humankind condemns and rejects them, there remains a fact that is forever unchanging: God's words will always be the truth, and man can never change this. In the end, man must admit that God's words are the

truth, and that humankind's esteemed traditional culture and scientific knowledge can never become positive things, and that they can never become the truth. This is absolute. Humankind's traditional culture and survival strategies will not become truth because of the changes or passage of time, and neither will the words of God become the words of man due to humankind's condemnation or forgetfulness. Truth is always truth; this essence will never change. What fact exists herein? It is that these common sayings which humankind has summated find their source in Satan and human imaginings and notions, or they arise from human hot-headedness and the corrupt dispositions of humans, and they have nothing at all to do with positive things. The words of God, on the other hand, are expressions of God's essence and identity. For what reason does He express these words? Why do I say they are truth? The reason is that God is sovereign over all the laws, rules, roots, essences, actualities, and mysteries of all things. They are grasped in His hand. Therefore, only God knows the rules, actualities, facts, and mysteries of all things. God knows the origin of all things, and God knows what exactly the root of all things is. Only the definitions for all things presented in God's words are the most accurate, and only God's words are the standards and principles for the life of human beings and the truths and criteria by which human beings can live, whereas the satanic laws and theories which man has relied on to live since being corrupted by Satan are at once contrary to the fact that God is sovereign over all things, and to the fact that He is sovereign over all thing's laws and rules. All of man's satanic theories arise from man's notions and imaginings, and they are from Satan. What sort of role does Satan play? First, it presents itself as the truth; next, it disturbs, destroys, and tramples on all the laws and rules of all the things that God created. Therefore, that which comes from Satan matches Satan's essence all too well, and it is

filled with Satan's wicked purpose, with counterfeit and pretense, and with Satan's ever-unchanging ambition. No matter whether corrupt humans can discern these philosophies and theories from Satan, and no matter how many people tout, promote, and follow these things, and no matter for how many years and ages corrupt humankind has admired, worshiped, and preached about them, they will not become truth. Because their essence, origin, and source is Satan, who is hostile to God and hostile to the truth, these things will therefore never become truth—they will always be negative things. When there is no truth to compare with, they may pass for good and positive things, but when the truth is used to expose and dissect them, they are not infallible, they cannot stand up to scrutiny, and are things that are quickly condemned and rejected. The truth expressed by God precisely coincides with the needs of the normal humanity of humankind that God created, whereas the things that Satan instills into people are precisely contrary to the needs of the normal humanity of humankind. They make a normal person become abnormal, and become extreme, narrow-minded, arrogant, foolish, wicked, intransigent, vicious, and even unbearably haughty. There is a point at which it gets so serious that people become deranged and don't even know who they are. They don't want to be normal or ordinary people, and instead insist on being superhumans, people with special powers, or high-level human beings—these things have warped people's humanity and warped their instinct. The truth makes people able to exist more instinctively according to the rules and laws of normal humanity and all these rules established by God, whereas these so-called common adages and misleading sayings precisely make people turn against human instinct and evade the laws ordained and formulated by God, even to the point of making people deviate from the track of normal humanity and do some extreme things that normal people should not do or think about. These

satanic laws not only warp people's humanity, but also make people lose their normal humanity and normal humanity instinct.

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part One)

Since mankind's contrivance of the social sciences, the mind of man has become occupied by science and knowledge. Science and knowledge then have become tools for the ruling of mankind, and there is no longer sufficient room for man to worship God, and no more favorable conditions for the worship of God. The position of God has sunk ever lower in the heart of man. Without God in his heart, man's inner world is dark, hopeless and empty. Subsequently many social scientists, historians, and politicians have come to the fore to express theories of social science, the theory of human evolution, and other theories that contradict the truth that God created man, to fill the hearts and minds of mankind. And in this way, those who believe that God created everything have become ever fewer, and those who believe in the theory of evolution have become ever greater in number. More and more people treat the records of the work of God and His words during the age of the Old Testament as myths and legends. In their hearts, people become indifferent to the dignity and greatness of God, to the tenet that God exists and holds dominion over all things. The survival of mankind and the fate of countries and nations are no longer important to them, and man lives in a hollow world concerned only with eating, drinking, and the pursuit of pleasure. … Few people take it upon themselves to seek out where God does His work today, or to look for how He presides over and arranges the destination of man. And in this way, unbeknownst to man, human civilization becomes less and less able to hew to man's wishes, and there are even many people who feel that, living in such a world, they are less happy than those who have already passed away. Even people of countries that used to be highly civilized air such grievances. For without

the guidance of God, no matter how much rulers and sociologists wrack their brains to preserve human civilization, it is to no avail. No one can fill the emptiness in man's heart, for no one can be the life of man, and no social theory can free man from the emptiness with which he is afflicted. Science, knowledge, freedom, democracy, leisure, comfort: these bring man only a temporary consolation. Even with these things, man still inevitably sins and bemoans the injustices of society. These things cannot restrain man's craving and desire to explore. This is because man was made by God and the senseless sacrifices and explorations of man can only lead to more distress and can only cause man to exist in a constant state of fear, not knowing how to face the future of mankind or how to face the path that lies ahead. Man even comes to fear science and knowledge, and fear even more the feeling of emptiness. In this world, regardless of whether you live in a free country or one without human rights, you are utterly incapable of escaping the fate of mankind. Whether you are the ruler or the ruled, you are utterly incapable of escaping the desire to explore the fate, mysteries, and destination of mankind, much less are you capable of escaping the bewildering sense of emptiness. Such phenomena, which are common to all of mankind, are called social phenomena by sociologists, yet no great man can come forth to solve such problems. Man, after all, is man, and the position and life of God cannot be replaced by any man. Mankind does not just require a fair society in which everyone is well-fed and is equal and free; what mankind needs is the salvation of God and His provision of life to them. Only when man receives God's provision of life and His salvation can the needs, the yearning to explore, and the spiritual emptiness of man be resolved. If the people of a country or a nation are unable to receive the salvation and care of God, then such a country or nation will tread the road of decline, toward darkness, and shall be annihilated by God.

Knowledge of ancient culture has surreptitiously stolen man from the presence of God and turned him over to the king of devils and its progeny. The Four Books and Five Classics[a] have taken man's thinking and notions into another age of rebellion, causing him to give even greater adulation than before to those who compiled the Book/Classic of Documents, and as a result to further exacerbate his notions about God. Unbeknownst to man, the king of devils heartlessly cast God out from his heart and then occupied it itself with triumphant glee. Since that time, man became possessed of an ugly soul and of the countenance of the king of devils. A hatred of God filled his chest, and the spiteful malice of the king of devils spread within man day after day until he was utterly consumed. Man no longer had the least bit of freedom and had no way of breaking free from the toils of the king of devils. He had no choice but to be taken captive on the spot, to surrender and fall down in submission in its presence. Long ago, when man's heart and soul was still in its infancy, the king of devils planted in it the seed of the tumor of atheism, teaching him such fallacies as "study science and technology; realize the Four Modernizations; and there is no such thing as God in the world." Not only that, it shouts out at every opportunity: "Let us rely on our industrious labor to build a beautiful homeland," asking each and every person to be prepared from childhood to render faithful service to their country. Man, unwitting, was brought into its presence, where it unhesitatingly arrogated all the credit (meaning the credit belonging to God for holding all of mankind in His hands) unto itself. Never did it have any sense of shame. Moreover, it shamelessly seized God's people and dragged them back into its house, where it leaped like a mouse onto the table and had man worship it as God. What a desperado! It

cries out scandalous, shocking things, such as: “There is no such thing as God in the world. The wind comes from transformations according to natural laws; rain comes when water vapor, meeting with cold temperatures, condenses into drops that fall to earth; an earthquake is the shaking of the surface of the earth due to geological changes; drought is due to dryness in the air caused by nucleonic disruption on the sun’s surface. These are natural phenomena. Where, in all this, is there an act of God?” There are even those who shout out statements like the following, statements that should not be given voice: “Man evolved from apes in the ancient past, and the world today comes from a succession of primitive societies starting from approximately an eon ago. Whether a country flourishes or declines rests entirely in the hands of its people.” In the background, it makes man hang it on the wall or place it on the table to pay homage and make offerings to it. At the same time that it cries out, “There is no God,” it sets itself up as God, unceremoniously pushing God out of the bounds of the earth, while standing in God’s place and taking up the role of the king of devils. How utterly lost to reason! …

From top to bottom and from beginning to end, Satan has been disturbing the work of God and acting in opposition to Him. All this talk of “ancient cultural heritage,” valuable “knowledge of ancient culture,” “teachings of Taoism and Confucianism,” and “Confucian classics and feudal rites” has taken man into hell. Advanced modern-day science and technology, as well as highly developed industry, agriculture, and business are nowhere to be seen. Rather, all it does is emphasize the feudal rites propagated by the “apes” of ancient times in order to deliberately disrupt, oppose, and dismantle the work of God. Not only has it continued to afflict man until this day, but it even wants to swallow[1] man whole. The transmission of the moral and ethical teachings of feudalism and the passing

down of the knowledge of ancient culture have long infected humanity, turning them into devils big and small. Few are those who would gladly receive God, few who would jubilantly welcome His coming. The face of all humanity is filled with murderous intent, and in every place, a killing breath pervades the air. They seek to cast God out from this land; with knives and swords in hand, they arrange themselves in battle formation to "annihilate" God.

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (7)

Footnotes:

1. "Swallow" refers to the vicious behavior of the king of devils, which ravishes people in their entirety.

a. The Four Books and Five Classics are the authoritative books of Confucianism in China.

Regardless of your current level of knowledge, or how advanced your degrees and academic qualifications are, I'm now speaking about humanity's views on knowledge and My views on knowledge. Do you know what God thinks about knowledge? Someone might say that God wishes developed science for mankind, and for them to understand more scientific knowledge, as He doesn't want man to be too backward, ignorant and uncomprehending. This is correct, but God uses these things to render service, and doesn't approve of them. No matter how wonderful these things are in the eyes of man, they are neither the truth nor a substitute for the truth, so God expresses the truth to change people and their dispositions. Although God's words can occasionally touch on views or ways of looking at knowledge like Confucianism or social sciences, they're only representative of such views. Reading between the lines of God's words, we should see that He detests human knowledge. Human knowledge not only contains basic sentences and simple doctrines, but also some thoughts and views, as well as human absurdity, prejudices, and satanic poisons. Some

knowledge can even mislead and corrupt people—it is the poison and tumor of Satan, and once someone has accepted this knowledge and understands it, Satan's poison will grow into a tumor in their heart. This tumor will spread to their whole body, inevitably resulting in death if they are not healed by God's words and cured by the truth. So, the more knowledge people gain, the more they grasp, then the less likely they are to believe in God's existence. Instead, they will actually deny and resist Him, as knowledge is something they can see and touch, and is mostly related to things in their lives. People can study and gain a lot of knowledge in school, but they are blind to the source of knowledge and its connection with the spiritual realm. Most of the knowledge that people learn and grasp goes against the truth of God's words, with philosophical materialism and evolution in particular belonging to the heresies and fallacies of atheism. It is undoubtedly a load of fallacies which resist God. What will you gain if you read history books, well-known authors' works, or biographies of great people, or perhaps study certain scientific or technological aspects? For example, if you study physics you will master some physical principles, Newtonian theory or other doctrines but, when learned and taken to heart, these things will take over your mind and dominate your thinking. When you then come to read God's words, you'll think: "How come God doesn't mention gravity? Why isn't outer space discussed? Why isn't God talking about whether the moon has an atmosphere, or how much oxygen there is on earth? God should disclose these things, as they're the things that really need to be made known and told to mankind." If you harbor these kinds of thoughts in your heart, then you'll regard the truth and God's words as secondary, instead elevating to the fore all your knowledge and theories. This is how you will treat God's word. At any rate, these intellectual things will give people the wrong idea and cause them to stray from God. It

doesn't matter if you believe it or not, or whether you can accept it today—the day will come when you will admit this fact. Do you truly understand how knowledge can lead people to destruction, to hell? There are some who may not be willing to accept this, because there are some highly educated and very knowledgeable people among you. I'm not mocking you or being sarcastic, I'm simply stating a fact. Neither am I asking you to accept it right here and right now, but to gradually come to an understanding of this aspect. Knowledge causes you to use your mind and intellect to analyze and deal with everything God does. It will become a hindrance and obstacle to you knowing God and experiencing His work, and lead you to stray from and resist God. But you have knowledge now, so what do you do? You have to differentiate between knowledge which is practical, and that which comes from Satan and belongs to heresy and fallacy. If you only accept atheistic, absurd knowledge, it can obstruct your belief in God, disturb your normal relationship with Him and your acceptance of the truth, and block your life entry. This you need to know, for it is correct.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Path of Practice Toward Changing One's Disposition

Knowledge, experience, lessons—none of these things are the truth; they have absolutely nothing to do with the truth. These things even go against the truth and are condemned by God. Take knowledge, for example, does history count as a form of knowledge? (Yes.) How did the knowledge and history books about human history, the history of certain countries or ethnic groups, modern history, ancient history, or even certain unofficial histories, come about? (They were written by people.) So, do the things written by people accord with true history? Aren't people's ideas and views at odds with the principles, ways, and means of God's actions? Are these words spoken by man related to true history? (No.) There is no relation.

Therefore, regardless of how accurate the records contained in history books are, they are only knowledge. Regardless of how eloquent those historians are, and how logically and clearly they narrate these histories, what is the conclusion you will arrive at after listening to them? (We will know of those events.) Yes, you will know of those events. But are they narrating these histories merely for the purpose of informing you about those events? They have a certain idea that they wish to indoctrinate you with. And what is the focus of their indoctrination? This is what we need to analyze and dissect. Let Me give an example so that you might understand what it is they wish to indoctrinate people with. After reviewing history from ancient times to the present, people have ultimately come up with a saying; they have observed a fact from human history, which is: "The winners take the crown, and the losers get nothing." Is this knowledge? (Yes.) This knowledge comes from historical facts. Does this saying have anything to do with the ways and means by which God holds sovereignty over all things? (No.) In fact, it is the opposite; it contradicts and goes against them. So, you have been indoctrinated with this saying, and if you do not understand the truth, or if you are a nonbeliever, what might you think after hearing it? How would you perceive this saying? First of all, these historians or history books list all the events of this kind, using sufficient evidence and historical events to substantiate the accuracy of the saying. At first, you may have only learned this saying from a book, and merely know of the saying itself. You might only understand it on one level or to a certain extent until you become aware of these events. But once you hear these historical facts, your recognition and acknowledgment of the saying will deepen. You absolutely will not say, "Some things aren't like that." Instead, you will say, "That is how it is; looking at history from ancient times to the present, mankind has developed in this way—the

winners take the crown, and the losers get nothing!" When you perceive the matter in such a way, what views and attitudes will you hold toward your comportment, your career, and your day-to-day life, as well as the people, events, and things around you? Will such a perception change your attitude? (Yes.) Above all else, it will. So, how will it change your attitude? Will it guide and change the direction of your life and your methods for worldly dealings? Perhaps you previously believed that "Harmony is a treasure; forbearance is brilliance" and "The good have peaceful lives." Now, you will think, "Since 'the winners take the crown, and the losers get nothing,' if I want to become an official, I'll have to carefully consider So-and-so. They're not on my side, so I can't promote them—even if they deserve to be promoted." As you think about things in this way, your attitude will change—and it will change quickly. How will this change come about? It will be because you accepted the idea and viewpoint that "The winners take the crown, and the losers get nothing." Hearing many facts will only further affirm the correctness of this view in real human life for you. You will deeply believe that you should apply this viewpoint to your own actions and comportment in order to pursue your future life and prospects. Will this idea and viewpoint not then have changed you? (Yes.) And while it is changing you, it will also be corrupting you. That's how it is. Such knowledge changes and corrupts you. So, when looking at the root of this matter, regardless of how accurately these histories are laid out, they are ultimately summarized into this saying, and you are indoctrinated with this idea. Is this knowledge the embodiment of the truth or the logic of Satan? (The logic of Satan.) That's correct. Have I explained this in enough detail? (Yes.) Now it's clear. If you do not believe in God, you still won't understand this even after two lifetimes—the more you live, the more you will feel that you are foolish, and think that you aren't ruthless enough, and that you should be

more ruthless, more cunning, more sinister, and a worse and more evil person. You will think to yourself: "If he can kill, then I must set fires. If he kills one person, then I must kill 10. If he kills without leaving a trace, then I will harm people without them knowing—I'll even make their descendants thank me for three generations!" This is the influence that Satan's philosophy, knowledge, experience, and lessons have wrought upon mankind. In reality, it's just abuse and corruption. Therefore, no matter what kind of knowledge is being preached or propagated in this world, it will indoctrinate you with an idea or viewpoint. If you cannot discern this, you will be poisoned. All in all, one thing is certain now: It doesn't matter if this knowledge comes from common folk or from official sources, whether it is revered by a minority or revered by the majority—none of it is relevant to the truth. The truth is the reality of all positive things. Its correctness is not determined by the number of people who acknowledge it. The reality of positive things is itself the truth. No one can change this, nor can anyone deny it. The truth will always be the truth.

—The Word, Vol. 4. Exposing Antichrists. Item Eight: They Would Have Others Submit Only to Them, Not the Truth or God (Part Three)

Those who are of the devil all live for themselves. Their life view and maxims mainly come from Satan's sayings, such as "Every man for himself and the devil take the hindmost," "Man dies for wealth as birds do for food," and other such fallacies. All these words spoken by those devil kings, great ones, and philosophers have become man's very life. In particular, most of the words of Confucius, who is touted by Chinese people as a "sage," have become man's life. There are also the famous proverbs of Buddhism and Taoism, and the oft-quoted classic sayings of various famous figures. These are all summations of Satan's philosophies and Satan's nature. They are also the best illustrations and explanations of Satan's

nature. These poisons that have been infused into the heart of man all come from Satan, and not the least bit of them comes from God. Such devilish words are also in direct opposition to God's word. It is absolutely clear that the realities of all positive things come from God, and all negative things that poison man come from Satan. Therefore, you can discern a person's nature and to whom they belong by looking at their life view and values. Satan corrupts people through the education and influence of national governments and of the famous and great. Their devilish words have become man's life and nature. "Every man for himself and the devil take the hindmost" is a well-known satanic saying that has been instilled into everyone, and this has become man's life. There are other words of philosophies for worldly dealings that are also like this. Satan uses each nation's traditional culture to educate, mislead, and corrupt people, causing mankind to fall into and be engulfed by a boundless abyss of destruction, and in the end, people are destroyed by God because they serve Satan and resist God. Some people have served as public officials in society for decades. Imagine asking them the following question: "You've done so well in this capacity, what are the main famous sayings that you live by?" They might say, "The one thing I understand is this: 'Officials do not make things difficult for those who bear gifts, and those who do not flatter accomplish nothing.'" This is the satanic philosophy their career is based on. Are these words not representative of such people's nature? Unscrupulously using any means to obtain position has become their nature, officialdom and career success are their goals. There are still many satanic poisons in people's lives, conduct, and behavior. For example, their philosophies for worldly dealings, their ways of doing things, and their maxims are all filled with the poisons of the great red dragon, and these all come from Satan. Thus, all things that flow through people's bones and blood are of Satan. All of those

officials, those who hold power, and those who are accomplished have their own paths and secrets to success. Are such secrets not perfectly representative of their nature? They have done such big things in the world, and no one can see through the schemes and intrigues that lay behind them. This shows just how insidious and venomous their nature is. Mankind has been profoundly corrupted by Satan. Satan's venom flows through the blood of every person, and it can be said that man's nature is corrupt, wicked, antagonistic, and in opposition to God, filled by and immersed in the philosophies and poisons of Satan. It has become, entirely, the nature essence of Satan. This is why people resist God and stand in opposition to God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Know Man's Nature

"Money makes the world go round" is a philosophy of Satan. It prevails among the whole of mankind, in every human society; you could say it is a trend. This is because it has been instilled in the heart of every single person, who at first did not accept this saying, but then gave it tacit acceptance when they came into contact with real life, and began to feel that these words were in fact true. Is this not a process of Satan corrupting man? Perhaps people do not understand this saying to the same degree, but everyone has different degrees of interpretation and acknowledgment of this saying based on things that have happened around them and on their own personal experiences. Is that not the case? Regardless of how much experience someone has with this saying, what is the negative effect that it can have on someone's heart? Something is revealed through the human disposition of the people in this world, including each and every one of you. What is it? It is the worship of money. Is it hard to remove this from someone's heart? It is very hard! It seems that Satan's corruption of man is deep indeed! Satan uses money to tempt people, and corrupts them into

worshiping money and venerating material things. And how is this worship of money manifested in people? Do you feel that you could not survive in this world without any money, that even one day without money would be impossible? People's status is based on how much money they have, as is the respect they command. The backs of the poor are bent in shame, while the rich enjoy their high status. They stand tall and proud, speaking loudly and living arrogantly. What does this saying and trend bring to people? Is it not true that many people make any sacrifice in the pursuit of money? Do many people not lose their dignity and integrity in the pursuit of more money? Do many people not lose the opportunity to perform their duty and follow God for the sake of money? Is losing the chance to gain the truth and be saved not the greatest of all losses for people? Is Satan not sinister to use this method and this saying to corrupt man to such a degree? Is this not a malicious trick? As you progress from objecting to this popular saying to finally accepting it as truth, your heart falls completely into Satan's grasp, and therefore you inadvertently come to live by the saying. To what degree has this saying affected you? You might know the true way, and you might know the truth, but you are powerless to pursue it. You may clearly know that God's words are the truth, but you are unwilling to pay the price or to suffer in order to gain the truth. Instead, you would rather sacrifice your own future and destiny to resist God to the very end. No matter what God says, no matter what God does, no matter whether you understand how deep and how great God's love for you is, you would stubbornly insist on having your own way and pay the price for this saying. Which is to say, this saying has already misled and controlled your thoughts, it has already governed your behavior, and you would rather let it rule your fate than set aside your pursuit of wealth. That people can act thus, that they can be controlled and manipulated by the words of Satan—does this not mean that

they have been misled and corrupted by Satan? Have the philosophy and mindset of Satan, and the disposition of Satan, not taken root in your heart? When you blindly pursue wealth, and abandon the pursuit of the truth, has Satan not achieved its aim of misleading you? This is exactly the case. So can you feel it when you are misled and corrupted by Satan? You cannot. If you cannot see Satan standing right in front of you, or feel that it is Satan acting in the shadows, would you be able to see the wickedness of Satan? Could you know how Satan corrupts mankind? Satan corrupts man at all times and in all places. Satan makes it impossible for man to defend against this corruption and makes man helpless against it. Satan makes you accept its thoughts, its viewpoints and the wicked things that come from it in situations where you are unknowing and when you have no recognition of what is happening to you. People accept these things and take no exception to them. They cherish and hold on to these things like a treasure, they let these things manipulate them and toy with them; this is how people live under the power of Satan, and unconsciously obey Satan, and Satan's corruption of man grows ever deeper.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique V

Now, there are some people who believe the saying "Neither doubt those you employ nor employ those you doubt" to be practical and correct. Do such people have discernment? Do they understand the truth? Are the thoughts and views of such people problematic? If someone within the church propagates this saying, they do so with a motive, they are trying to mislead others. They are attempting to use the saying "Neither doubt those you employ nor employ those you doubt" to dispel others' misgivings or doubts about them. Implicitly, this means that they want others to trust they can do work, to trust that they are someone who can be made use of. Isn't this their intent and goal? It must be. They think to themselves, "You never

trust me and always doubt me. At some point, you'll probably find some slight problem with me and dismiss me. How am I supposed to work if this is always on my mind?" So they propagate this view so that God's house will trust them without doubt and leave them to work freely, thus achieving their goal. If someone is truly pursuing the truth, they should properly treat God's house's supervision over their work when they see it, knowing that this is for their own protection and, more importantly, that it's also being responsible for the work of God's house. Though they may reveal their corruption, they can pray to God to ask for God to scrutinize and protect them, or swear to God that they will accept His punishment if they do evil. Would this not put their mind at peace? Why propagate a fallacy to mislead people and achieve one's own purpose? Some leaders and workers always have an attitude of resistance toward the supervision of God's chosen people or the efforts of upper leaders and workers to learn about their work. What do they think? "'Neither doubt those you employ nor employ those you doubt.' Why are you always supervising me? Why do you make use of me if you don't trust me?" If you ask them about their work or inquire about its progress and then ask about their personal state, they will become even more defensive: "This work has been entrusted to me; it falls within my purview. Why are you interfering in my work?" Though not daring to say it outright, they will insinuate, "As the saying goes, 'Neither doubt those you employ nor employ those you doubt.' Why are you such a doubtful person?" They will even condemn and label you. And what if you do not understand the truth and have no discernment? After hearing their insinuation, you would say, "Am I doubtful? Then I am wrong. I am deceitful! You're right: Neither doubt those you employ nor employ those you doubt." Haven't you thus been misled? Does the saying "Neither doubt those you employ nor employ those you doubt" accord with the truth? No,

it's nonsense! These wicked people are insidious and deceitful; they present this saying as the truth to mislead muddleheaded people. A muddleheaded person, upon hearing this saying, becomes truly misled, and they become confused, thinking: "He's right, I've wronged this person. He said it himself: 'Neither doubt those you employ nor employ those you doubt.' How could I have doubted him? Work cannot be done this way. I must encourage him without prying into his work. Since I'm using him, I need to trust him and let him work freely without constraining him. I need to give him space to perform. He has the ability to do the job. And even if he doesn't have the ability, there's still the Holy Spirit working!" What sort of logic is this? Does any of it accord with the truth? (No.) These words all sound correct. "We cannot constrain others." "People can't do anything; it's the Holy Spirit that does everything. The Holy Spirit scrutinizes everything. We do not need to doubt because God is fully in charge." But what kind of words are these? Aren't the people who speak them muddleheaded? They can't see through even this much and are misled by just one sentence. It's safe to say most people consider the phrase "Neither doubt those you employ nor employ those you doubt" as the truth, and they are misled and bound by it. They are disturbed and influenced by it when selecting or using people, and even let it dictate their actions. As a result, many leaders and workers always have difficulties and misgivings whenever they check up on church work and promote and use people. Ultimately, all they can do is comfort themselves with the words "Neither doubt those you employ nor employ those you doubt." Whenever they inspect or inquire about the work, they think, "'Neither doubt those you employ nor employ those you doubt.' I should trust my brothers and sisters, and after all, the Holy Spirit scrutinizes people, so I shouldn't always doubt and supervise others." They have been influenced by this phrase, haven't they? What are the

consequences brought about by the influence of this phrase? First of all, if someone subscribes to this idea of "Neither doubt those you employ nor employ those you doubt," will they inspect and guide others' work? Will they supervise and follow up on people's work? If this person trusts everyone they use and never inspects or guides them in their work, and never supervises them, are they doing their duty loyally? Can they carry out the work of the church in a competent manner and complete God's commission? Are they being loyal to God's commission? Second, this is not merely a failure to keep to God's word and your duties, this is taking Satan's schemes and philosophy for worldly dealings as if they were the truth, and following and practicing them. You are obeying Satan and living by a satanic philosophy, aren't you? You are not a person who submits to God, much less a person who abides by God's words. You are a complete scoundrel. Putting God's words aside, and instead taking a satanic phrase and practicing it as the truth, is betraying the truth and God! You work in God's house, yet the principles for your actions are satanic logic and philosophy for worldly dealings, what kind of person are you? This is someone who betrays God and someone who gravely shames God. What is the essence of this act? Openly condemning God and openly denying the truth. Isn't that the essence of it? (It is.) In addition to not following God's will, you are allowing one of Satan's devilish sayings and satanic philosophies for worldly dealings to run rampant in the church. In doing this, you become Satan's accomplice, assist Satan in carrying out its activities within the church, and disturb and disrupt church work. The essence of this problem is very serious, isn't it?

—The Word, Vol. 4. Exposing Antichrists. Excursus One: What the Truth Is

So what does it mean to never say die? It is when someone fails, encounters setbacks, or strays onto the wrong path, but does not admit it.

They just stubbornly keep on going. They fail but are not discouraged, fail but do not admit their mistakes. No matter how many people reprimand or condemn them, they do not turn back. They insist on fighting, working and pursuing in their own direction and toward their own goals, and think nothing of the cost. This is the sort of mentality it refers to. Isn't this mentality quite good at rallying people? In what situations is "Never say die" usually used? Every sort of situation. Wherever corrupt humans exist, this phrase exists; this mentality exists. So what did humans of Satan's ilk come up with this saying for? So that people never understand themselves, do not recognize their own mistakes, and do not accept their own mistakes. So that people do not just see the side of themselves that is fragile, feeble and inept, but rather see the side of themselves that is capable, and the side of themselves that is mighty and stouthearted, do not underestimate themselves, but think they are competent. So long as you think you are able, you're able; so long as you think you can be successful, will not fail, and can become the cream of the crop, then you will. So long as you have that determination and resolve, that ambition and desire, then you can accomplish it all. People are not insignificant; they are mighty. Nonbelievers have a saying: "Your stage is as big as your heart." Some people love this saying as soon as they hear it: "Wow, I want a ten-carat diamond, so that means I'll get it? I want a Mercedes Benz, so that means I'll get it?" Will what you get match the breadth of your heart's desire? (No.) This saying is a fallacy. Speaking plainly, the arrogance of those who believe and acknowledge the phrase "Never say die" knows no bounds. Which of God's words does these people's way of thinking directly contradict? God requires people to understand themselves, and comport themselves in a down-to-earth way. People have corrupt dispositions; they have shortcomings and a disposition which resists God. There are no

perfect people among man; no one is perfect; they are just regular people. How did God exhort people to comport themselves? (In a well-behaved manner.) To comport themselves in a well-behaved manner, and hold fast to their place as created beings in a down-to-earth way. Has God ever required people to never say die? (No.) No. Then what does God say about people following the wrong path, or revealing a corrupt disposition? (He says to acknowledge and accept it.) Acknowledge and accept it, then understand it, be able to turn themselves around, and attain practicing the truth. By contrast, never saying die is when people do not understand their own problems, do not understand their mistakes, do not accept their mistakes, do not turn themselves around in any case, and do not repent in any case, let alone accept God's sovereignty or arrangements. Not only do they not seek out what exactly people's fate is, or what God's orchestrations and arrangements are—not only do they not seek these things out, but instead, they take their fate into their own hands; they want to have the final say. Also, God requires people to understand themselves, to accurately assess and rate themselves, and to do whatever they can do well in a down-to-earth and well-behaved manner, and with all their heart, mind, and soul, whereas Satan makes people make full use of their arrogant disposition, and give full rein to their arrogant disposition. It makes people be superhuman, be great, and even have super powers—it makes people be things they cannot be. Therefore, what is Satan's philosophy? It's that even if you're wrong, you're not wrong, and that so long as you have a mentality of not conceding defeat, and so long as you have a never-say-die mentality, sooner or later there will come a day when you become the cream of the crop, and sooner or later there will come a day when your wishes and goals will materialize. So, is there a sense in which never saying die means you will use any means to accomplish something? In order to achieve your goals, you must

not acknowledge you are capable of failure, you must not believe that you are a regular person, and you must not believe you are capable of following the wrong path. In addition to this, you must unscrupulously use every sort of method or secret scheme to materialize your ambitions and desires. Is there anything about never saying die wherein people approach their fate with an attitude of waiting and submission? (No.) No. People insist on taking their fate completely into their own hands; they want to control their own fate. No matter whether it is which way they will go, whether they will be blessed or what kind of lifestyle they will have, they must have the final say in everything.

—The Word, Vol. 4. Exposing Antichrists. Excursus One: What the Truth Is

"Be strict with yourself and tolerant of others," as with sayings about "Don't pocket the money you pick up" and "Derive pleasure from helping others," is one of those demands that traditional culture makes regarding people's moral conduct. By the same token, regardless of whether someone can attain or exercise this moral conduct, it is still not the standard or norm for measuring their humanity. It may be that you really are capable of being strict with yourself and tolerant of others, and that you hold yourself to particularly high standards. You may be squeaky clean and you may always think of others and show consideration for them, without being selfish and seeking after your own interests. You may seem particularly magnanimous and selfless, and have a strong sense of social responsibility and social morals. Your noble personality and qualities may be on display to those close to you, and to those you encounter and interact with. Your behavior may never give others any reason to blame or criticize you, eliciting instead profuse praise and even admiration. People may regard you as someone who is truly strict with themselves and tolerant of others. However, these are nothing more than external behaviors. Are the thoughts and wishes deep

in your heart consistent with these external behaviors, with these actions that you live out externally? The answer is no, they are not. The reason you can act in this way is that there is a motive behind it. What is that motive, exactly? Could you bear for that motive to see the light of day? Certainly not. This proves that this motive is something unmentionable, something dark and evil. Now, why is this motive unspeakable and evil? It is because people's humanity is governed and driven by their corrupt dispositions. All the thoughts of humanity, regardless of whether people put them into words or pour them forth, are undeniably dominated, controlled, and manipulated by their corrupt dispositions. As a result, people's motives and intents are all sinister and evil. Regardless of whether people are able to be strict with themselves and tolerant of others, or whether or not they outwardly express this moral perfectly, it is inevitable that this moral will have no control or influence over their humanity. So, what does control people's humanity? It is their corrupt dispositions, it is their humanity essence that lies obscured beneath the moral "Be strict with yourself and tolerant of others"—that is their true nature. A person's true nature is their humanity essence. And what does their humanity essence consist of? It mainly consists of their preferences, what they pursue, their outlook on life and their value system, as well as their attitude toward the truth and God, and so on. Only these things truly represent people's humanity essence. It can be said with certainty that most of the people who require themselves to fulfill the moral of being "strict with yourself and tolerant of others," are obsessed with status. Driven by their corrupt dispositions, they cannot help but pursue prestige among men, social prominence, and status in the eyes of others. All of these things are related to their desire for status, and are pursued under the cover of their good moral conduct. And how do these pursuits of theirs come about? They entirely come from and are driven by their corrupt

dispositions. So, no matter what, whether someone fulfills the moral of being "strict with yourself and tolerant of others" or not, and whether or not they do so to perfection, this cannot change their humanity essence at all. By implication, this means that it cannot in any way change their outlook on life or their value system, or guide their attitudes and perspectives on all manner of people, events, and things. Isn't that the case? (It is.) The more that someone is capable of being strict with themselves and tolerant of others, the better they are at putting on an act, disguising themselves, and at misleading others with good behavior and pleasing words, and the more deceitful and wicked they are by nature. The more that they are this type of person, the deeper their love and pursuit of status and power becomes. However great, glorious and correct their external moral conduct seems to be, and however pleasing it is for people to behold, the unspoken pursuit that lies in the depths of their heart, as well as their nature essence, and even their ambitions, may burst forth from them at any time. Therefore, however good their moral conduct is, it cannot conceal their intrinsic humanity essence, or their ambitions and desires. It cannot conceal their hideous nature essence which does not love positive things and is averse to and hates the truth. As these facts show, the saying "Be strict with yourself and tolerant of others" is more than just absurd—it exposes those ambitious types who attempt to use such sayings and behaviors to cover up their unspeakable ambitions and desires. You can compare this to some of the antichrists and evil people in the church. In order to solidify their status and power within the church, and to gain a better reputation among other members, they are able to undergo suffering and pay a price while performing their duties, and they may even renounce their work and families and sell off everything they have to expend themselves for God. In some cases, the prices that they pay and the suffering they undergo in

expending themselves for God exceed what an average person can withstand; they are able to embody a spirit of extreme self-denial in order to maintain their status. Yet, no matter how much they suffer or what prices they pay, none of them safeguard God's testimony or the interests of God's house, nor do they practice according to God's words. The goal that they pursue is just to attain status, power, and God's rewards. Nothing that they do has the slightest relation to the truth. Regardless of how strict they are with themselves and how tolerant they are of others, what will their ultimate outcome be? What will God think of them? Will He determine their outcome based on the external good behaviors that they live out? He certainly will not. People view and judge others based on these behaviors and manifestations, and because they cannot see through to the essence of other people, they end up being deceived by them. God, however, is never deceived by man. He absolutely will not commend and remember people's moral conduct because they were able to be strict with themselves and tolerant of others. Instead, He will condemn them for their ambitions and for the paths they have taken in pursuit of status. Therefore, those who pursue the truth should have discernment of this criterion for evaluating people. They should thoroughly deny and abandon this absurd standard, and discern people according to God's words and the truth principles. They should mainly look at whether a person loves positive things, whether they are able to accept the truth, and whether they can submit to God's sovereignty and arrangements, as well as the path that they choose and walk, and classify what kind of person they are, and what kind of humanity they have based on these things. It is just too easy for aberrations and errors to arise when people judge others based on the standard of "Be strict with yourself and tolerant of others." If you wrongly discern and view a person based upon principles and sayings that come from man, then you will be

violating the truth and resisting God in that matter. Why is this? The reason is that the basis for your views on people will be wrong, and incompatible with the words of God and the truth—it may even be in opposition to and contrary to them. God does not evaluate people's humanity based upon the statement about moral conduct, "Be strict with yourself and tolerant of others," so if you still insist on judging people's morality and determining what kind of person they are according to this criterion, then you have completely violated the truth principles, and you are bound to make errors, and to cause some mistakes and deviations. Is this not the case? (It is.)

—The Word, Vol. 6. On the Pursuit of the Truth I. What It Means to Pursue the Truth (6)

There is a tenet in philosophies for worldly dealings that says, "Keeping silent on the faults of good friends makes for a long and good friendship." It means that in order to preserve a friendly relationship, one must keep silent about their friend's problems, even if they see them clearly—that they should abide by the principles of not striking people in the face or calling out their shortcomings. They are to deceive each other, hide from each other, engage in intrigue with each other; and though they know with crystal clarity what sort of person the other is, they do not say it outright, but employ cunning methods to preserve their friendly relationship. Why would one want to preserve such relationships? It is about not wanting to make enemies in this society, within one's group, which would mean subjecting oneself often to dangerous situations. Knowing someone will become your enemy and harm you after you have called out their shortcomings or hurt them, and not wishing to put yourself in such a situation, you employ the tenet of philosophies for worldly dealings that runs, "If you strike others, don't strike them in the face; if you call others out, don't call out their shortcomings." In light of this, if two people are in such a relationship, do they count as true friends? (No.) They are not true

friends, much less each other's confidant. So, what sort of relationship is this, exactly? Is it not a fundamental social relationship? (It is.) In such social relationships, people cannot offer their feelings, nor have deep exchanges, nor speak about whatever they wish. They cannot say out loud what is in their heart, or the problems they see in the other, or words that would benefit the other. Instead, they pick nice things to say, to keep the other's favor. They dare not speak the truth or uphold the principles, lest it give rise to animosity toward them in others. When no one is threatening to someone, does that person not live in relative ease and peace? Is this not people's goal in promoting the saying, "If you strike others, don't strike them in the face; if you call others out, don't call out their shortcomings"? (It is.) Clearly, this is a cunning, deceptive way of existence with an element of defensiveness, whose goal is self-preservation. People who live like this have no confidants, no close friends with whom they can say whatever they like. They are defensive with each other, and calculating, and strategic, each taking what they need from the relationship. Is this not so? At its root, the goal of "If you strike others, don't strike them in the face; if you call others out, don't call out their shortcomings" is to keep from offending others and making enemies, to protect oneself by not causing hurt to anyone. It is a technique and method one adopts to keep themselves from being hurt. Looking at these several facets of its essence, is the demand of people's moral conduct "If you strike others, don't strike them in the face; if you call others out, don't call out their shortcomings" a noble one? Is it a positive one? (No.) Then, what does it teach people? That you must not upset or hurt anyone, otherwise, you are the one who will end up getting hurt; and also, that you should not trust anyone. If you hurt any one of your good friends, the friendship will quietly start to change: They will go from being your good, close friend to a stranger or an enemy. What problems can

it resolve, teaching people to act so? Even if, by acting in this way, you do not make enemies and even lose a few, will this make people admire and approve of you, and always keep you as a friend? Does this fully achieve the standard for moral conduct? At the very best, this is no more than a philosophy for worldly dealings. Can abiding by this statement and practice be considered good moral conduct? Not at all. This is how some parents educate their children. If their child gets beaten up while out somewhere, they tell the child, "You're a wimp. Why didn't you fight back? If he punches you, just kick him!" Is this the correct way? (No.) What is this called? It is called incitement. What is the purpose of incitement? To avoid losses and to take advantage of others. If someone punches you, it will hurt for a couple days, at the most; if you then kick them, won't there be more serious consequences? And who will have caused this? (The parents, with their incitement.) So is the character of the statement "If you strike others, don't strike them in the face; if you call others out, don't call out their shortcomings" not somewhat similar to this? Is it right to interact with other people according to this statement? (No.) No, it is not. To look at it from this angle, is this not a way of inciting people? (Yes, it is.) Does it teach people to be wise when interacting with others, to be able to differentiate people, to see people and things in the right way, and to interact with people in a wise way? Does it teach you that if you meet good people, people with humanity, you should treat them with sincerity, provide them help if you are able to, and if you cannot, you should then be tolerant and treat them properly, learn to tolerate their shortcomings, put up with their misunderstandings and judgments of you, and learn from their strengths and good qualities? Is that what it teaches people? (No.) So, what comes in the end of what this saying teaches people? Does it make people more honest, or more deceitful? It results in people becoming more deceitful; people's

hearts grow further apart, the distance between people widens, and people's relationships become complicated; it is equivalent to a complication in people's social relationships. Heart-to-heart communication between people is lost, and a mutually guarded mindset arises. Can people's relationships still be normal this way? Will the social climate improve? (No.) So, that's why the saying "If you strike others, don't strike them in the face; if you call others out, don't call out their shortcomings" is obviously wrong. Teaching people to do this cannot make them live out normal humanity; moreover, it cannot make people aboveboard, upright, or candid. It absolutely cannot achieve anything positive.

The saying "If you strike others, don't strike them in the face; if you call others out, don't call out their shortcomings" refers to two actions: one being that of striking, and the other that of calling out. In people's normal interactions with others, is striking someone right or wrong? (Wrong.) Is striking someone a demonstration and behavior of normal humanity in one's interactions with others? (No.) Striking people is definitely wrong, whether you strike them in the face or elsewhere. So, the statement "If you strike others, don't strike them in the face" is inherently wrong. According to this saying, it is apparently not right to strike someone in the face, but it is right to strike elsewhere, because after the face is struck it becomes red, swollen, and injured. This makes the person look bad and unpresentable, and it also shows you to treat people in a very rude, unsophisticated, and ignoble way. So, is it noble to strike people elsewhere? No—that is not noble, either. In fact, the focus of this saying is not where to strike someone, but the word "strike" itself. When interacting with others, if you are always striking others as a way of confronting and dealing with problems, your method itself is wrong. It is done out of impetuousness and is not based on the conscience and reason of one's humanity, and of course, less still is it

the practice of the truth or adherence to the truth principles. Some people don't attack others' dignity in their presence—they are careful in what they say and refrain from striking the other in the face, but are always playing dirty tricks behind their back, shaking their hand over the desk but kicking them under it, saying good things to their face but conspiring against them behind their back, working an angle on them, waiting for opportunities to take vengeance, framing and scheming, spreading rumors, or engineering conflicts and using other people to get at them. How much better are these insidious methods than striking someone in the face? Are they not even more severe than striking someone in the face? Are they not even more insidious, vicious, and devoid of humanity? (Yes, they are.) So then, the statement "If you strike others, don't strike them in the face" is inherently meaningless. This viewpoint is itself a mistake, with a hint of false pretenses. It is a hypocritical method, which makes it all the more abhorrent, disgusting, and loathsome. Now we are clear that striking people is itself done out of impetuousness. On what basis do you strike someone? Is it authorized by law, or is it your God-given right? It is none of these things. So, why strike people? If you can get along with someone normally, you can use correct ways to get along with them and interact. If you cannot get along with them, you can go your separate ways without needing to act impetuously or come to blows. Within the scope of the conscience and reason of humanity, this should be something that people do. As soon as you act impetuously, even if you don't strike the person in the face but somewhere else, it is a serious problem. This is not a normal way of interacting. This is how enemies interact, not the normal way that people interact. It is beyond the pale of the sense of humanity. Is the phrase "call out" in the saying "if you call others out, don't call out their shortcomings" good or bad? Does the phrase "call out" have a level on which it refers to

people's being revealed or exposed within the words of God? (It does not.) From My understanding of the phrase "call out" as it exists in human language, it does not mean that. Its essence is one of a somewhat malicious form of exposure; it means to reveal people's problems and deficiencies, or some things and behaviors unknown to others, or some intrigue, ideas, or views operating in the background. This is the meaning of the phrase "call out" in the saying "if you call others out, don't call out their shortcomings." If two people get along well and are confidants, with no barriers between them, and they each hope to be of benefit and assistance to the other, then it would be best for them to sit together and lay out each other's problems in openness and sincerity. This is proper, and it is not calling out others' shortcomings. If you discover another person's problems but see that they are not yet able to accept your advice, then simply do not say anything, so as to avoid quarrel or conflict. If you want to help them, you can seek their opinion and first ask them, "I see that you have a bit of a problem, and I hope to give you some advice. I don't know if you'll be able to accept it. If you will, I'll tell you. If you won't, I'll keep it to myself for now and not say anything." If they say, "I trust you. Whatever you have to say won't be out of bounds; I can accept it," that means that you have been granted permission, and you can then communicate their problems to them, one by one. Not only will they completely accept what you say, but also benefit from it, and the two of you will still be able to maintain a normal relationship. Is that not treating each other with sincerity? (It is.) This is the correct method for interacting with others; it is not calling out others' shortcomings. What does it mean not to "call out others' shortcomings," as the saying in question goes? It means not to speak of others' deficiencies, not to speak of their most taboo problems, not to expose the essence of their problems, and not to be so blatant in calling it out. It means just to make

some surface-level remarks, to say things that are commonly said by all, to say things that the person themselves is already able to perceive, and not to reveal mistakes the person has made previously or sensitive issues. What does it benefit the person if you act in this way? Perhaps you will not have offended them or made an enemy of them, but what you have done in no way helps or benefits them. Therefore, the phrase "don't call out others' shortcomings" itself is evasive and a form of trickery that does not allow sincerity in people's treatment of each other. One could say that to act in this way is to harbor evil intentions; it is not the correct way of interacting with others. Nonbelievers even see "if you call others out, don't call out their shortcomings" as something a person of noble morals should do. It is clearly a deceitful manner of interacting with others, which people adopt to protect themselves; it is not at all a proper mode of interaction.

—The Word, Vol. 6. On the Pursuit of the Truth I. What It Means to Pursue the Truth (8)

The saying on moral conduct "Execution does nothing but make heads roll; be lenient wherever possible," which is referred to in traditional Chinese culture, is a doctrine that restrains and enlightens people. It can only resolve minor disputes and trivial conflicts, but has no effect whatsoever when it comes to people who harbor deep hatred. Do the people who put forward this requirement really understand man's humanity? One could say that the people who put forward this requirement are by no means ignorant of how great the tolerance range of human conscience and sense is. It's just that putting forward this theory can make them appear sophisticated and noble, and earn people's approval and flattery. The fact is, they know very well that if someone hurts a person's dignity or character, harms their interests, or even impacts on their future prospects and their whole life, then from the perspective of humanity, the offended party must retaliate. No

matter how much conscience and sense he has, he will not take it lying down. At most, only the degree and method of his vengeance will differ. …

Why is it that people can let go of hatred? What are the main reasons? On the one hand, they are influenced by this saying about moral conduct —"Execution does nothing but make heads roll; be lenient wherever possible." On the other hand, they are worried by the thought that if they hold petty grievances, constantly hate people, and are intolerant of others, they will be unable to gain a footing in society and will be condemned by public opinion and laughed at by people, so they must reluctantly and unwillingly swallow their anger. On the one hand, looking at human instinct, people living in this world cannot bear all this oppression, senseless hurt and unfair treatment. That is to say, it is not in people's humanity to be able to bear these things. Therefore, it is unfair and inhumane to put forward the requirement "Execution does nothing but make heads roll; be lenient wherever possible" on anyone. On the other hand, it is obvious that such ideas and views also affect or distort people's views and perspectives on these matters, so they are unable to treat such matters properly and instead regard sayings such as "Execution does nothing but make heads roll; be lenient wherever possible" as correct and positive things. When people are subjected to unfair treatment, in order to avoid the condemnation of public opinion, they have no choice but to bottle up the insults and unequal treatment they have suffered, and wait for an opportunity to retaliate. Even though out loud they say nice-sounding things like "'Execution does nothing but make heads roll; be lenient wherever possible.' Never mind, there's no point retaliating, it's water under the bridge," human instinct prevents them from ever forgetting the harm this incident has done to them, that is to say, the harm that it has done to their body and mind can never be erased or fade away. When people say, "Forget

the hatred, this matter is over and done with, it's water under the bridge," that is just a facade formed solely by the constraint and influence of ideas and views such as "Execution does nothing but make heads roll; be lenient wherever possible." Of course, people are also confined by such ideas and views, insofar as they think that if they don't manage to put them into practice, if they don't have the heart or the generosity to be lenient wherever possible, then they will be looked down upon and condemned by everyone, and discriminated even more in society or within their community. What is the consequence of being discriminated against? It is that, when you come into contact with people and go about your business, people will say, "This guy is small-minded and vindictive. Be careful when dealing with him!" It effectively becomes an extra hurdle when you go about your business within the community. Why is there this extra hurdle? Because society as a whole is influenced by ideas and views such as "Execution does nothing but make heads roll; be lenient wherever possible." The mores of society as a whole revere such thinking, and the whole of society is confined, influenced and controlled by it, so if you cannot put it into practice, it will be difficult to gain a footing in society, and survive within your community. Therefore, some people have no alternative but to submit to such social mores and follow sayings and views such as "Execution does nothing but make heads roll; be lenient wherever possible," living pathetic lives. In the light of these phenomena, didn't those so-called moralists have certain aims and intentions in putting forward these sayings about moral ideas and views? Did they do it so that humans could live more freely, and their body, mind and spirit be more liberated? Or was it so that people could live happier lives? Quite obviously not. These sayings about moral conduct do not serve the needs of people's normal humanity at all, and least of all were they put forward to make people live

out normal humanity. Rather, they entirely serve the ruling class's ambition to control the people and stabilize its own power. They do service to the ruling class, and were put forward so that the ruling class could keep social order and social mores in check, using these things to constrain every person, every family, every individual, every community, every group, and the society formed by all the various groups. It is in such societies, under the indoctrination, influence, and inculcation of such moral ideas and views, that the mainstream moral ideas and views of society emerge and take shape. This taking shape of social morality and social mores is no more conducive to the survival of the human race, nor is it more conducive to the progress and purification of human thought, neither is it more conducive to the enhancement of humanity. On the contrary, because of the emergence of these moral ideas and views, human thinking is confined to within a controllable range. So, who benefits in the end? Is it the human race? Or the ruling class? (The ruling class.) That's right, it is the ruling class that benefits in the end. With these moral scriptures as the basis of their thinking and moral conduct, humans are easier to rule, more likely to be obedient citizens, easier to manipulate, more easily governed by the various sayings of the moral scriptures in everything they do, and more easily governed by social systems, social morality, social mores, and public opinion. In this way, to a certain extent, people who are subordinate to the same social systems, moral environment, and social mores have basically unanimous ideas and views, and a unanimous bottom line for how they should comport themselves, because their ideas and views have undergone processing and standardization by these so-called moralists, thinkers, and educators. What does this word "unanimous" mean? It means that all those who are ruled—including their thoughts and normal humanity—have been assimilated and confined by these sayings from the moral scriptures. People's thoughts are

restricted, and their mouths and brains are also restricted at the same time. Everyone is forced to accept these moral ideas and views of traditional culture, using them to judge and constrain their own behavior on the one hand, and to judge others and this society on the other hand. Of course, at the same time, they are also controlled by public opinion, which is centered on these sayings from moral scriptures. If you think that your way of doing things contravenes the saying "Execution does nothing but make heads roll; be lenient wherever possible," you feel very upset and uneasy, and it soon occurs to you that "if I don't manage to be lenient wherever possible, if I'm so petty and small-minded like some blinkered Lilliputian, and I can't let go of even the slightest hatred, but carry it round with me all the time, will I be laughed at? Will I be discriminated against by colleagues and friends?" So, you must pretend to be especially magnanimous. If people have these behaviors, does it mean that they are controlled by public opinion? (Yes.) Objectively speaking, deep within your heart there are invisible shackles, that is to say, public opinion and the condemnation of the whole of society are like invisible shackles to you.

—The Word, Vol. 6. On the Pursuit of the Truth I. What It Means to Pursue the Truth (9)

The implication of the saying "Do not impose on others that which you yourself do not desire," is that you should only give or supply to others things that you yourself like and take pleasure in. But what things do corrupted people like and take pleasure in? Corrupted things, preposterous things, and extravagant desires. If you give and supply to people these negative things, will all of humanity not become more and more corrupted? There will be fewer and fewer positive things. Is this not a fact? It is a fact that humanity is deeply corrupted. Corrupted humans like to pursue fame, gain, status, and pleasures of the flesh; they want to be celebrities, to be mighty and superhuman. They want a comfortable life and are averse to

hard work; they want everything to be handed to them. Very few of them love the truth or positive things. If people give and supply to others their corruption and predilections, what will happen? It is just as you would imagine: Humanity will only become more and more corrupt. Those who are proponents of the idea "Do not impose on others that which you yourself do not desire," ask that people give and supply to others their corruption, predilections, and extravagant desires, making other people seek evil, comfort, money, and advancement. Is this the right path in life? It is plain to see that "Do not impose on others that which you yourself do not desire" is a very problematic saying. The holes and flaws in it are glaringly obvious; it is not even worth dissecting and discerning it. With the slightest examination, its errors and ridiculousness are plain to see. However, there are many among you who are easily persuaded and influenced by this saying and accept it without discernment. When interacting with others, you often use this saying to admonish yourself and exhort others. By doing this, you think that your character is particularly noble, and that your comportment is very reasonable. But without realizing it, these words have revealed the principle you live by and your stance on issues. At the same time, you have misled and misguided others into approaching people and circumstances with the same view and stance as you. You have acted like a veritable fence-straddler, and completely taken the middle road. You say, "No matter what the issue is, there is no need to take it seriously. Don't make things difficult for yourself or others. If you make things difficult for other people, then you're making them difficult for yourself. Being kind to others is being kind to yourself. If you're hard on other people, then you're being hard on yourself. Why put yourself in a difficult position? Not imposing on others that which you yourself do not desire is the best thing you could do for yourself, and the most considerate." This attitude is

obviously one of not being meticulous in anything. You have no correct stance or perspective on any issue; you have a muddled view of everything. You are not meticulous and just turn a blind eye to things. When you finally stand before God and account for yourself, it will be a big muddle. Why is that? Because you always say you should not impose on others that which you yourself don't desire. This gives you great comfort and enjoyment, but at the same time it will cause you great trouble, making it so that you can't have a clear view or stance on many matters. Of course, it also makes you unable to understand clearly what God's requirements and standards for you are when you encounter these situations, or what outcome you should achieve. These things happen because you are not meticulous in anything; they are caused by your muddled attitude and view. Is not imposing on others that which you yourself don't desire the tolerant attitude you should have toward people and things? No, it is not. It is just a theory which appears right, noble, and kind from the outside, but is actually a thoroughly negative thing. Clearly, even less is it a truth principle that people should be adhering to. God does not demand that people not impose on others that which they themselves do not desire, instead He asks people to be clear on the principles they should observe when handling different situations. If it is correct and in line with the truth in God's words, then you must cling to it. And not only must you cling to it, you must admonish, persuade, and fellowship with others, so that they understand exactly what God's intentions are, and what the truth principles are. This is your responsibility and obligation. God does not ask you to take the middle road, and even less does He ask you to show off how big your heart is. You should cling to the things God has admonished you for and taught to you, and what God talks about in His words: the requirements, the criteria, and the truth principles that people should be observing. Not only must you cling to them, and hold

on to them forever, but you must also practice these truth principles by leading by example, as well as persuading, supervising, helping, and guiding others to cling to, observe, and practice them in the same way you do. God demands that you do this—this is what He entrusts to you. You cannot just make requirements of yourself while ignoring others. God demands that you take the correct stance on issues, cling to the correct criteria, and know precisely what the criteria in God's words are, and that you figure out precisely what the truth principles are. Even if you cannot accomplish this, even if you are unwilling, if you don't like it, if you have notions, or if you resist it, you must treat it as your responsibility, as your obligation. You must fellowship with people on the positive things that come from God, on things which are right and correct, and use them to help, impact, and guide others, so that people can benefit from and be edified by them, and walk the correct path in life. This is your responsibility, and you should not stubbornly cling to the idea "Do not impose on others that which you yourself do not desire" which Satan has put into your mind. In God's eyes, that saying is just a philosophy for worldly dealings; it is a way of thinking that contains Satan's trickery; it is not at all the correct path, nor is it a positive thing. All God requires of you, is for you to be an upright person who understands clearly what they should and should not do. He does not call you to be a people-pleaser or a fence-straddler; He has not called you to take the middle road. When a matter concerns the truth principles, you must say what needs to be said, and understand what needs to be understood. If someone does not understand something but you do, and you can give pointers and help them out, then you absolutely must fulfill this responsibility and obligation. You must not just stand by the wayside and watch, and even less should you cling to the philosophies that Satan has put into your mind such as not imposing on

others that which you yourself do not desire. Do you understand? (Yes.) That which is right and positive is so even if you don't like it, aren't willing to do it, aren't capable of doing and achieving it, are resistant to it, or develop notions against it. The essence of God's words and the truth won't change just because mankind has corrupt dispositions and has certain emotions, feelings, desires and notions. The essence of God's words and the truth will never, ever change. As soon as you know, understand, experience and attain God's words and the truth, it is your obligation to fellowship your experiential testimonies to others. This will allow even more people to understand God's intentions, comprehend and attain the truth, understand God's demands and standards and have a grasp of the truth principles. By doing this, these people will gain a path of practice when they encounter issues in their daily life and won't become muddled or be fettered by Satan's various ideas and views. The saying on moral conduct "Do not impose on others that which you yourself do not desire" is really and truly Satan's cunning scheme to control the minds of people. If you always uphold this, then you are someone who lives according to satanic philosophies; a person who completely lives in a satanic disposition.

—The Word, Vol. 6. On the Pursuit of the Truth I. What It Means to Pursue the Truth (10)

In whichever era or ethnic group in which it is used, this saying on moral conduct, "I'd take a bullet for a friend," holds up quite well. That is to say, it accords relatively well with the conscience and reason of humanity. More precisely, this saying accords with the concept of "brotherhood" that people adhere to in their conscience. People who value brotherhood would be willing to take a bullet for a friend. No matter how difficult and dangerous a situation their friend is in, they would step forward and take a bullet for them. This is the spirit of sacrificing one's own interests for the sake of others. What the saying on moral conduct "I'd take

a bullet for a friend" instills in people is basically to value brotherhood. The standard that it requires humanity to uphold is that one must value brotherhood: That is the essence of this saying. …

What is wrong with ideas and views such as "taking a bullet for a friend"? This question is actually quite simple and not difficult. No one who lives in the world jumps out of cracks in the rocks. Everyone has parents and children, everyone has relatives, no one exists independently in this human world. What do I mean by this? I mean that you live in this human world, and you have your own obligations to fulfill. Firstly, you must support your parents, and secondly, you must raise your children. These are your responsibilities within the family. In society, you also have social responsibilities and obligations to fulfill. You must play a role in society, such as being a worker, farmer, businessperson, student or intellectual. From the family to society, there are many responsibilities and obligations that you should fulfill. That is, in addition to your food, clothing, housing and transportation, you have many things that you must do, and also many things that you should do and many obligations that you should fulfill. Leaving aside this right path of belief in God that people walk, as an individual you have many family responsibilities and social obligations to fulfill. You do not exist independently. The responsibility on your shoulders is not just to make friends and have a good time, or to find someone you can talk to and who can help you out. The majority of your responsibilities —and the most important ones—are to do with your family and society. Only if you fulfill your family responsibilities and social obligations well, will your life as a person be considered complete and perfect. So, what do the responsibilities that you should fulfill in the family include? As a child, you should be filial to your parents and support them. Whenever your parents are sick or in difficulty, you should do all that is in your power to

do. As a parent, you have to sweat and exert yourself, work hard and endure hardship to provide for the whole family, and take on the heavy responsibility of being a parent, raising your children, educating them to follow the right path, and making them understand the principles of comportment. Thus, you have numerous responsibilities in your family. You must support your parents and take on the responsibility of raising your children. There are many such things that should be done. And what are your responsibilities in society? You must abide by the laws and regulations, you must have principles for dealing with others, you must do your best at work, and manage your career well. Eighty or ninety percent of your time and energy must be expended on these things. That is to say, no matter what role you play in your family or in society, no matter what path you walk, no matter what your ambitions and aspirations are, each person has responsibilities to bear that are very important to them personally, and which occupy almost all of their time and energy. From the perspective of family and social responsibilities, what is the value of you as a person and your life in coming into this human world? It is to fulfill the responsibilities and missions given to you by Heaven. Your life does not belong to you alone, and of course it does not belong to others. Your life exists for your missions and responsibilities, and for the responsibilities, obligations and missions that you should fulfill in this human world. Your life does not belong to your parents, nor to your wife (husband), and of course it does not belong to your children. Less still does it belong to your descendants. So who does your life belong to? Speaking from the perspective of a person of the world, your life belongs to the responsibilities and missions given to you by God. But from the perspective of a believer, your life should belong to God, as it is He who arranges and has sovereignty over everything about you. Therefore, as a person, living in the world, you should not promise

your life to others arbitrarily, and you should not arbitrarily sacrifice your life for anyone for the sake of brotherhood. That is to say, you should not belittle your own life. Your life is worthless to anyone else, especially to Satan, to this society, and to this corrupt human race, but to your parents and relatives, your life is of the utmost importance, because there is an inseparable relationship between your responsibilities and their survival. Of course, what is even more important is that there is an inseparable relationship between your life and the fact that God holds sovereignty over all things and over the entire human race. Your life is indispensable among the many lives that God holds sovereignty over. Perhaps you don't value your life that highly, and perhaps you shouldn't value your life that highly, but the fact is that your life is very important to your parents and relatives, with whom you have close ties and an inseparable relationship. Why do I say that? Because you have responsibilities toward them, they also have responsibilities toward you, you have responsibilities toward this society, and your responsibilities toward society relate to your role in this society. Every person's role and every living entity are indispensable to God, and are all indispensable elements of God's sovereignty over humankind, this world, this earth, and this universe. In God's eyes, every life is even more insignificant than a grain of sand, and even more contemptible than an ant; nevertheless, because each person is a life, a living and breathing life, therefore, within the sovereignty of God, even though the role that person plays is not pivotal, they are also indispensable. So, looking at it from these aspects, if a person would readily take a bullet for a friend and not only thinks about doing so, but is prepared to do so at any moment, giving their own life with no regard to their family responsibilities, their social responsibilities, and even the God-given missions and duties on their shoulders, is that not wrong? (Yes.) This is treasonous! The most precious

thing God bestows on man is this breath that is called life. If you casually promise your life to a friend who you think you can entrust it to, is this not being treasonous to God? Is this not disrespecting life? Is this not an act of rebellion against God? Is it an act of betrayal of God? (Yes.) This is clearly giving up the responsibilities that you should fulfill in your family and in society, and shirking the missions that God has given you. This is treasonous. The most important things in a person's life are nothing more than the responsibilities that one should take on in this life—family responsibilities, social responsibilities, and the missions that God has given you. The most important things are these responsibilities and missions. If you lose your life by casually giving it up for another due to a momentary sense of brotherhood and a moment's impetuousness, do your responsibilities still exist? How can you talk of missions then? You clearly do not cherish the life God bestowed on you as the most precious thing, but instead casually promise it to others, give up your life for others, completely disregarding or abandoning your responsibilities to your family and society, which is immoral and unfair. So, what am I trying to tell you? Don't casually give up your life or promise it to others. Some people say, "Can I promise it to my parents? How about promising it to my lover, is that okay?" It's not okay. Why is it not okay? God bestows life on you and allows your life to continue so that you can fulfill your responsibilities to your family and society and fulfill the missions entrusted to you by God. It is not for you to treat your own life as a joke by casually promising it to others, delivering it to others, expending it for others, and dedicating it to others. If a person loses their life, can they still fulfill their family and social responsibilities and their missions? Can it still be done? (No.) And when a person's family and social responsibilities are no more, do the social roles they performed still exist? (No.) When the social roles that a person

performed are no more, do that person's missions still exist? No, they don't. When a person's missions and social roles are no more, does that over which God rules sovereign then still exist? What God rules sovereign over is living things, human beings with life, and when their social responsibilities and lives are no more, and their social roles all return to nothing, is this trying to make humankind, over which God rules sovereign, and God's management plan, return to nothing? If you do this, is it not treasonous? (Yes.) This is indeed treasonous. Your life exists only for your responsibilities and missions, and the value of your life can only be reflected in your responsibilities and missions. Besides, taking a bullet for a friend is not your responsibility and mission. As a person endowed with life by God, fulfilling the responsibilities and missions entrusted to you by God is what you should do. Whereas, taking a bullet for a friend is not a responsibility or mission that God has bestowed on you. Rather, it is your acting on a sense of brotherhood, your own wishful thinking, your irresponsible thinking about life, and of course, it is also a kind of thinking that Satan instills in people to heap scorn upon and trample on their lives.

—The Word, Vol. 6. On the Pursuit of the Truth I. What It Means to Pursue the Truth (10)

In this society, people's principles for dealing with the world, their methods for living and existing, and even their attitudes and notions toward religion and belief, as well as their various notions and views toward people and things—all these things are inevitably conditioned by family. Before people come to understand the truth—no matter how old they are, or what gender they are, or what occupation they are engaged in, or what kind of attitude they have toward everything, whether it be extreme or rational—in short, in all manner of things, people's thoughts and views and their attitudes toward things are greatly influenced by family. That is to say, the various conditioning effects that family exerts on a person determine, to a

large extent, that person's attitude toward things and their method for dealing with them, as well as their outlook on existence, and even impact on their faith. Since family conditions and impacts on people so significantly, family is inevitably at the root of people's methods and principles for dealing with things, as well as their outlook on existence, and their views on faith. Because the family home itself is not the place where truth arises, nor is it the source of truth, there is practically only one motivating force or aim that drives your family to condition into you any idea, viewpoint, or method for existing—that of acting in your best interests. These things that are in your own best interests, no matter who they come from—whether it be from your parents, grandparents, or from your ancestors—in short, they are all intended to enable you to defend your own interests in society and among others, to prevent you from getting bullied, and to enable you to live among people in a way that is more unconstrained and diplomatic, and which is intended to protect your own interests to the greatest extent. The conditioning you receive from your family is meant to protect you, to avoid you getting bullied or suffering any humiliation, and to turn you into someone who is a cut above, even if that means bullying others or hurting others, just as long as you are not harmed yourself. These are some of the most important things that your family conditions into you, and they are also the essence and chief aim underlying all the ideas that are conditioned into you. Is this not the case? (Yes.) If you consider the aim and essence of all the things your family has conditioned into you, is there anything that accords with the truth? Even if these things do accord with the ethics or legitimate rights and interests of humanity, do they have any connection to the truth? Are they the truth? (No.) It can be said with all certainty that they are definitely not the truth. No matter how positive and legitimate, humane and ethical, man believes the things that your family conditions into you to

be, they are not the truth, nor can they represent the truth, and of course they cannot replace the truth. Therefore, when it comes to the topic of family, these things are another aspect that people should let go of. What specifically is this aspect? It is the conditioning effects that family exerts on you—this is the second aspect that you should let go of when it comes to the topic of family. Since we are discussing the conditioning effects that family exerts on you, let's first talk about exactly what these conditioning effects are. If we differentiate them according to people's concept of right and wrong, some are relatively correct, positive, and presentable, and can be laid out on the table, whereas some are relatively selfish, despicable, vile, relatively negative, and nothing more. But at any rate, these conditioning effects from family are like a layer of protective clothing that collectively safeguards a person's fleshly interests, preserves their dignity among others, and prevents them from getting bullied. Is it not so? (Yes.) Let us talk, then, about what conditioning effects your family exerts on you. For example, when family elders often tell you that "People need their pride just as a tree needs its bark," it is to make you attach importance to having a good reputation, living a proud life, and not doing things that heap disgrace upon you. So does this saying guide people in a positive or negative way? Can it lead you to the truth? Can it lead you to understand the truth? (No, it cannot.) You can say with all certainty, "No, it cannot!" Think about it, God says that people should comport themselves as honest people. When you have transgressed, or done something wrong, or done something that rebels against God and goes against the truth, you need to admit your mistake, gain an understanding of yourself, and keep dissecting yourself in order to achieve true repentance, and thereafter act in accordance with God's words. So, if people are to comport themselves as honest people, does that conflict with the saying "People need their pride just as a tree needs its bark"? (Yes.)

How does it conflict? The saying “People need their pride just as a tree needs its bark” is intended to make people attach importance to living out their bright and colorful side and doing more things that make them look good—rather than doing things that are bad or dishonorable, or exposing their ugly side—and to prevent them from living without pride or dignity. For the sake of one’s reputation, for the sake of pride and honor, one cannot rubbish everything about oneself, let alone tell others about one’s dark side and shameful aspects, because one must live with pride and dignity. In order to have dignity one needs a good reputation, and to have a good reputation one needs to put up a pretense and dress oneself up. Doesn’t this conflict with comporting oneself as an honest person? (Yes.) When you comport yourself as an honest person, what you are doing is completely at odds with the saying “People need their pride just as a tree needs its bark.” If you want to comport yourself as an honest person, don’t attach importance to pride; a person’s pride isn’t worth a cent. Faced with the truth, one should expose oneself, not put up a pretense or create a false image. One must reveal to God one’s true thoughts, the mistakes one has made, the aspects that violate the truth principles, and so on, and also lay these things bare to one’s brothers and sisters. It is not a matter of living for the sake of one’s reputation, but rather, it is a matter of living for the sake of comporting oneself as an honest person, living for the sake of pursuing the truth, living for the sake of being a true created being, and living for the sake of satisfying God and being saved. But when you don’t understand this truth, and don’t understand God’s intentions, the things that are conditioned into you by your family tend to dominate. So when you do something wrong, you cover it up and put up a pretense, thinking, “I can’t say anything about this, and I won’t allow anyone else who knows about it to say anything either. If any of you say anything, I won’t let you off lightly. My

reputation comes first. Living is for nothing if not for the sake of one's reputation, because it's more important than anything else. If a person loses their reputation, they lose all their dignity. So you can't tell it like it is, you have to pretend, you have to cover things up, otherwise you will lose your reputation and dignity, and your life will be worthless. If no one respects you, then you're just worthless, cheap trash." Is it possible to comport yourself as an honest person by practicing this way? Is it possible to be completely open and dissect yourself? (No, it isn't.) Obviously, by doing this you are adhering to the saying "People need their pride just as a tree needs its bark" that your family has conditioned into you. However, if you let go of this saying in order to pursue the truth and practice the truth, it will cease to affect you, and it will cease to be your motto or your principle for doing things, and instead what you do will be precisely the opposite of this saying "People need their pride just as a tree needs its bark." You won't be living for the sake of your reputation, nor for the sake of your dignity, but rather, you will be living for the sake of pursuing the truth, and comporting yourself as an honest person, and seeking to satisfy God and live as a true created being. If you adhere to this principle, you will have let go of the conditioning effects that your family exerts on you.

—The Word, Vol. 6. On the Pursuit of the Truth I. How to Pursue the Truth (12)

Family conditions people not just with one or two sayings, but with a whole host of well-known quotations and aphorisms. For example, do your family elders and parents often mention the saying "A man leaves his name behind wherever he stays, just as a goose utters its cry wherever it flies"? (Yes.) They are telling you: "People must live for the sake of their reputation. People seek nothing else in their lifetime, other than to forge a good reputation among others and make a good impression. Wherever you go, be more generous in giving out greetings, pleasantries, and

compliments, and say more kind words. Don't offend people, but instead do more good deeds and kind acts." This particular conditioning effect exerted by family has a certain impact on people's behavior or principles of conduct, with the inevitable consequence that they attach great importance to fame and gain. That is, they attach great importance to their own reputation, prestige, the impression they create in people's minds, and others' estimation of everything they do and every opinion they express. By placing great importance on fame and gain, you unwittingly place little importance on whether the duty you perform accords with the truth and principles, whether you are satisfying God, and whether you are fulfilling your duty adequately. You see these things as being of lesser importance and lower priority, whereas the saying "A man leaves his name behind wherever he stays, just as a goose utters its cry wherever it flies," which your family has conditioned into you, becomes extremely important to you. It makes you pay great attention to how every detail of yourself comes across in people's minds. In particular, some people pay special attention to what other people really think of them behind their backs, to the point of eavesdropping through walls, listening through half-open doors, and even stealing a glance at what other people write about them. As soon as someone mentions their name, they think, "I have to hurry up and listen to what they're saying about me, and whether they have a good opinion of me. Oh dear, they said that I'm lazy and that I like to eat nice food. Then I have to change, I can't be lazy in the future, I must be diligent." After being diligent for a while, they think to themselves, "I've been listening to whether everyone is saying that I'm lazy, and no one seems to have said it lately." But still they are uneasy, so they casually drop it into their conversations with those around them, saying: "I am a bit lazy." And others reply: "You're not lazy, you're much more diligent now than you used to

be.” At this they instantly feel reassured, overjoyed, and comforted. “Look at that, everyone’s opinions of me have changed. It seems that everyone has noticed the improvement in my behavior.” Everything you do is not for the sake of practicing the truth, nor in order to satisfy God, but rather, it is for the sake of your own reputation. In this way, what has everything that you do effectively become? It has effectively become a religious act. What has become of your essence? You have become the archetype of a Pharisee. What has become of your path? It has become the path of antichrists. That is how God defines it. So, the essence of everything you do has become tainted, it’s no longer the same; you are not practicing the truth or pursuing it, but instead you are pursuing fame and gain. Ultimately as far as God is concerned, the performance of your duty is—in a word—inadequate. Why is that? Because you are devoted only to your own reputation, rather than to that which God has entrusted to you, or to your duty as a created being. What do you feel in your heart when God comes up with such a definition? That your belief in God all these years has been in vain? So does that mean you haven’t been pursuing the truth at all? You haven’t been pursuing the truth, instead you have been paying special attention to your own reputation, and at the root of this are the conditioning effects that come from your family. Which is the most dominant saying that you have been conditioned with? The saying, “A man leaves his name behind wherever he stays, just as a goose utters its cry wherever it flies,” has taken deep root in your heart and become your motto. You have been influenced and conditioned by this saying since you were young, and even after growing up you often keep repeating this saying to influence the next generation of your family and the people around you. Of course, what is even more serious is that you have adopted it as your method and principle for conducting yourself and dealing with things, and even as the goal and

direction that you pursue in life. Your goal and direction are wrong, and so the final outcome is certain to be negative. Because the essence of everything you do is solely for the sake of your reputation, and solely in order to put into practice the saying "A man leaves his name behind wherever he stays, just as a goose utters its cry wherever it flies." You are not pursuing the truth, and yet you yourself don't know that. You think there is nothing wrong with this saying, because shouldn't people live for the sake of their reputation? As the common saying goes, "A man leaves his name behind wherever he stays, just as a goose utters its cry wherever it flies." This saying seems very positive and legitimate, so you unconsciously accept its conditioning effect and regard it as a positive thing. Once you regard this saying as a positive thing, you are unknowingly pursuing it and putting it into practice. At the same time, you unknowingly and confusedly misconstrue it as the truth and as a criterion of the truth. When you regard it as a criterion of the truth, you no longer listen to what God says, nor can you understand it. You blindly put into practice this motto, "A man leaves his name behind wherever he stays, just as a goose utters its cry wherever it flies," and act in accordance with it, and what you ultimately get out of that is a good reputation. You have gained what you wanted to gain, but in doing so you have violated and abandoned the truth, and lost the chance to be saved. Given that this is the final outcome, you should let go of and abandon the idea that "A man leaves his name behind wherever he stays, just as a goose utters its cry wherever it flies," which your family conditioned into you. It is not something that you should hold onto, nor is it a saying or idea that you should spend a lifetime of effort and energy putting into practice. This idea and view that you are being inculcated and conditioned with is wrong, so you should let go of it. The reason why you should let go of it is not only because it is not the truth, but also because it

will lead you astray and ultimately lead to your destruction, so the consequences are very serious. For you, it is not just a simple saying, but a cancer—a means and method that corrupts people. Because in God's words, among all of His requirements for people, God has never asked people to pursue a good reputation, or to seek prestige, or to make a good impression on people, or to win people's approval, or to get a thumbs-up from people, nor has He ever made people live for the sake of fame or in order to leave behind a good reputation. God only wants people to perform their duty well, and to submit to Him and the truth. Therefore, as far as you are concerned, this saying is a type of conditioning from your family that you should let go of.

—The Word, Vol. 6. On the Pursuit of the Truth I. How to Pursue the Truth (12)

There is another conditioning effect that your family exerts on you. For example, when parents or elders encourage you, they often say "You have to endure great suffering in order to come out on top." In saying this, their aim is to teach you to endure suffering, be diligent and persevere, and not be afraid of suffering in whatever you do, because only those who endure suffering, resist hardship, work hard, and possess fighting spirit can come out on top. What does "come out on top" mean? It means not being bullied, or looked down upon, or discriminated against; it means having high prestige and status among people, having the authority to speak and be heard, and the authority to make decisions; it means being able to lead a better and higher-quality life among others, and having people look up to you, admire you, and envy you. It essentially means that you are in the upper echelon of the entire human race. What does "upper echelon" mean? It means that there are many people at your feet and you needn't put up with any mistreatment from them—this is what it is to "come out on top." In order to come out on top, you have to "endure great suffering," which

means that you must be able to endure suffering that others cannot. So before you can come out on top, you must be able to endure people's disdainful looks, sneers, sarcasm, slander, as well as others' lack of understanding, and even their scorn, and so on. In addition to physical suffering, you must be able to put up with the sarcasm and ridicule of public opinion. Only by learning to be this kind of person can you stand out among people, and earn a niche for yourself in society. The aim of this saying is to make people become a top dog rather than an underling, because being an underling is so hard—you have to put up with mistreatment, you feel useless, and you have no dignity or face. This is also a conditioning effect that your family exerts on you, with the aim of acting in your best interests. Your family does this so that you don't have to put up with mistreatment from others, and so that you have fame and authority, eat well and enjoy yourself, and so that wherever you go, no one will dare bully you and you can instead act like a tyrant and call the shots, and everyone will bow and scrape to you. In one sense, by seeking to be a cut above, you are doing it for your own benefit, and in another sense, you are also doing it to boost the family's social status and bring honor to your ancestors, so that your parents and family members can also benefit from being associated with you and not suffer mistreatment. If you have endured great suffering and come out on top by becoming a high-ranking official with a nice car, a luxury house and a retinue of people buzzing around you, your family will likewise benefit from being associated with you, and your family members will also be able to drive nice cars, eat well, and live the high life. You will be able to eat the most expensive delicacies if you want, and go wherever you like, and have everyone at your beck and call, and do as you please, and live willfully and arrogantly without needing to keep a low profile or live with your tail between your legs, and do whatever you want, even if it's above

the law, and live boldly and recklessly—this is your family's aim in conditioning you this way, to prevent you from being wronged, and to make you come out on top. To put it bluntly, their aim is to make you into someone who leads others, directs others, and orders others, and to turn you into someone who is only capable of bullying others and who is never on the receiving end, and to make you into someone who comes out on top, rather than someone who is led. Is this not the case? (Yes.) … What, then, does God require in this respect? Does God require people to come out on top and not to be mediocre, mundane, unremarkable, or ordinary, but instead to be great, famous, and lofty? Is this what God requires of people? (No.) It is very clear that the saying which your family has conditioned into you—"You have to endure great suffering in order to come out on top"—doesn't guide you in a positive direction, and of course, it also has no connection to the truth. Your family's aims in making you endure suffering are less than innocent, underpinned by scheming, and so despicable and underhand. God makes people endure suffering because they have corrupt dispositions. If people wish to be purified of their corrupt dispositions, they must undergo suffering—this is an objective fact. In addition, God requires people to endure suffering: This is what a created being should do, and it is also what a normal person should bear, and the attitude that a normal person should have. However, God does not require you to come out on top. He only requires you to be an ordinary, normal person who understands the truth, listens to His words, submits to Him, and that is all. God never demands that you surprise Him, or do anything earth-shattering, nor does He need you to be a celebrity or a great person. He just needs you to be an ordinary, normal, and real person, and no matter how much suffering you can endure, or whether you can endure suffering at all, if in the end you are able to fear God and shun evil, then this is the best person you can be. What

God wants is not for you to come out on top, but to be a true created being, a person who can perform the duty of a created being. This person is someone unremarkable and ordinary, someone with normal humanity, conscience and reason, not someone who is lofty or great in the eyes of nonbelievers or corrupt humans. We have fellowshipped a great deal on this aspect before, so we won't discuss it further now. This saying "You have to endure great suffering in order to come out on top" is clearly something you should let go of. What is it exactly that you should let go of? It is the direction that your family has conditioned you into pursuing. That is, you should change the direction of your pursuit. Don't do anything just for the sake of coming out on top, standing out from the crowd and being noteworthy, or being admired by others. Instead, you should let go of these intentions, aims, and motives and do everything in a down-to-earth manner in order to be a true created being. What do I mean by "in a down-to-earth manner"? The most basic principle is to do everything in accordance with the ways and principles that God has taught people. Supposing that what you do doesn't blow everyone away or impress them, or isn't even praised or valued by anyone. However, if this is something that you ought to do, then you should persist and keep at it, treating it as the duty that a created being should perform. If you do that, you will be an acceptable created being in God's eyes—it's as simple as that. What you need to change is your pursuit with regard to your comportment and your outlook on life.

—The Word, Vol. 6. On the Pursuit of the Truth I. How to Pursue the Truth (12)

Family conditions and influences you in other ways, for instance with the saying "Harmony is a treasure; forbearance is brilliance." Family members often teach you: "Be kind and don't argue with others or make enemies, because if you make too many enemies, you won't be able to gain a foothold in society, and if there are too many people who hate you and are

out to get you, then you won't be safe in society. You will always be under threat, and your survival, status, family, personal safety, and even your career promotion prospects will be jeopardized and impeded by nasty people. So you must learn that 'Harmony is a treasure; forbearance is brilliance.' Be kind to everyone, don't damage good relationships, don't say anything that you can't take back later, avoid hurting people's pride, and don't expose their shortcomings. Avoid or stop saying things that people don't want to listen to. Just give compliments, because it never hurts to compliment somebody. You must learn to show forbearance and compromise in both big and small matters, because 'Compromise will make a conflict much easier to resolve.'" Think about it, your family instills two ideas and views into you at once. In one sense, they say that you need to be kind to others; in another sense, they need you to be forbearing, not speak out of turn, and if you have something to say, you should button your lip until you get home and then tell your family. Or better still, don't even tell your family at all, because walls have ears—if ever the secret leaks out, things will not go well for you. To gain a foothold and survive in this society, people must learn one thing, which is to be a fence-straddler. In colloquial terms, you must be slippery and cunning. You can't just say what's on your mind. If you go ahead and say what's on your mind, that's called being stupid, it's not called being smart. Some people are loose cannons who say whatever they want. Imagine a guy who does that and ends up offending his boss. The boss then makes life difficult for him, cancels his bonus, and is always looking to pick a quarrel with him. In the end, he can't bear to stay in the job any longer. If he quits his job, he has no other means to earn a living. But if he doesn't quit, all he can do is put up with a job that he can't bear to do any longer. What's that called, when you are between a rock and a hard place? "Stuck," in a fix. His family then tells

him off, saying: “You deserve to be mistreated, you should have remembered that ‘Harmony is a treasure; forbearance is brilliance’! It serves you right for being a loose cannon and shooting your mouth off! We told you to be tactful and think carefully about what you say, but you didn’t want to, you had to go and be direct. Did you think your boss was that easy to mess with? Did you think it was that easy to survive in society? You always reckon you are just being straightforward. Well, now you must reap the painful consequences. Let this be a lesson to you! In future, you’ll do well to remember the saying ‘Harmony is a treasure; forbearance is brilliance’!” Once he has been taught this lesson, he remembers it, thinking, “My parents really were right to educate me. This is an insightful bit of life experience, a real nugget of wisdom, I can’t keep on ignoring it. I ignore my elders at my peril, so I’ll remember it in future.” After he comes to believe in God and joins God’s house, he still remembers this saying, “Harmony is a treasure; forbearance is brilliance,” and so he greets his brothers and sisters whenever he sees them, and does his best to speak nice words to them. The leader says: “I’ve been a leader for a while, but I don’t have enough work experience.” So he interjects with a compliment: “You’re doing a great job. If you weren’t leading us, we’d feel like we had nowhere to turn.” Someone else says: “I’ve gained an understanding of myself, and I think that I am quite deceitful.” So he replies, “You aren’t deceitful, you are really honest, I’m the one who’s deceitful.” Someone else makes a nasty remark to him, and he thinks to himself, “No need to fear nasty remarks like that, I can put up with much worse. No matter how nasty your remarks get, I’ll just pretend that I didn’t hear them, and I’ll keep on complimenting you, and trying my best to curry favor with you, because it never hurts to compliment you.” Whenever anyone asks him to give his opinion or open up during fellowship, he doesn’t talk frankly, and maintains this cheerful

and jolly facade in front of everyone. Someone asks him: “How come you are always so cheerful and jolly? Are you really a smiling tiger?” And he thinks to himself: “I’ve been a smiling tiger for years, and in all that time I’ve never been taken advantage of, so it has become my overriding principle for dealing with the world.” Is he not like a slippery stone? (Yes.) Some people have drifted along in society like this for many years, and continue to do so after they come into God’s house. They never say one honest word, they never speak from the heart, and they don’t talk about their own understanding of themselves. Even when a brother or sister lays their own heart bare to them, they don’t speak frankly, and no one can work out what’s really going on in their minds. They never reveal what they think or what their views are, they maintain really good relations with everyone, and you don’t know what kind of people or what type of personality they actually like, or what they really think about others. If anyone asks them what kind of person so-and-so is, they answer, “He has been a believer for over ten years, and he’s just fine.” Whoever you ask them about, they will reply that the person is just fine or pretty good. If someone asks them, “Have you discovered any shortcomings or flaws in him?” They will reply, “I haven’t found any so far, I’ll keep a closer eye out in future,” but deep down they are thinking: “You’re asking me to offend that person, which I most certainly won’t do! If I tell you the truth and he finds out about it, won’t he just become my enemy? My family has long been telling me not to make enemies, I haven’t forgotten their words. Do you think I’m stupid? Do you think I’d forget the education and conditioning I’ve received from my family just because you’ve fellowshipped two sentences of truth? It won’t happen! These sayings, ‘Harmony is a treasure; forbearance is brilliance’ and ‘Compromise will make a conflict much easier to resolve,’ have never let me down yet and they are my talismans. I don’t talk about anyone’s

flaws, and if anyone provokes me, I show them forbearance. Haven't you seen that character imprinted on my forehead? It's the Chinese character for 'forbearance,' which consists of the character of a knife above that of a heart. Whoever says nasty remarks, I show them forbearance. Whoever prunes me, I show them forbearance. My aim is to stay on good terms with everyone, to keep relations at this level. Don't stick to principles, don't be so stupid, don't be inflexible, you must learn to yield according to the circumstances! Why do you think tortoises live for so long? It's because they hide inside their shell whenever the going gets tough, is it not? That way they can protect themselves and live for thousands of years. That's how to live a long life, and also how to deal with the world." You don't hear such people utter anything truthful or genuine, and their true viewpoints and the bottom line for their comportment are never revealed. They only think about these things and contemplate them in their heart, but no one else knows about them. This kind of person is outwardly kind to everyone, appears good-natured, and doesn't hurt or harm anyone. But in fact, what they really are is a fence-straddler and a slippery stone. This kind of person is always liked by some people in the church, because they never make big mistakes, they never give themselves away, and the evaluation from church leaders and brothers and sisters is that they get on just fine with everyone. They are lukewarm about their duty, they do just what is asked of them. They are especially obedient and well-behaved, they never hurt others in conversation or when dealing with matters, and they never take unfair advantage of anyone. They never speak ill of others, and they never judge people behind their backs. However, no one knows whether they are sincere in performing their duty, and no one knows what they think of others or what opinion they hold about them. After careful thought, you even feel that this kind of person really is a bit weird and difficult to fathom, and that

keeping them on might lead to trouble. What should you do? It's a tough call, isn't it? When they are performing their duty, you can see them going about their business, but they never care about the principles that God's house has communicated to them. They do things however they like, going through the motions and leaving it at that, trying only to avoid making any big mistakes. Consequently, you can't find any fault with them, or identify any defects. They do things flawlessly, but what are they thinking inside? Do they want to perform their duty? If there were no church administrative decrees, or supervision from the church leader or their brothers and sisters, might this person associate with evil people? Might they do bad things and commit evil together with evil people? It is highly possible, and they are capable of doing it, but they haven't done it yet. This kind of person is the most troublesome kind, and they are the archetypal slippery stone or sly old fox. They don't hold grudges against anyone. If someone says something to hurt them, or reveals a corrupt disposition that infringes on their dignity, what do they think? "I will show forbearance, I won't hold it against you, but a day will come when you'll make a fool of yourself!" When that person really is dealt with or makes a fool of themselves, they secretly laugh about it. They readily make fun of other people, leaders, and God's house, but they don't make fun of themselves. They just don't know what problems or flaws they have themselves. People like this are careful not to reveal anything that can hurt others, or anything that enables others to see through them, although they think about these things in their heart. Whereas, when it comes to things that can benumb or mislead others, they freely express them and let people see them. People like this are the most insidious and difficult to deal with. So what attitude does God's house take toward people like this? Use them if they can be used, and clear them out if they can't—this is the principle. Why is that? The reason is that people like

this are destined not to pursue the truth. They are disbelievers who make fun of God's house, brothers and sisters, and leaders when things go wrong. What role do they play? Is it the role of Satan and devils? (Yes.) When they show patience toward their brothers and sisters, it constitutes neither genuine tolerance nor genuine love. They do it to protect themselves and to avoid attracting any enemies or danger their way. They don't tolerate their brothers and sisters to protect them, nor do they do it out of love, and less still do they do it because they are pursuing the truth and practicing in accordance with the truth principles. Theirs is entirely an attitude that centers on drifting along and misleading others. Such people are fence-straddlers and slippery stones. They don't like the truth and they don't pursue it, instead they just drift along. It is clear that the conditioning which such people receive from their family greatly affects the methods by which they comport themselves and deal with things. Of course, it must be said that these methods and principles of dealing with the world are inseparable from their humanity essence. On top of this, the conditioning effects from their family only serve to make their actions even more pronounced and concrete, and reveal their nature essence even more completely. Therefore, when faced with cardinal issues of right and wrong, and in matters that have a bearing on the interests of God's house, if such people can make some appropriate choices and let go of the philosophies for worldly dealings that they harbor in their hearts, such as "Harmony is a treasure; forbearance is brilliance," in order to uphold the interests of God's house, reduce their transgressions, and lessen their evil deeds before God—how will this benefit them? At the very least, when in the future God determines each person's outcome, it will alleviate their punishment and lessen God's chastening of them. By practicing this way, such people have nothing to lose and everything to gain, do they not? If they are made to entirely let go

of their philosophies for worldly dealings, it won't be easy for them, because it involves their humanity essence, and these slippery stones and fence-straddlers don't accept the truth at all. It's not so simple and easy for them to let go of the satanic philosophies conditioned into them by their families, because—even leaving aside these conditioning effects from their families—they themselves are obsessive believers in satanic philosophies, and they like this approach toward dealing with the world, which is a very individual, subjective approach. But if such people are smart—if they let go of some of these practices to appropriately defend the interests of God's house, as long as their own interests are not threatened or damaged—then that is actually a good thing for them, because at the very least it could alleviate their guilt, lessen God's chastening of them, and even turn the tables so that instead of chastening them, God rewards and remembers them. How wonderful that would be! Would that not be a good thing? (Yes.)

—The Word, Vol. 6. On the Pursuit of the Truth I. How to Pursue the Truth (12)

How else has your family conditioned you? For instance, your parents often tell you: "If you have a big mouth and talk rashly, sooner or later it will get you into trouble! You must remember that 'He who talks a lot errs a lot'! What does this mean? It means that if you say too much, you will definitely end up putting your foot in your mouth. Whatever the occasion, don't speak rashly—see what everyone else says first before you say anything. If you go along with the majority, you'll be just fine. But if you always try to stand out, and constantly speak rashly and reveal your point of view without knowing what your chief, boss, or everyone around you is thinking, and then it turns out that your chief or boss doesn't think the same way, then they will give you a hard time. Can any good come from that? Silly child, you must be careful in future. He who talks a lot errs a lot. Just remember that, and don't speak rashly! Mouths are for eating and breathing,

sweet-talking your superiors, and trying to please others, they're not for telling the truth. You must choose your words wisely, you must employ tricks and methods, and you must use your brain. Just before the words escape your mouth, swallow them and run through them repeatedly in your mind, waiting until the time is right before saying them. What you actually say should also depend on the situation. If you start sharing your opinion, but then notice that people don't take kindly to it, or their reaction isn't so good, stop right there and think about how to say it in a way that can keep everyone happy before continuing. That's what a smart kid would do. If you do that, you'll keep out of trouble and everyone will like you. And if everyone likes you, won't that work in your favor? Won't that create more opportunities for you in future?" Your family conditions you by telling you not only how to gain a good reputation, how to come out on top, and how to establish a stable foothold among others, but also how to deceive others through outward appearances and not tell the truth, much less pour forth everything that is on your mind. Some people who have come to grief after speaking the truth recall their family telling them the saying "He who talks a lot errs a lot," and draw a lesson from it. Thereafter they become more and more willing to practice this saying and turn it into their motto. Other people haven't come to grief but earnestly accept the conditioning of their family in this regard, and continually put this saying into practice whatever the occasion. The more they put it into practice, the more they feel that "My parents and grandparents are so good to me, they are all sincere toward me and want the best for me. I'm so fortunate that they told me this saying, 'He who talks a lot errs a lot,' otherwise I'd come to grief so often due to my big mouth, and so many people would give me a hard time, or cast me disdainful looks, or ridicule and mock me. This saying is so useful and beneficial!" They gain a great deal of tangible benefits from putting this

saying into practice. Of course, when they then come before God, they still think that this saying is a most useful and beneficial thing. Whenever a brother or sister openly fellowships about his or her personal state, corruption, or experience and knowledge, they too want to fellowship and to be a forthright and open person, and they too want to honestly talk about what they think or know in their heart, so as to temporarily relieve their state of mind, which has been stifled for so many years, or to gain some degree of freedom and release. But as soon as they recall what their parents keep drumming into them, namely, "'He who talks a lot errs a lot.' Don't speak rashly, be a listener rather than a talker, and learn to listen to others," they swallow whatever it is they wanted to say. When everyone else finishes talking, they say nothing and instead think to themselves: "This is great, it's just as well I didn't say anything this time, because once I'd said my piece everyone might have formed opinions about me, and I might have lost something. It's great to say nothing, maybe that way everyone will keep thinking that I'm honest and not so deceitful, but just a naturally taciturn person, and therefore not someone who is scheming, or someone who is so corrupt, and particularly not someone who has notions about God, but instead someone who is simple and open. It's not a bad thing for people to think of me this way, so why should I have to say anything? I'm actually seeing some results by adhering to this saying 'He who talks a lot errs a lot,' so I'll keep on acting like this." Adhering to this saying gives them a nice, rewarding feeling, and so they stay silent once, twice, and on it goes until one day, when they have so many words pent up inside them and want to open up to their brothers and sisters, but their mouth feels like it's sealed and bandaged shut, and they can't get a single sentence out. Since they can't tell their brothers and sisters, they decide to try talking to God instead, so they kneel before Him and say, "God, I have something to tell You. I

am….” But although they have thought it through in their heart, they don’t know how to say it, they can’t express it, it’s as if they have become well and truly mute. They don’t know how to pick the right words or even how to string a sentence together. So many years of pent-up feelings make them feel completely stifled, and that they are living a dark and sordid life, and when they make up their mind to tell God what is in their heart and unload their feelings, they are lost for words and don’t know where to start, or how to say it. Are they not wretched? (Yes, they are.) Why, then, do they have nothing to say to God? They just introduce themselves. They want to tell God what is in their heart, but they don’t have the words, and in the end all that comes out is: “God, please give me the words I ought to say!” And God replies: “There is so much that you ought to say, but you don’t want to say it, and you don’t say it when you are given the chance, so I am taking back everything that I have given you. I won’t give it to you, you don’t deserve it.” Only then do they feel that they have lost out on so much these past years. Although they feel that they have led a very dignified life, and wrapped themselves up tightly and packaged themselves perfectly, when they see that their brothers and sisters have been making gains all this time, and when they see their brothers and sisters talking about their experiences without any qualms and opening up about their corruption, these people come to the realization that they themselves cannot say a single sentence, and don’t know how to. They have believed in God for so many years, and want to talk about knowledge of themselves, and to discuss their experience of and exposure to God’s words, and to get some enlightenment and a bit of light from God, and to gain something. But unfortunately, because they all too frequently cling to the opinion that “He who talks a lot errs a lot,” and are often bound and controlled by this idea, they have lived for this saying for so many years, they have not received any enlightenment or

illumination from God, and they are still poor, pitiful, and empty-handed when it comes to life entry. They have practiced this saying and idea to perfection and obeyed it to the letter, but despite having believed in God for so many years, they have not gained anything of the truth, and remain poor and blind. God gave them mouths, but they have no ability whatsoever to fellowship on the truth, nor any ability to talk about their feelings and knowledge, let alone the ability to communicate with their brothers and sisters. What is more pitiful is that they don't even have the ability to talk to God, and have lost such an ability. Are they not wretched? (Yes, they are.) Wretched and lamentable. Do you not dislike talking? Are you not always afraid that he who talks a lot errs a lot? Then you should never say anything. You wrap up your innermost thoughts and that which God has given you, suppressing them, sealing them away and preventing them from escaping. You are constantly afraid of losing face, afraid of feeling threatened, afraid that others will see through you, and constantly afraid that you will no longer be a perfect, honest, and good person in the eyes of others, so you wrap yourself up, and say nothing about your true thoughts. And what happens in the end? You become a mute person in every sense of the word. Who did such harm to you? At the root, it was being conditioned by your family that harmed you. But from your own personal perspective, it is also because you like living by satanic philosophies, so you choose to believe that the conditioning of your family is correct, and don't believe that God's requirements for you are positive. You choose to regard the conditioning effect that your family exerts on you as a positive thing, and to regard God's words, His requirements, and His provision, help, and teaching as things to guard against, as negative things. Therefore, no matter how much God bestowed upon you at the outset, because of your guardedness and refusal all these years, the end result is that God takes back

everything and gives you nothing, because you are not worthy of it. So before it comes to that, you should let go of the conditioning effect that your family exerts on you in this regard, and don't accept the erroneous idea that "He who talks a lot errs a lot." This saying makes you more closed, more insidious, and more hypocritical. It is completely antithetical and contrary to God's requirement for people to be honest, and His demand that they be forthright and open. As a believer in God and a follower of God, you should be absolutely determined to pursue the truth. And when you are absolutely determined to pursue the truth, you should be absolutely determined to let go of what you imagine to be the good conditioning effects that your family exerts on you—there should be no choosing. No matter what conditioning effects your family exerts on you, no matter how good or beneficial they are for you, no matter how much they protect you, they come from people and Satan, and you should let go of them. Even though God's words and His requirements for people may conflict with the conditioning effects of your family, or even hurt your interests, and strip away your rights, and even if you think that they don't protect you and are instead intended to show you up and make you look a fool, you should still regard them as positive things, because they come from God, they are the truth, and you should accept them. If the things that your family has conditioned into you have a bearing on your thinking and comportment, your outlook on existence, and the path you take, then you should let go of them and not hold fast to them. Instead, you should replace them with the corresponding truths from God, and in doing so, you should also constantly discern and recognize the inherent problems and essence of these things that your family conditioned into you, and then act and practice by following God's words more precisely, practically, and truly. Accepting ideas, views on people and things, and principles of practice that come from God—this

is the duty-bound responsibility of a created being, and what a created being should do, and this is also the idea and view that a created being should possess.

—The Word, Vol. 6. On the Pursuit of the Truth I. How to Pursue the Truth (12)

Family exerts another kind of conditioning effect. For example, your family members always tell you: "Don't be someone who stands out too much from the crowd, you must rein yourself in and exercise a little restraint in your words and actions, as well as in your personal talents, abilities, IQ, and so on. Don't be that person who stands out. It's like the sayings go, 'The bird that sticks its neck out is the one that gets shot,' and 'The rafter that sticks out is the first to rot.' If you want to protect yourself, and have a long-term and stable place in the group you belong to, don't be the bird that sticks its neck out, you should rein yourself in and not aspire to rise above everyone. Think about the lightning rod, which is the first thing to be struck in a storm, because lightning strikes the highest point; and when the wind is blowing a gale, the tallest tree is the first to take its brunt and get blown over; and when the weather is cold, the tallest mountain is the first to freeze over. It's the same with people—if you always stick out among others and draw attention, and the Party notices you, it will seriously consider punishing you. Don't be the bird that sticks its neck out, don't fly solo. You should stay inside the flock. Otherwise, if any social protest movement formed around you, you would be the one who gets punished first, because you are the bird that sticks out. Don't be a leader or a group head in the church. Otherwise, in the event of any work-related losses or problems in God's house, as the leader or supervisor, you will be the first to be singled out. So, don't be the bird that sticks its neck out, because the bird that sticks its neck out is the one that gets shot. You must learn to tuck in your head and cower like a tortoise." You remember these words from your

parents, and when the time comes to choose a leader, you decline the position, saying, “Oh, I cannot do it! I have a family and children, I’m too tied up with them. I can’t be a leader. You guys should do it, don’t choose me.” Supposing you are elected as leader anyway, you are still reluctant to do it. “I’m afraid I must resign,” you say. “You guys be the leader, I’m giving you all the opportunity. I’m letting you take the position, I’m stepping aside.” You ponder in your heart, “Huh! The bird that sticks its neck out is the one that gets shot. The higher you climb, the harder you fall, and it’s lonely at the top. I’ll let you be the leader, and after you get chosen, a day will come when you will make a spectacle of yourself. I never want to be a leader, I don’t want to climb the ladder, which means that I won’t fall from a great height. Think about it, wasn’t so-and-so dismissed as leader? After being dismissed he was expelled—he didn’t even get the chance to be an ordinary believer. It’s a perfect example of those sayings ‘The bird that sticks its neck out is the one that gets shot’ and ‘The rafter that sticks out is the first to rot.’ Am I not right? Was he not punished? People must learn to protect themselves, otherwise what do people have brains for? If you have a brain in your head, you must use it to protect yourself. Some people can’t see this issue clearly, but that’s how it is in society and in any group of people—‘The bird that sticks its neck out is the one that gets shot.’ You’ll be very well-regarded while you are sticking your neck out, right up until the moment you get shot. Then you’ll realize that people who put themselves in the firing line get their comeuppance sooner or later.” These are the earnest teachings of your parents and family, and also the voice of experience, the distilled wisdom of their lifetime, which they whisper into your ear without reservation. What do I mean by “whisper into your ear”? I mean that one day, your mother says in your ear, “Let me tell you, if there’s one thing I’ve learned in this life, it’s that ‘The bird that sticks its neck out

is the one that gets shot,' which means that if someone sticks out too much or draws too much attention, they're likely to be punished for it. See how subdued and guileless your dad is now, it's because he was punished in some campaign of suppression. Your dad has literary talent, he can write and give speeches, he has leadership skills, but he stood out from the crowd too much, and ended up being punished in the campaign. How come, ever since then, your dad never talks about being a government official and a high-profile figure? It's because of that. I'm speaking to you from the heart and telling you the truth. You must listen and remember it well. Don't forget, you must keep it in mind wherever you go. This is the best thing I can give you as your mother." Thereafter you remember her words, and whenever you recall the saying "The bird that sticks its neck out is the one that gets shot," it reminds you of your father, and whenever you think of him, you think of this saying. Your father was once the bird that stuck its neck out and got shot, and now his downbeat and dispirited look has left a deep impression on your mind. So, whenever you want to stick your neck out, whenever you want to speak your mind, whenever you want to sincerely fulfill your duty in God's house, your mother's heartfelt advice in your ear—"The bird that sticks its neck out is the one that gets shot"—comes to mind again. So, once again you shrink back, thinking, "I cannot show any talents or special abilities, I must restrain myself and stifle them. And as for God's exhortation for people to put all their heart, mind, and strength into performing their duty, I must practice these words in moderation, and not stand out by trying too hard. If I stand out by trying too hard, and stick my neck out by leading the church's work, what if something goes wrong with the work of God's house and I am held responsible? How should I bear this responsibility? Will I be cleared out? Will I become the scapegoat, the bird that stuck its neck out? In God's

house, it's hard to say how these matters will turn out. So, regardless of what I do, I absolutely must leave myself an escape route, I absolutely must learn to protect myself, and ensure that I cover all my bases before I speak and act. This is the wisest course of action, because as my mother says, 'The bird that sticks its neck out is the one that gets shot.'" This saying is deeply implanted in your heart and also has a profound influence on your daily life. More seriously of course, it affects your attitude toward performing your duty. Are there not serious problems here? Therefore, whenever you perform your duty and want to expend yourself sincerely, and to wholeheartedly utilize all your strength, this saying—"The bird that sticks its neck out is the one that gets shot"—always stops you in your tracks, and in the end you always choose to leave yourself some leeway and room for maneuver, and only do your duty in a measured way after leaving an escape route for yourself. Am I not right? Does your family's conditioning in this regard protect you to the greatest extent from being exposed and dealt with? For you it is another talisman, is it not? (Yes.)

—The Word, Vol. 6. On the Pursuit of the Truth I. How to Pursue the Truth (12)

Family conditioning most likely involves many more rules of the game for behaving and dealing with the world. For example, parents often say, "One should never intend to do harm to others, but should always guard against the harm others might do to him; you're too foolish and credulous." Parents often repeat these kinds of words, and even elders often nag you, saying, "Be a good person, don't harm others, but you must always guard against the harm others might do to you. All people are bad. You might see that someone says nice things to you on the outside, but you don't know what they're thinking. People's hearts are hidden beneath their skin, and in drawing a tiger, you show its skin, but not its bones; in knowing a person, you may know their face, but not their heart." Is there a correct side to these

phrases? Looking at each of them literally, there's nothing wrong with such phrases. What a person is truly thinking deep down, whether their heart is vicious or kind, cannot be known. It's impossible to see into a person's soul. The meaning behind these phrases is ostensibly correct, but they're only a kind of doctrine. What is the principle for dealing with the world that people ultimately derive from these two phrases? It's that "One should never intend to do harm to others, but should always guard against the harm others might do to him." This is what the older generation says. Parents and elders often say this, and they constantly advise you by saying, "Be cautious, don't be foolish and reveal everything in your heart. Learn to guard yourself and be vigilant. Even with good friends, don't reveal your true self or lay your heart bare. Don't risk your life for them." Is this admonishment from your elders correct? (No, it teaches people deceitful ways.) In theory, it has a good primary aim: To protect you, to prevent you from falling into dangerous situations, to protect you from being harmed or cheated by others, to safeguard your physical interests, your personal safety, and your life. It's to keep you out of trouble, lawsuits, and temptations, and to allow you to live every day peacefully, smoothly, and happily. The primary aim of parents and elders is simply to protect you. However, the way they protect you, the principles they advise you to follow, and the thoughts they instill in you are not at all correct. While their primary aim is correct, the thoughts they instill in you unconsciously lead you to an extreme. The thoughts they instill in you become the principles and bases for how you deal with the world. When you interact with classmates, colleagues, work partners, superiors, and every type of person in society, people from all walks of life, these protective thoughts instilled by your parents unconsciously become your most basic talisman and principle whenever you handle matters involving interpersonal relationships. What

principle is this? It is: I won't harm you, but I have to be on guard against you at all times to prevent you from deceiving or cheating me, to avoid getting into trouble or lawsuits, to prevent my family fortune from going under and the people in my family from meeting their end, and to prevent me from ending up in prison. Living under the control of such thoughts and viewpoints, living among this social group with such an attitude toward dealing with the world, you can only become more depressed, more exhausted, fatigued in both mind and body. Subsequently, you become more resistant and averse to this world and humanity, despising them more. While despising others, you begin to think less of yourself, feeling like you're not living in a way that resembles a person, but rather, you're living a tired and depressed life. In order to avoid being harmed by others, you have to be constantly on your guard, doing and saying things against your will. In the pursuit of protecting your own interests and personal safety, you wear a false mask in every aspect of your life and disguise yourself, never daring to speak a word of truth. In this situation, in these survival conditions, your inner self cannot find release or freedom. You often need someone who poses no harm to you and will never threaten your interests, someone with whom you can share your innermost thoughts and vent your frustrations, without bearing any responsibility for your words, incurring ridicules, digs, mockery, or taking any consequences. In a situation where the thought and viewpoint of "One should never intend to do harm to others, but should always guard against the harm others might do to him" is your principle for dealing with the world, your inner self is filled with fear and insecurity. Naturally, you feel depressed, unable to find release, and you need someone to comfort you, someone to confide in. Therefore, judging from these aspects, although the principle for dealing with the world that your parents taught you, "One should never intend to do harm to others, but

should always guard against the harm others might do to him," can succeed in protecting you, it is a double-edged sword. While it protects your physical interests and personal safety to a certain extent, it also makes you feel depressed and miserable, unable to find release, and even makes you more disenchanted with this world and humanity. At the same time, deep inside, you also faintly begin to feel fed up with having been born in such an evil era, among such an evil group of people. You can't understand why people have to live, why life is so exhausting, why they must wear a mask and disguise themselves everywhere they go, or why you must always be on guard against others for the sake of your own interests. You wish you could speak the truth, but you can't because of the consequences. You want to be a real person, speak and comport yourself openly, and avoid being a base person or doing vile and shameful deeds in secret, living exclusively in darkness, but you cannot do any of this. Why can't you live uprightly? As you reflect on your past actions, you feel a faint contempt. You hate and abhor this evil trend and this evil world, and at the same time, you loathe yourself deeply and despise the person you've become. Yet, there's nothing you can do. Although your parents, through their words and actions, passed this talisman along to you, it still makes you feel like your life lacks happiness or a sense of security. When you feel this lack of happiness, security, integrity and dignity, you find yourself both grateful to your parents for giving you this talisman and resentful of the chains they've placed upon you. You don't understand why your parents told you to comport yourself in this way, why you must comport yourself like this in order to gain a footing in society, to assimilate into this social group, and to protect yourself. Although it is a talisman, it is also a kind of shackle that makes you feel both love and hatred in your heart. But what can you do? You don't have the right path in life, no one tells you how to live or how to

deal with things that come your way, and no one tells you whether what you're doing is right or wrong, or how you should walk the path that lies before you. You can only pass through confusion, vacillation, pain, and unease. These are the consequences of the philosophy for worldly dealings that was instilled in you by your parents and family, making it so that your simplest wish to be a simple person, namely your desire to be able to comport yourself uprightly without resorting to these means of dealing with the world, cannot be realized. You can only live in a debased manner, making compromises and living for the sake of your reputation, making yourself especially fierce to guard against other people, pretending to be fierce, tall and mighty, and powerful and extraordinary to avoid being bullied. You can only live like this against your will, which makes you loathe yourself, but you have no choice. Because you don't have the ability or the path to escape these ways and strategies for dealing with the world, you can only let yourself be manipulated by the thoughts conditioned into you by your family and parents. People are fooled and controlled by the thoughts instilled in them by their families and parents during this unconscious process, because they do not understand the truth or how they should live, so they can only leave it to fate. Even if their conscience still has a little bit of feeling, or they have even a small desire to live with human likeness, to get along and compete with others fairly, no matter what their wishes may be, they cannot escape the conditioning and control of various thoughts and viewpoints that come from their family, and in the end, they can only return to the thought and viewpoint conditioned into them by their family that "One should never intend to do harm to others, but should always guard against the harm others might do to him," because they have no other path to take—they have no choice. All of this is caused by people's lack of understanding the truth and their failure to obtain the truth.

Why aren't these traditional cultures the truth? What it all boils down to is that these things are ideas that came about after humankind was corrupted by Satan. They do not come from God. They are adulterated with some of people's imaginings and notions, and moreover, they are the consequences achieved by Satan's corruption of humankind. Satan exploits the ideas, views, and all manner of sayings and arguments of corrupt humankind in order to bind people's thinking and corrupt people's thinking. If Satan used some things that were obviously absurd, preposterous, and wrong to mislead people, then people would have discernment; they would be able to distinguish between right and wrong, and would use this discernment to deny and condemn those things. Thus, these teachings would not stand up to scrutiny. However, when Satan, in order to condition, influence, and inculcate people, uses some ideas and theories that conform to people's notions and imaginings, and which it thinks will stand up to scrutiny when spoken aloud, humankind is easily misled, and these sayings are also easily accepted and spread by people, and so these sayings endure from generation to generation, right up until the present. Take some stories about Chinese heroes, for example, such as the patriotic stories about Yue Fei, the generals of the Yang family, and Wen Tianxiang. How come these ideas have been passed down to the present day? If we look at it from the aspect of people, in every age there is a type of person or a type of ruler who constantly uses these examples and uses the ideas and the spirit of these personages to teach generation after generation of people, so that generation after generation of people compliantly and meekly accept their rule, and so that they can easily govern generation after generation of people, and make their reign more stable. By talking about the apish devotion of Yue Fei and the generals of the Yang family, as well as the

patriotic spirit of Wen Tianxiang and Qu Yuan, they educate their subjects and let them know one rule, which is that one must comport oneself with loyalty—this is what a person of noble moral character should possess. Loyalty to what extent? To the extent that "When the emperor commands his officials to die, they have no choice but to die," and "A loyal subject cannot serve two kings"—this is another saying that they revere. They also revere those who love their country. Loving one's country means loving what, or whom? Loving the land? Loving the people in it? And what is a country? (The rulers.) The rulers are the country's representatives. If you say, "My love for my country is actually love for my hometown and my parents. I don't love you, the rulers!" then they will get angry. If you say, "My love for my country is love for the rulers, from the innermost depths of my heart," they will accept it and approve of such love; if you make them understand and make it clear that it is not they whom you love, then they will not approve. Who do rulers through the ages represent? (Satan.) They represent Satan, they are members of Satan's gang, and they are devils. They cannot possibly educate the people to worship God, to worship the Creator. They cannot possibly do this. Instead, they tell the people that the ruler is the son of heaven. What does "son of heaven" mean? It means that Heaven grants power to someone, and this person is then called the "son of heaven" and has the power to reign over all people under heaven. Is this an idea instilled into the people by rulers? (Yes.) When a person becomes the son of heaven, it is determined by Heaven, and the will of Heaven is with them, so the people should accept that person's rule unconditionally, whatever kind of rule it be. What they instill into people is this idea, which makes you accept that person as the son of heaven based on your acknowledgment of Heaven's existence. What is the purpose of making you accept that person as the son of heaven? It is not to make you acknowledge

that there is Heaven, or that there is a God, or that there is a Creator, but to make you accept the very fact that this person is the son of heaven, and that because they are the son of heaven, brought about by the existence of the will of Heaven, the people should accept their rule—these are the kind of ideas they instill. Behind all of these ideas that have developed from the beginning of humankind to the present day—whether what we dissect are phrases and idioms that contain allusions or folk proverbs and common sayings that are completely devoid of allusions—lie Satan's bonds and misleading of humankind, as well as corrupted humankind's fallacious definition of these ideas themselves. What influence does this fallacious definition have on humankind in later periods? Is it good, positive or negative? (Negative.) It is fundamentally negative. Take, for example, the sayings "Sleeping on brushwood and licking gall," and "Conceal one's light and gather strength in the dark," and "Enduring humiliation and bearing a heavy burden," and "Never say die," as well as "Feign one thing while doing another"—what influence do these sayings have on humankind in later periods? Namely, that once people accept these ideas from traditional culture, each successive generation of people strays further and further from God, and further and further from God's creation and salvation of people, and from His work of management plan. Once people accept these mistaken views from traditional culture, they increasingly feel that human destiny should be in their own hands, and that happiness has to be created with their own hands, and that opportunities are reserved for those who are prepared, which leads humankind to increasingly deny God, deny God's sovereignty, and live under Satan's power. If you compare what people in the modern age like to talk about and what people two thousand years ago liked to talk about, the meaning of the thinking behind these things is actually the same. It's just that people nowadays talk about those things more specifically and

are more outspoken about them. Not only do they deny the existence and sovereignty of God, but they also resist and condemn God to an increasingly serious degree.

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part One)

What is the difference in substance between the words of God and man, and between the truth and doctrine? God's words cause people to grow in reason and conscience, to act with principle, and what they live out to become increasingly possessed of the reality of positive things. The words of man, on the other hand, may seem to sit perfectly with people's tastes and notions, but they are not the truth, they brim with pitfalls, temptation, and heresies and fallacies, and so if people act according to these words, what they live out will stray ever further from God, and from the standards of God. Even more serious, the way people live will become ever more evil and akin to Satan. When people live and act entirely by the heresies and fallacies of man, when they have wholly embraced these arguments, they live as Satan. And does living as Satan not imply that they are Satans? (Yes.) So they have "successfully" become living Satans. Some people say, "I don't believe it. I just want to be a guileless person who is liked by others. I want to be someone that most people regard as good, and then I'll see whether god takes delight in me or not." If you do not believe what God says, go and look, and—see if God's words are the truth, or if man's notions are the truth. This is the difference in essence between the words of God and the words of man. It is the essential distinction between the truth and heresies and fallacies. No matter how the heresies and fallacies of man seem to fit with people's tastes, they can never become their life; meanwhile, no matter how unadorned the words of God seem, how vernacular, how at odds with people's notions, their essence is the truth, and if what people do and live out is in accordance with the principles of God's

words, eventually, one day, they will become genuine qualified created beings, and will be capable of fearing God and shunning evil. Conversely, if people do not practice according to God's words and do not act according to God's demands, they cannot become qualified created beings. Their actions and the path they walk will only be spurned by God; this is a fact.

—The Word, Vol. 4. Exposing Antichrists. Item Ten: They Despise the Truth, Brazenly Flout Principles, and Ignore the Arrangements of God's House (Part Five)

Many people verbally believe in God and praise Him, but in their hearts, they do not love the words God says. They are not interested in the truth. They always believe that living according to the philosophies of Satan or various worldly theories is what normal people do, that this is how one can protect themselves, and that this is how to live with value in the world. Are these people who believe in God and follow Him? No, they are not. The words of great and renowned people sound particularly sagacious and can easily mislead others. You may hold onto their words as truths or mottos to abide by. But if, when it comes to the words of God, to an ordinary requirement He has for people, such as being an honest person, or amenably and scrupulously keeping one's place, performing their duty as a created being and having a steady and honest comportment, you cannot put these words into practice and do not regard them as truths, then you are not a follower of God. You claim to be practicing the truth, but if God asks you, "Are the 'truths' you're practicing God's words? Are the principles you uphold based on God's words?"—how would you account for yourself? If your basis isn't God's words, then it's Satan's words. You're living out Satan's words and yet you claim to be practicing the truth and satisfying God. Isn't that blaspheming against God? God instructs people to be honest, for example, yet some people do not ponder over what being an honest person really entails, how to practice being an honest person, what things

they live out and reveal are dishonest, nor what things they live out and reveal are honest. Instead of pondering the essence of the truth in God's words, they turn to the books of nonbelievers. They think, "The sayings of nonbelievers are pretty good, too—they also teach people to be good! For example, 'The good have peaceful lives,' 'Guileless people ever prevail,' 'Forgiving others is not foolish, it brings benefits afterward.' These statements are right, too, and align with the truth!" So, they adhere to these words. What kind of person can they live as by abiding by these adages of nonbelievers? Can they live out the truth reality? (No, they cannot.) Aren't there many people like this? They acquire some knowledge; they've read a few books and a few famous works; they've gained some perspective, and heard a few famous sayings and folk proverbs, then they take these as the truth, acting and performing their duty according to these words, applying them to their lives as believers in God and thinking they are satisfying God's heart. Isn't this substituting falsehood for the truth? Isn't this dealing in deception? To God, this is blasphemy! These things manifest in every person, in no small number. For someone who treats the pleasing words and correct doctrines from among the people as truths to uphold, while putting God's words to one side and disregarding them, failing to internalize them no matter how many times they are read, or to consider God's words as the truth, are they a believer in God? Are they a follower of God? (No.) Such people believe in religion; they are still following Satan! They believe that the words spoken by Satan are philosophical, that they are greatly profound and classic. They consider them to be famous sayings of utmost truth. No matter what else they give up, they cannot let go of those words. To abandon those words would be like losing their life's foundation, like hollowing out their heart. What kind of people are these? They are followers of Satan, and that is why they accept Satan's famous sayings as

the truth. Can you dissect and recognize the various states you find yourself in within different contexts? As an example, some people believe in God and often read His words, but when things befall them, they always say, “My mother said,” “My grandfather said,” “So-and-so famous person once said,” or “Such-and-such book says.” They never say, “God’s word says this,” “God’s requirements for us are like that,” “God says this.” They never speak these words. Are they following God? (No, they are not.) Are these states easy for people to discover? No, they’re not, but their existence in people is to their great detriment. You may have believed in God for three, five, eight, or ten years, yet still not know how to submit to God or practice God’s words. No matter what happens to you, you still take satanic words as your basis; you still seek a basis in traditional culture. Is that faith in God? Aren’t you following Satan? You live by satanic words and live by satanic dispositions, so aren’t you resisting God? Since you don’t practice or live by God’s word, don’t follow God’s footsteps, can’t heed whatever God says, and can’t submit no matter what God orchestrates or requires, you are not following God. You are still following Satan. Where is Satan? Satan is in people’s hearts. The philosophies, logic and rules, and the various devilish words of Satan have long since taken root in people’s hearts. This is the most serious problem. If you cannot resolve this problem in your faith in God, then you will not be able to be saved by God. Therefore, you must often hold up all you do, your thoughts and views, and your basis for doing things against God’s words for comparison, and dissect the things in your thoughts. You must know which of the things inside you are philosophies for worldly dealings, popular adages, traditional culture, as well as which have come from intellectual knowledge. You must know which of these you always believe to be right and in accordance with the truth, which you abide by as if they were the truth, and which you allow to

take the place of the truth. You must dissect these things. In particular, if you treat the things you believe are right and precious as the truth, it is not easy to see through them—but if you do see through them, you will have broken through a major obstacle. These things are impediments to people's understanding God's words, practicing the truth, and submitting to God. If you spend all day bewildered and at loose ends, and don't consider these things or focus on solving these problems, then they are the root of your malaise, poison in your heart. If they are not removed, you will be incapable of truly following God, and unable to practice the truth or submit to God, and have no way to attain salvation.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. One Cannot Be Saved by Believing in Religion or Engaging in Religious Ceremony

No matter what happens, do you rely on satanic philosophies and use human methods to solve it, or do you seek the truth and solve it according to God's words, or do you adopt a compromising middle ground approach? Your choice best reveals if you're someone who loves and pursues the truth. If you always choose to solve problems by relying on satanic philosophies and human methods, the consequence will be that you cannot gain the truth, nor the enlightenment, illumination, and guidance of the Holy Spirit. What's more, notions and misunderstandings about God will arise in you, and He will ultimately spurn and eliminate you. But if you can seek the truth in all things and solve them according to God's words, then you'll be able to attain the enlightenment, illumination, and guidance of the Holy Spirit. Your understanding of the truth will grow ever clearer, and you'll come to know God more and more; in this way you'll be able to truly submit to and love God. After practicing and experiencing in this way for a period of time, your corrupt dispositions will be ever more cleansed, and you'll have fewer and fewer instances of rebelling against God, until

eventually you'll achieve complete compatibility with Him. If you always choose the compromising middle ground approach, you're actually still relying on satanic philosophies to handle problems. Living like this will never earn you God's approval, you'll only be revealed and eliminated. If you've chosen the wrong way to believe in God, the religious way, you need to reverse your course quickly, step back from the brink, and adopt the right way. Then there might still be hope for you to attain salvation. If you want to gain the right way of believing in God, then you must seek and fumble around for it on your own. Someone who has spiritual understanding will find the right path after a period of experience.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Pursuing the Truth Can One Resolve Their Notions and Misunderstandings of God

Related Experiential Testimonies

Should We Live by Traditional Virtues?

Don't Doubt Those You Use: Is That Right?

Reflections on Not Doing to Others What You Wouldn't Want Done to Yourself

9. How to approach being pruned

Words of Almighty God of the Last Days

Christ of the last days uses a variety of truths to teach man, to expose the substance of man, and to dissect the words and deeds of man. These words comprise various truths, such as man's duty, how man should submit to God, how man should be loyal to God, how man ought to live out normal humanity, as well as the wisdom and the disposition of God, and so on. These words are all directed at the substance of man and his corrupt disposition. In particular, the words that expose how man spurns God are spoken in regard to how man is an embodiment of Satan, and an enemy force against God. In undertaking His work of judgment, God does not simply make clear the nature of man with a few words; He exposes and prunes over the long term. All these different methods of exposure and pruning cannot be substituted with ordinary words, but with the truth of which man is utterly bereft. Only methods such as these can be called judgment; only through judgment of this kind can man be subdued and thoroughly convinced about God, and moreover gain true knowledge of God. What the work of judgment brings about is man's understanding of the true face of God and the truth about his own rebelliousness. The work of judgment allows man to gain much understanding of the intentions of God, of the purpose of God's work, and of the mysteries that are incomprehensible to him. It also allows man to recognize and know his corrupt essence and the roots of his corruption, as well as to discover the ugliness of man. These effects are all brought about by the work of judgment, for the essence of this work is actually the work of opening up the truth, the way, and the life of God to all those who have faith in Him. This work is the work of judgment done by God. If you do not regard these

truths as important, if you think of nothing but how to avoid them, or how to find a new way out that does not involve them, then I say you are a grievous sinner. If you have faith in God, yet seek not the truth or the intentions of God, nor love the way that brings you closer to God, then I say that you are one who is trying to evade judgment, and that you are a puppet and a traitor who flees from the great white throne. God will not spare any of the rebellious who escape from under His eyes. Such men shall receive even more severe punishment. Those who come before God to be judged, and have moreover been purified, shall forever live in the kingdom of God. Of course, this is something that belongs to the future.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

People cannot change their own disposition; they must undergo the judgment and chastisement, and suffering and refinement, of God's words, or being disciplined and pruned by His words. Only then can they achieve submission and faithfulness to God, and no longer be perfunctory toward Him. It is under the refinement of God's words that people's dispositions change. Only through the exposure, judgment, discipline, and pruning of His words will they no longer dare to act rashly but instead will become steady and composed. The most important point is that they are able to submit to God's current words, and to His work, even if it is not in line with human notions, they are able to put these notions aside and willingly submit.

—The Word, Vol. 1. The Appearance and Work of God. People Whose Dispositions Have Changed Are Those Who Have Entered Into the Reality of God's Words

God has many means of perfecting man. He employs all manner of environments to prune the corrupt disposition of man, and uses various things to lay man bare; in one regard, He prunes man, in another He lays

man bare, and in another He reveals man, digging out and revealing the "mysteries" in the depths of man's heart, and showing man his nature by revealing many of his states. God perfects man through many methods—through revelation, through pruning man, through man's refinement, and chastisement—so that man may know that God is practical.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Focus on Practice Can Be Perfected

God works in every single person, and no matter what His method is, what kind of people, events, and things He makes use of in His service, or what kind of tone His words have, He only has one end goal: saving you. And how does He save you? He changes you. So how could you not suffer a bit? You are going to have to suffer. This suffering can involve many things. First, people must suffer when they accept the judgment and chastisement of God's words. When God's words are too severe and explicit and people misinterpret God—and even have notions—that can be painful, too. Sometimes God raises up an environment around people to reveal their corruption, to make them reflect on and know themselves, and they will suffer a little then, too. Sometimes, when they are directly pruned and exposed, people must suffer. It is as if they are undergoing surgery—if there is no suffering, there is no effect. If every time you are pruned, and every time you are revealed by an environment, it arouses your feelings and gives you a boost, then through this process you will enter the truth reality, and will have stature. If, every time you are subjected to being pruned, and to being revealed by an environment, you feel no pain or discomfort whatsoever, and feel nothing at all, and if you do not come before God to seek His intentions, neither praying nor seeking the truth, then you really are so numb! God does not work in you when your spirit feels nothing, when it does not react. He will say, "This person is overly numb, and has

been corrupted too deeply. No matter how I discipline him, prune him, or try to keep him in check, I still cannot move his heart or awaken his spirit. This person will be in trouble; he is not easy to save." If God arranges certain environments, people, events, and things for you, if He prunes you and if you learn lessons from this, if you have learned to come before God, learned to seek the truth, and, unknowingly, are enlightened and illuminated and attain the truth, if you have experienced a change in these environments, reaped rewards, and made progress, if you begin to have a little comprehension of God's intention and you cease to complain, then all of this will mean that you have stood firm in the midst of the trials of these environments, and have withstood the test. As such, you will have gotten through this ordeal. How will God regard those who withstand the test? God will say that they have a true heart and can endure this kind of suffering, and that, deep down, they love the truth and want to gain the truth. If God has this kind of assessment of you, are you not then someone with stature? Do you not then have life? And how is this life attained? Is it bestowed by God? God supplies you in various ways and uses various people, events, and things to train you. This is as if God is personally giving you food and drink, personally delivering various foodstuffs before you for you to eat your fill and enjoy; only then can you grow and stand strong. This is how you must experience and comprehend these things; this is how to submit to everything that comes from God. This is the sort of mindset and attitude you must possess, and you must learn to seek the truth. You should not be constantly looking for external causes or blaming others for your troubles or finding faults with people; you must have a clear understanding of God's intentions. From the outside, some people might seem to have opinions about you or prejudices against you, but you should not see things that way. If you see things from this kind of standpoint, the

only thing you will do is make excuses, and you will not be able to attain anything. You should see things objectively and accept everything from God. When you view things in this way, it will be easy for you to submit to the work of God, and you will be able to seek the truth, and grasp the intentions of God. Once your viewpoint and state of mind are rectified, you will be able to attain the truth. So, why do you not just do it? Why do you resist? If you stopped resisting, you would gain the truth. If you resist, you will not gain anything, and you will also hurt God's feelings and disappoint Him. Why will God be disappointed? Because you do not accept the truth, you have no hope of salvation, and God is not able to gain you, so how could He not be disappointed? When you do not accept the truth, this is tantamount to pushing away food that has been personally offered to you by God. You say that you are not hungry and that you do not need it; God tries again and again to encourage you to eat, but you still do not want it. You would rather go hungry. You think that you are satiated, when actually, you have absolutely nothing. People like this are so lacking in reason, and so self-righteous; truly, they don't know a good thing when they see it, they are the most impoverished and pitiful of people.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. To Gain the Truth, One Must Learn From the People, Events, and Things Nearby

Some people become negative after being pruned; they lose all energy to perform their duties, and their loyalty disappears as well. Why is this? This problem is very serious; this is the inability to accept the truth. They do not accept the truth, partly due to their lack of knowledge of their corrupt dispositions, which leads to them not being able to accept being pruned. This is determined by their nature which is arrogant and conceited, and has no love for the truth. It is also partly due to people not understanding the significance of being pruned. They believe that being pruned means that

their outcome has been determined. As a result, they mistakenly believe that if they forsake their families to expend themselves for God, and possess some loyalty to God, then they should not be pruned; and, if they are pruned, then this is not God's love and righteousness. This kind of misunderstanding causes many people to not dare to be loyal to God. Actually, when all is said and done, it is because they are too deceitful and do not want to suffer hardships. They just want to obtain blessings the easy way. People do not understand God's righteous disposition at all. They never believe that all of God's actions are righteous, or that His treatment of everyone is righteous. They never seek the truth in this matter, but always make their own arguments instead. No matter what bad things a person has done, what great sins they have committed, or how much evil they have done, as long as God's judgment and punishment befalls them, they will think that Heaven is unfair, and that God is not righteous. In the eyes of man, if God's actions do not align with their desires, or if His actions are inconsiderate toward their feelings, then He must not be righteous. However, people never know whether their actions conform to the truth, nor do they ever realize that they rebel against and resist God in all their actions. If, no matter how people transgressed, God never pruned them or reproached them for their rebellion, but instead was calm and gentle with them, only treated them with love and patience, and allowed them to dine and enjoy things alongside Him forever, then people would never complain about God or judge Him to be unrighteous; rather, they would insincerely say that He was very righteous. Do such people know God? Can they be of one heart and mind with God? They have no inkling that when God judges and prunes humans, He wishes to purify and transform their life dispositions so that they can succeed in submitting to Him and loving Him. Such people do not believe that God is a righteous God. As long as God

rebukes, exposes, and prunes people, they will become negative and weak, always complaining that God is not loving, and always grumbling that God's judgment and chastisement of man is wrong, unable to see that this is God purifying and saving man, and not believing that God determines people's outcomes based on their displays of repentance. They always doubt God and guard against Him, and what will be the result of this? Will they be able to submit to the work of God? Will they be able to achieve true change? This is impossible. If this state of theirs continues, it will be very dangerous, and it will be impossible for them to be purified and made perfect by God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

What disposition is it when people are incapable of accepting being pruned, and cannot accept the truth? Shouldn't you discern this clearly? These are all the manifestations of being averse to the truth—this is the essence of the problem. When people are averse to the truth, it is very difficult for them to accept the truth—and if they cannot accept the truth, can the problem of their corrupt disposition be fixed? (No.) So someone like this, someone who is incapable of accepting the truth—are they able to obtain the truth? Can they be saved by God? Definitely not. Do people who don't accept the truth sincerely believe in God? Absolutely not. The most important aspect of people who truly believe in God is being able to accept the truth. People who cannot accept the truth absolutely do not sincerely believe in God. Are such people able to sit still during a sermon? Are they able to gain anything? They cannot. This is because sermons expose people's various corrupt states. Through the dissection of God's words, people gain knowledge, and then, by going on to fellowship the principles of practice, they are given a path to practice, and in this way an effect is achieved. When such people hear that the state that is being exposed relates

to them—that it relates to their own issues—their shame drives them into a fit of rage, and they may even get up and leave the gathering. Even if they don't leave, they may start to feel irritated and wronged inside, in which case there is no point in them attending the gathering or listening to the sermon. Is the purpose of listening to sermons not to understand the truth and solve one's own real problems? If you are always afraid of your own problems being exposed, if you are constantly fearful of being mentioned, why believe in God at all? If in your faith you can't accept the truth, you don't really believe in God. If you are always afraid of being exposed, how are you going to be able to resolve your problem of corruption? If you can't resolve your problem of corruption, what is the point in believing in God? The purpose of faith in God is to accept God's salvation, cast off your corrupt disposition, and live out the likeness of a true human being, all of which are achieved through accepting the truth. If you can't accept the truth at all, or even being pruned or exposed, then you have no way of attaining God's salvation. So tell Me: In each church, how many are there who can accept the truth? Are those who cannot accept the truth many or few? (Many.) Is this a situation that really exists among the chosen ones in the churches, is it a real problem? All those who are unable to accept the truth and unable to accept being pruned, are averse to the truth. Being averse to the truth is a kind of corrupt disposition, and if this disposition cannot be changed, can they be saved? Certainly not. Today, many people have a hard time accepting the truth. It is by no means easy. To resolve this, a person has to experience some of God's judgment, chastisement, trials, and refinement. So what do you say: What disposition is it when people are incapable of accepting being pruned, when they do not compare themselves to God's word or the states exposed during sermons? (A disposition of being averse to the truth.) … And how is the kind of disposition that is

being averse to the truth chiefly manifested? In refusing to accept being pruned. Not accepting being pruned is one kind of state manifested by this kind of disposition. In their hearts, these people are especially resistant when they are pruned. They think, “I don’t want to hear it! I don’t want to hear it!” or, “Why not prune other people? Why pick on me?” What is the meaning of being averse to the truth? Being averse to the truth is when a person is completely uninterested in anything connected to positive things, to the truth, to what God asks, or to God’s intentions. Sometimes they feel repulsed by these things, sometimes they are aloof to them, sometimes they are irreverent and indifferent, and treat them as unimportant, and they are insincere and cursory toward them, or take no responsibility for them.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Knowledge of the Six Kinds of Corrupt Dispositions Is True Self-Knowledge

Being pruned is something that everyone who believes in God may experience. Particularly in the course of doing a duty, as their experience of being pruned increases, most people become more and more aware of the meaning of being pruned. They feel that there are so many benefits to being pruned, and they are more and more able to treat being pruned correctly. Of course, as long as they can perform a duty, and no matter what duty they do, every person will have the chance to be pruned. Normal people can treat being pruned correctly. In one respect, they can accept being pruned with a heart of submission to God, and in another respect, they can also reflect upon and come to know what problems they have. This is a common attitude and perspective in how people who pursue the truth treat being pruned. So, do antichrists also treat being pruned in this way? Absolutely not. The attitudes of antichrists and people who pursue the truth are certain to be different when it comes to their treatment of being pruned. First of all, with antichrists, when it comes to the matter of being pruned, they are

unable to accept it. And there are reasons they are unable to accept it, the main one being that when they are pruned, they feel they have lost face, that they have lost their reputation, status and dignity, that they have been left unable to raise their heads in front of everyone. These things have an effect in their hearts, so they find it hard to accept being pruned, and they feel that whoever prunes them has it out for them and is their enemy. This is the mentality of antichrists when they are pruned. Of this, you can be sure. It is in pruning, in fact, that whether someone can accept the truth and whether someone can truly submit is most revealed. That antichrists are so resistant to pruning suffices to show that they are averse to the truth and do not accept it in the least. This, then, is the crux of the problem. Their pride is not the crux of the matter; not accepting the truth is the essence of the problem. When they are pruned, antichrists demand that it be done with a nice tone and attitude. If the doer's tone is serious and their attitude is severe, an antichrist will resist and be defiant, and grow furious from shame. They pay no mind to whether what is exposed in them is right or whether it is a fact, and they do not reflect on where they have erred or on whether they should accept the truth. They think only of whether their vanity and pride have suffered a blow. Antichrists are entirely unable to recognize that pruning is helpful to people, and loving, and salvific, that they are of benefit to people. They cannot even see this. Is this not a bit undiscriminating and unreasonable of them? So, when faced with being pruned, what disposition is it that an antichrist reveals? Without any doubt, that disposition is one of being averse to the truth, as well as one of arrogance and intransigence. This reveals that the nature essence of antichrists is one of being averse to the truth and hating it. Therefore, antichrists are most afraid of being pruned; as soon as they are pruned, their ugly state is completely exposed. When antichrists are pruned, what

manifestations do they display, and what things might they say or do, that allow others to clearly see that antichrists are antichrists, that they are different to an average corrupt person, and that their nature essence is distinct from those who pursue the truth? I will give a few examples, and you can think about them and add to them. When antichrists are pruned, they first calculate and think: "What kind of person is pruning me? What is he getting at? How does he know about this? Why did he prune me? Does he feel disdain for me? Have I said something to offend him? Is he taking revenge on me because I have something good and haven't given it to him, and he's using this opportunity to blackmail me?" Instead of reflecting and coming to know their own transgressions, past misdeeds, and the corrupt dispositions they've revealed, they want to find clues within the matter of being pruned. They feel that there is something suspicious about it. This is how they treat being pruned. Is there any true acceptance here? Is there any true knowledge or reflection? (No.) When most people are pruned, it can be because they revealed corrupt dispositions. It can also be because they did something wrong due to ignorance and sold out the interests of God's house. It may also be because they were perfunctory in their duty and this caused losses to the work of God's house. The most detestable thing is that people blatantly do as they wish without restraint, violate principles, and disrupt and disturb the work of God's house. These are the primary reasons people are pruned. Regardless of the circumstances that cause someone to be pruned, what is the most crucial attitude to have toward it? First, you must accept it. No matter who is pruning you, for what reason, no matter whether it comes across as harsh, or what the tone and wording, you should accept it. Then, you should recognize what you have done wrong, what corrupt disposition you have revealed, and whether you acted in accordance

with the truth principles. First and foremost, this is the attitude you should have.

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part Eight)

Every person feels a sense of loss when they're pruned, especially if they are dismissed and lose their status. They feel that they have been put in an awkward situation, and shamed a bit in front of others, and they are too embarrassed to face anyone. However, a person who knows shame won't spout skewed arguments. What does not spouting skewed arguments mean? It means being able to face everything in the correct manner, without thinking and talking about things in a skewed way, and instead honestly acknowledging the things they did wrong, and facing the matter fairly and rationally. What does fair and rational mean? It means that, since you were pruned for something, there must be a problem with what you did—putting aside what corrupt disposition you have, let's just say that if you messed up in this matter, then you certainly have some responsibility for it; and since you have responsibility, you should shoulder it, and acknowledge that you did it. Once you have acknowledged this, you should examine yourself, and ask: "What corrupt disposition did I reveal in this? If I wasn't driven by a corrupt disposition, then were my actions adulterated with human will? Was this caused by foolishness? Did it have anything to do with my pursuit, with the path that I'm taking?" Being able to examine oneself like this is called having rationality, knowing shame, viewing things in a fair, objective way, in a way that is true to the facts. This is precisely what antichrists lack. When they are being pruned, they first think, "How could you so mercilessly prune a dignified leader like me in front of so many people, even exposing my shameful secret? Where's my prestige as a leader? In pruning me, haven't you obliterated it? Who will listen to me from now on? If no one listens to me, how can I have any status as a leader? Wouldn't that

make me just a figurehead? How am I going to enjoy the benefits of status then? Won't I no longer be able to enjoy the items offered up by the brothers and sisters?" Is this idea correct? Is it in line with the truth? Is it justifiable? (No.) This is being devoid of reason, and spouting skewed arguments. What do you mean by prestige? What is a leader? Surely you aren't devoid of corruption? What do you mean by "exposing your shameful secret"? What is your shameful secret? It is your corrupt disposition. Your corrupt disposition is the same as anybody else's—that is your shameful secret. There is nothing different about you, you are not superior to others. God's house just saw that you have a bit of caliber and can do some work, so it promoted and cultivated you, and gave you a special burden, a little more to shoulder. But this does not at all mean that once you have status, you no longer have a corrupt disposition. And yet, antichrists latch onto this, saying, "Now that I have status, you shouldn't prune me, especially not in front of so many people, which would allow most people to find out about my true situation." Isn't this a skewed argument? Where can this approach be applied? Out in society, when you build someone up, you must adulate them as perfect, and establish an image of perfection for them, without the slightest flaw. Isn't that deceptive? Would God's house do this? (No.) That is what Satan does, and is also what antichrists demand. Satan is devoid of reason, and antichrists are similarly lacking in reason in this regard. Not only that, but they make skewed arguments and put forward excessive demands. In order to protect their status, they ask the Above to be mindful about how they are pruned and during what occasions they are pruned, and what kind of tone is used. Is this necessary? They are corrupt human beings, and they are being pruned for something that is real and true—what need is there to do it in a particular way? Wouldn't building them up be harming the brothers and

sisters? Should they, evil people that they are, be built up, and have their status protected, so that they can recklessly commit misdeeds among those below and establish their own independent kingdoms? Would that be fair to the brothers and sisters? Is that showing responsibility toward them? That is not a way of showing responsibility toward them. So an antichrist behaving this way, thinking this way, and making those sorts of demands is purely them spouting skewed arguments and deliberately causing trouble, utterly lacking shame. When being pruned for something they did wrong, an antichrist does not acknowledge that they have a corrupt disposition, nor do they examine what corrupt disposition led to them doing such a thing. After spouting a load of skewed arguments, they not only refuse to examine themselves, they also think about countermeasures. "Who reported this? Who leaked this to the above? Who reported to the leaders that I did this? I need to find out who it was, and teach them a lesson. I need to rebuke them during gatherings, and show them how formidable I am." When they are pruned, an antichrist will do everything they can to defend themselves, to find a way out, thinking, "I was careless this time and let the cat out of the bag, so I must do my best to keep this from happening again next time, and try a different approach to hoodwink the above along with the brothers and sisters below, so that none of them are aware. When I do something right, I should hurry to step forward and take credit for it, but when I make a mistake, I must be quick to push the responsibility off onto someone else." Isn't that shameless? It's shameless to the extreme! When a normal person is pruned, deep inside, they privately admit to themselves, "I'm no good—I have a corrupt disposition. There's nothing more to be said. I must reflect on myself." They silently resolve to act according to what God requires if they encounter this kind of situation again. Whether they can achieve this or not, in any case, when they are pruned, they accept it within their heart in a

rational way, and their rationality tells them that they indeed did something wrong, and that since they have a corrupt disposition, they must acknowledge it. They submit in the heart, without any resistance, and even if they feel a little wronged, their principal attitude is one of positivity. They are able to reflect on themselves, feel remorse, and resolve to strive not to make the same mistake in this matter in the future. On the other hand, not only does an antichrist feel no remorse, they are resistant in their heart, and not only are they unable to let go of the evil they are doing, they even try to find another way forward so they can keep recklessly committing misdeeds, continuing with their evil behavior. When they're pruned, they don't examine their own corrupt disposition, the source of their wrongdoing, their intents, or the different states and perspectives that arose within them when their corrupt disposition was revealed. They never examine or contemplate these things, nor do they accept it when anyone else gives them suggestions, advice, or exposes them. Instead, they scale up their efforts to hunt for various ways, means, and tactics to deceive those above them and below them, so that they can protect their status. They step up their efforts in causing disturbances in God's house, and use their status to do evil. They truly are beyond all hope!

—The Word, Vol. 4. Exposing Antichrists. Item Eleven

When it comes to being pruned, what is the very least that people should know? Being pruned must be experienced to adequately do one's duty—it is indispensable. It is something that people must face on a daily basis and often experience in order to attain salvation in their faith in God. No one can be apart from being pruned. Is pruning someone something that involves their prospects and destiny? (No.) So what is pruning someone done for? Is it done in order to condemn them? (No, it's done in order to help people understand the truth and do their duty according to principles.)

That's right. That's the most correct understanding of it. Pruning someone is a kind of discipline, a kind of chastening, and naturally it's also a form of helping and remedying people. Being pruned allows you to alter your incorrect pursuit in time. It allows you to promptly recognize the problems you currently have, and allows you to recognize the corrupt dispositions you reveal in time. No matter what, being pruned helps you recognize your mistakes and do your duties according to principles, it saves you from causing deviations and going astray in time, and it prevents you from causing catastrophes. Is this not the greatest aid to people, their greatest remedy? Those with a conscience and reason should be able to treat being pruned correctly.

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part Eight)

When you are pruned, you do not analyze right and wrong at first—you just accept it, with a submissive heart. For example, someone might say that you did something wrong. Although you do not understand in your heart, and you do not know what you did wrong, you nevertheless accept it. Acceptance is primarily a positive attitude. Additionally, there is an attitude which is slightly more negative, which is to maintain silence and not offer any resistance. What kind of behaviors does this entail? You do not reason, defend yourself, or make objective excuses for yourself. If you always make excuses and offer reasons for yourself, and push the responsibility onto other people, is that resistance? That is a disposition of rebellion. You should not reject, resist, or reason. Even if you reason correctly, is that the truth? It is an objective excuse of man, not the truth. You are not being asked about objective excuses—why this thing happened, or how it came about—rather, you are being told that the nature of that action was not in line with the truth. If you have knowledge on this level, you will really be able to accept and not resist. First having a submissive attitude when things

befall you is key. … When faced with pruning, what actions constitute an accepting, submissive attitude? At the very least, you must be sensible and possess reason. You must first submit, and must not resist or reject it, and you must treat it with rationality. This way, you will have the bare minimum of reason. If you want to attain acceptance and submission, you must understand the truth. It is no simple thing to understand the truth. First, you must accept things from God: At the very least, you must know that being pruned is something God allows to happen to you, or it comes from God. Regardless of whether or not the pruning is totally reasonable, you should possess an accepting, submissive attitude. This is a manifestation of submission to God, and at the same time, it is also an acceptance of God's scrutiny. If you just reason and defend yourself, thinking that the pruning comes from man and not from God, then your understanding is flawed. For one thing, you have not accepted God's scrutiny, and for another, you have neither a submissive attitude nor submissive behavior in the environment that God has set up for you. This is someone who does not submit to God. … For the majority of people, when something happens to them that is in line with their own notions and imaginings, and in line with their own tastes, they feel pretty good, so they are pleased to submit, and everything goes smoothly. Their hearts are at ease and at peace, and they are happy and pleased. But when they encounter something that is not in line with their own notions, or something that is disadvantageous to them, they cannot submit even though they know they should. They feel pain, they have no choice but to suffer in silence, and they find it hard to talk about their difficulties. They feel depressed, and are filled with grievances that have no place to go, so their hearts seethe: "The others are right. They have higher status than me; how can I not listen to them? I may as well accept my fate. I'll have to be more careful next time and not stick my neck out—people

who stick their necks out get pruned. Submission is not easy. It is very hard! The fire of my enthusiasm has been doused with a bucket of cold water. I wanted to be simple and open, but the result was that I kept saying the wrong thing, and I kept being pruned. In the future, I will keep quiet, and be a people pleaser." What kind of attitude is this? This is going from one extreme to the other. What is the ultimate goal of God letting people learn the lesson of submission? No matter how many wrongs and pains you suffer at the time, how much you are shamed, or how much injury you suffer to your face, vanity, or reputation, these are all secondary. The most important thing is to turn your state around. What state? Under normal circumstances, a kind of intransigent and rebellious state exists in the depths of people's hearts—which is chiefly because, in their hearts, they have a certain kind of human logic and set of human notions, which are: "As long as my intentions are right, it doesn't matter what the outcome is; you shouldn't prune me, and if you do, I don't have to obey." They do not reflect on whether their actions are in line with the truth principles, or what the consequences will be. What they stick to is always, "As long as my intentions are good and right, God should accept me. Even if the outcome is not good, you must not prune me, much less ought you to condemn me." This is human reasoning, is it not? These are the notions of man, are they not? Man always fixates on their own reasoning—is there any submission in it? You have made your own reasoning the truth and put the truth to one side. You believe that that which agrees with your reasoning is the truth, and that which doesn't is not. Is there anyone more ridiculous? Is there anyone more arrogant and self-righteous? Which corrupt disposition must be resolved in order to learn the lesson of submission? It is actually the disposition of arrogance and self-righteousness, which is the greatest impediment to people practicing the truth and submitting to God. People

with an arrogant and self-righteous disposition are most inclined to reasoning and disobedience, they always think they're right, and so nothing is more urgent than resolving and pruning one's arrogant and self-righteous disposition. Once people become well-behaved and stop reasoning on their own behalf, the problem of rebelliousness will be solved, and they will be capable of submission. If people are to be able to attain submission, do they not need to be possessed of a certain degree of rationality? They must be possessed of a normal person's reason. In some matter, for example, regardless of whether we have done the right thing or not, if God is not satisfied, we should do as He says, and treat His words as the standard for everything. Is this rational? Such is the reason that ought to be found in people before anything else. No matter how much we suffer, and no matter what our intentions, aims, and reasons are, if God is not satisfied—if His requirements have not been met—then our actions have unquestionably not been in line with the truth, so we must listen to and submit to God, and we should not try to reason or rationalize with Him. When you possess such rationality, when you possess a normal person's reason, it is easy to solve your problems, and you will be truly submissive. No matter what situation you are in, you will not be rebellious, and will not defy God's requirements; you will not analyze whether what God asks is right or wrong, good or bad, and you will be able to obey—thus solving your state of reasoning, intransigence, and rebelliousness. Does everyone have these rebellious states within them? These states often appear in people, and they think to themselves, "As long as my approach, propositions, and suggestions are sensible, then even if I violate the truth principles, I should not be pruned, because I have not committed evil." This is a common state in people. Their view is that if they have not committed evil, they should not be pruned; only people who have committed evil should be pruned. Is this view

correct? Definitely not. Pruning is chiefly aimed at people's corrupt dispositions. If someone has a corrupt disposition, they should be pruned. If they were only pruned after committing evil, it would already be too late, for the trouble would have already been caused. If God's disposition has been offended, then you're in trouble, and God may cease to work in you—in which case, what is the point in pruning you? There is no choice but to reveal and eliminate you.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Five Conditions That Must Be Met to Embark on the Right Track of Belief in God

What attitude should people adopt toward God's pruning of them? How should they regard it? Should people not ponder such matters? (Yes.) People should reflect on and ponder such things as these. No matter when and no matter how a person treats God, the identity of man does not, in fact, change; people are always created beings. If you are not reconciled to your status as a created being, it means that you are rebellious and far from changing your disposition, far from fearing God and shunning evil. If you are reconciled to your place as a created being, then what sort of attitude should you have toward God? (Unconditional submission.) At the very least, you must be possessed of this one thing: unconditional submission. That means at any given time, what God does is never wrong; it is only people who err. Regardless of the environments that crop up—especially in the face of adversity, and especially when God reveals or exposes people—the first thing one should do is to come before God to reflect on themselves and examine their words and deeds and their corrupt disposition, instead of examining, studying, and judging whether God's words and actions are right or wrong. If you stay in your proper position, you should know exactly what it is you ought to be doing. People have a corrupt disposition and do not understand the truth. This is not such a big problem. But when people

have a corrupt disposition and do not understand the truth, yet still do not seek the truth—now they have a big problem. You have a corrupt disposition and do not understand the truth, and you can judge God arbitrarily, and approach and interact with Him as your mood, preferences, and emotions dictate. However, if you do not seek and practice the truth, things are not going to be so simple. Not only will you not be able to submit to God, but you could misunderstand and complain about Him, condemn Him, oppose Him, and even scold and reject Him in your heart, saying that He is not righteous, that not everything He does is necessarily right. Is it not dangerous that you may yet give rise to such things? (It is.) It is very dangerous. Not seeking the truth can cost one their life! And this can happen at any time and at any place.

—The Word, Vol. 4. Exposing Antichrists. Item Ten: They Despise the Truth, Brazenly Flout Principles, and Ignore the Arrangements of God's House (Part Three)

If you reveal corruption in a matter, can you immediately practice the truth once you realize it? You cannot. At this stage of understanding, others prune you, and then your environment compels you and forces you to act in accordance with the truth principles. Sometimes, you're still not reconciled to doing so, and you say to yourself, "Do I have to do it like this? Why can't I do it how I want? Why am I always being asked to practice the truth? I don't want to do this, I'm tired of it!" Experiencing God's work requires undergoing the following process: from being reluctant to practice the truth, to willingly practicing the truth; from negativity and weakness, to strength and the capacity to rebel against the flesh. When people reach a certain point of experience and then undergo some trials, refinement, and ultimately come to understand God's intentions and some truths, then they will be somewhat happy and willing to act in accordance with the truth principles. At the outset, people are reluctant to practice the truth. Take

loyally performing one's duties as an example: You have some understanding of performing your duties and being loyal to God, and you also have some understanding of the truth, but when will you be able to be completely loyal? When will you be able to perform your duties in both name and deed? This will require a process. During this process, you could suffer many hardships. Some people might prune you, and others might criticize you. Everyone's eyes will be on you, scrutinizing you, and only then will you begin to realize that you are in the wrong and that you are the one who has done poorly, that lacking loyalty in the performance of your duty is unacceptable, and that you must not be perfunctory! The Holy Spirit will enlighten you from within, and reproach you when you make a mistake. During this process, you will come to understand some things about yourself, and will know that you have too many impurities, harbor too many personal motives, and have too many immoderate desires when performing your duties. Once you have understood the essence of these things, if you can come before God in prayer and have true repentance, you can be cleansed of those corrupt things. If, in this manner, you frequently seek the truth to resolve your own practical problems, you will gradually set foot upon the right path of faith; you will begin to have true life experiences, and your corrupt disposition will start to be gradually purified. The more your corrupt disposition is purified, the more your life disposition will transform.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What Should Be Known About Transforming One's Disposition

In the course of experiencing the work of God, no matter how many times you have failed, fallen down, been pruned, or revealed, these are not bad things. Regardless of how you have been pruned, or whether it is by leaders, workers, or your brothers or sisters, these are all good things. You

must remember this: No matter how much you suffer, you are actually benefiting. Anyone with experience can attest to this. No matter what, being pruned or revealed is always a good thing. It is not a condemnation. It is God's salvation and the best opportunity for you to get to know yourself. It can bring your life experience a change of gears. Without it, you will possess neither the opportunity, the condition, nor the context to be able to reach an understanding of the truth of your corruption. If you truly understand the truth, and are able to unearth the corrupt things hidden in the depths of your heart, if you can clearly distinguish them, then this is good, this has solved a major problem of life entry, and is of great benefit to changes in disposition. Becoming able to truly know yourself is the best opportunity for you to mend your ways and become a new person; it is the best opportunity for you to obtain new life. Once you truly know yourself, you will be able to see that when the truth becomes one's life, it is a precious thing indeed, and you will thirst for the truth, practice the truth, and enter into reality. This is such a great thing! If you can grab this opportunity and earnestly reflect upon yourself and gain a genuine knowledge of yourself whenever you fail or fall down, then in the midst of negativity and weakness, you will be able to stand back up. Once you have crossed this threshold, you will then be able to take a big step forward and enter the truth reality.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. To Gain the Truth, One Must Learn From the People, Events, and Things Nearby

Related Videos

Sketch "The Transformation of Accepting Pruning"

Related Experiential Testimonies

How to Handle Being Pruned

Related Hymns

Failure Is the Best Opportunity to Know Yourself

No Matter What God Does, It's All to Save People

10. How to experience trials and refinement

Words of Almighty God of the Last Days

Faced with man's state and man's attitude toward God, God has done new work, allowing man to possess both knowledge of and submission toward Him, and both love and testimony. Thus, man must experience God's refinement of him, as well as His judgment and pruning of him, without which man would never know God and would never be capable of truly loving and bearing witness to Him. God's refinement of man is not merely for the sake of a one-sided effect, but for the sake of a multi-faceted effect. So God does the work of refinement in those who are willing to seek the truth, in order that their resolve and love be made perfect by God. To those who are willing to seek the truth and who yearn for God, nothing is more meaningful, or of greater assistance, than refinement such as this. God's disposition is not so easily understood or comprehended by man, for God, in the end, is God. Ultimately, it is impossible for God to have the same disposition as man, and thus it is not easy for man to understand His disposition. The truth is not inherently possessed by man, and is not easily comprehended by those who have been corrupted by Satan; man is devoid of the truth, and of the resolve to put the truth into practice, and if he does not suffer and is not refined or judged, then his resolve will never be made perfect. For all people, refinement is excruciating, and very difficult to accept—yet it is during refinement that God makes plain His righteous disposition to man, and makes public His requirements for man, and provides more enlightenment and more actual pruning; through the comparison between the facts and the truth, He gives man a greater knowledge of himself and the truth, and gives man a greater understanding of God's intentions, thus allowing man to have a truer and purer love of

God. Such are God's aims in carrying out refinement. All the work that God does in man has its own aims and significance; God does not do meaningless work, and nor does He do work that is without benefit to man. Refinement does not mean removing people from before God, and nor does it mean destroying them in hell. Rather, it means changing man's disposition during refinement, changing his intentions, his old views, changing his love for God, and changing his whole life. Refinement is a real test of man, and a form of real training, and only during refinement can his love serve its inherent function.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Refinement Can Man Possess True Love

When God works to refine man, man suffers. The greater a person's refinement, the more of a God-loving heart they'll possess, and the more of God's might will be revealed in them. Conversely, the less refinement a person receives, the less of a God-loving heart they'll possess, and the less God's might will be revealed in them. The greater such a person's refinement and pain and the more torment they experience, the deeper their love of God will grow, the more genuine their faith in God will become, and the more profound their knowledge of God will be. In your experiences, you will see that those people who suffer greatly as they are refined, who are pruned and disciplined a lot, have a deep love for God and a more profound and penetrating knowledge of God, and that those who have not experienced being pruned have but a superficial knowledge. They can only say: "God is so good, He bestows grace upon people so that they can enjoy Him." If people have experienced being pruned and disciplined, then they are able to speak about the true knowledge of God. So the more wondrous God's work in man is, the more valuable and significant it is. The more impenetrable it is to you and the more incompatible it is with your

notions, the more God's work is able to conquer you, gain you, and make you perfect. How great is the significance of God's work! If God did not refine man in this way, if He did not work according to this method, then His work would be ineffectual and without significance. It was said in the past that God would select and gain this group, and make them complete in the last days; in this, there is extraordinary significance. The greater the work He carries out within you, the deeper and purer your love for God. The greater the work of God, the more man is able to grasp something of His wisdom and the deeper is man's knowledge of Him. During the last days, six thousand years of God's plan for management will come to an end. Can it really end easily? Once He conquers mankind, will His work be over? Can it be so simple? People indeed imagine that it is as simple as this, but what God does is not so simple. No matter what part of God's work you care to mention, it all is unfathomable to man. If you were able to fathom it, then God's work would be without significance or value. The work done by God is unfathomable; it is completely counter to your notions, and the more irreconcilable it is with your notions, the more it shows that God's work is meaningful; if it were compatible with your notions, then it would be meaningless. Today, you feel that God's work is so wondrous, and the more wondrous you feel it is, the more you feel that God is unfathomable, and you see how great God's deeds are. If He only did some superficial, perfunctory work to conquer man and did nothing else afterward, then man would be incapable of beholding the significance of God's work. Although you are receiving a little refinement now, it is of great benefit to your growth in life; so it is of the utmost necessity for you to undergo such hardship. Today, you are receiving a little refinement, but afterward you will truly be able to behold the deeds of God, and ultimately you will say: "God's deeds are so wondrous!" These will be the words in your heart.

Having experienced God's refinement for a while (the trial of the service-doers and the time of chastisement), some people ultimately said: "Believing in God is really difficult!" The fact that they used the words, "really difficult," shows that God's deeds are unfathomable, that God's work is possessed of great significance and value, and that His work is highly worthy of being treasured by man. If, after I have done so much work, you had not the slightest knowledge, then could My work still have value? It will make you say: "Service to God is really difficult, the deeds of God are so wondrous, and God truly is wise! God is so lovely!" If, after undergoing a period of experience, you are able to say such words, then this proves that you have gained God's work in you.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are to Be Made Perfect Must Undergo Refinement

What internal state in people are trials aimed at? They are targeted at the rebellious disposition in people that is incapable of satisfying God. There is much that is impure within people, and much that is hypocritical, and so God subjects people to trials in order to purify them. But if, today, you are able to satisfy God, then the trials of the future will be a perfection for you. If, today, you are unable to satisfy God, then trials of the future will tempt you, and you will unwittingly fall down, and at that time you will not be able to help yourself, for you cannot keep up with God's work and are not possessed of real stature. And so, if you wish to be able to stand firm in the future, to satisfy God better, and to follow Him to the very end, today you must build a strong foundation. You must satisfy God by putting the truth into practice in all things and be considerate of His intentions. If you always practice in this way, there will be a foundation within you, and God will inspire in you a heart that loves Him, and He will give you faith. One day, when a trial truly befalls you, you may well suffer some pain and feel

aggrieved to a certain point, and suffer crushing grief, as if you had died—but your God-loving heart will not change, and will become even deeper. Such are the blessings of God. If you are able to accept all that God says and does today with a heart of submission, then you will surely be blessed by God, and so you will be someone who is blessed by God and receives His promise. If, today, you do not practice, when trials befall you one day, you will be without faith or a loving heart, and at that time the trial will become temptation; you will be plunged amid Satan's temptation and will have no means of escape. Today, you may be able to stand firm when a small trial befalls you, but you will not necessarily be able to stand firm when a major trial befalls you one day. Some people are conceited and think that they are near perfect already. If you do not go deeper at such times, and remain complacent, then you will be in danger. Today, God does not do the work of greater trials and everything appears fine, but when God tries you, you will discover that you are too lacking, for your stature is too small and you are incapable of enduring great trials. If you remain as you are and are in a state of inertia, then, when the trials come, you will fall. You should often look at how small your stature is; only in this way will you make progress. If it is only during trials that you see that your stature is so small, that your willpower is so weak, that too little within you is real, and that you are inadequate for God's intentions—if you only realize these things then, it will be too late.

If you do not know God's disposition, then you will inevitably fall during trials, because you are unaware of how God makes people perfect, by what means He makes them perfect, and when God's trials come upon you and they do not match your notions, you will be unable to stand firm. God's true love is His entire disposition, and when God's entire disposition is shown to people, what does this bring to your flesh? When God's

righteous disposition is shown to people, their flesh will inevitably suffer much pain. If you do not suffer this pain, then you cannot be made perfect by God, nor will you be able to devote true love to God. If God makes you perfect, He will surely show His entire disposition to you. From the time of creation until today, God has never shown His entire disposition to man—but during the last days He reveals it to this group of people whom He has predestined and selected, and by making people perfect, He lays bare His dispositions, through which He makes complete a group of people. Such is God's true love for people. Experiencing God's true love requires that people endure extreme pain, and pay a high price. Only after this will they be gained by God and be able to give their true love back to God, and only then will God's heart be satisfied. If people wish to be made perfect by God, and if they wish to follow His will, and fully give their true love to God, then they must experience much suffering and many torments from their circumstances, to suffer pain worse than death. Ultimately they will be forced to give their true heart back to God. Whether or not someone truly loves God is revealed during hardship and refinement. God purifies people's love, and this is also only achieved amid hardship and refinement.

—The Word, Vol. 1. The Appearance and Work of God. Only Loving God Is Truly Believing in God

In their belief in God, what people seek is to obtain blessings for the future; this is their goal in their faith. All people have this intent and hope, but the corruption in their nature must be resolved through trials and refinement. In whichever aspects you are not purified and reveal corruption, these are the aspects in which you must be refined—this is God's arrangement. God creates an environment for you, forcing you to be refined there so that you can know your own corruption. Ultimately, you reach a point at which you would rather die in order to give up your schemes and

desires and to submit to God's sovereignty and arrangement. Therefore, if people do not have several years of refinement, if they do not endure a certain amount of suffering, they will not be able to rid themselves of the constraints of corruption of the flesh in their thoughts and in their hearts. In whichever aspects people are still subject to the constraints of their satanic nature, and in whichever aspects they still have their own desires and their own demands, these are the aspects in which they should suffer. Only through suffering can lessons be learned, which means being able to gain truth, and understand God's intentions. In fact, many truths are understood by experiencing painful trials. Nobody can understand God's intentions, recognize God's almightiness and wisdom, or appreciate God's righteous disposition when in a comfortable and easy environment or when circumstances are favorable. That would be impossible!

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

While undergoing trials, it is normal for people to be weak, or to have negativity within them, or to lack clarity on God's intentions or their path for practice. But in any case, you must have faith in God's work, and not deny God, just like Job. Although Job was weak and cursed the day of his own birth, he did not deny that all things in human life were bestowed by Jehovah, and that Jehovah is also the One to take them all away. No matter what trials he was put through, he maintained this belief. In your experience, no matter what refinement you undergo through God's words, what God requires of mankind, in brief, is their faith and their God-loving heart. What He perfects by working in this way is people's faith, love, and aspirations. God does the work of perfection on people, and they cannot see it, cannot feel it; under such circumstances, your faith is required. People's faith is required when something cannot be seen by the naked eye, and your faith is required when you cannot let go of your own notions. When you do

not have clarity about God's work, what is required of you is to have faith and to take a firm stance and stand strong in your testimony. When Job reached this point, God appeared to him and spoke to him. That is, it is only from within your faith that you will be able to see God, and when you have faith God will perfect you. Without faith, He cannot do this. God will bestow upon you whatever you hope to gain. If you do not have faith, then you cannot be perfected and you will be unable to see God's actions, much less His omnipotence. When you have faith that you will see His actions in your practical experience, then God will appear to you, and He will enlighten and guide you from within. Without that faith, God will be unable to do that. If you have lost hope in God, how will you be able to experience His work? Therefore, only when you have faith and you do not harbor doubts toward God, only when you have true faith in Him no matter what He does, will He enlighten and illuminate you through your experiences, and only then will you be able to see His actions. These things are all achieved through faith. Faith comes only through refinement, and in the absence of refinement, faith cannot develop. What does this word, "faith," refer to? Faith is the genuine belief and the sincere heart that humans should possess when they cannot see or touch something, when God's work does not align with human notions, when it is beyond human reach. This is the faith that I speak of. People are in need of faith during times of hardship and refinement, and faith is something that is followed by refinement; refinement and faith cannot be separated. No matter how God works, and no matter your environment, you are able to pursue life and seek the truth, and seek knowledge of God's work, and have an understanding of His actions, and you are able to act according to the truth. Doing so is what it is to have true faith, and doing so shows that you have not lost faith in God. You can only have true faith in God if you are able to persist in pursuing the

truth through refinement, if you are able to truly love God and do not develop doubts about Him, if no matter what He does you still practice the truth to satisfy Him, and if you are able to seek in the depths for His intentions and be considerate of His intentions. In the past, when God said that you would reign as a king, you loved Him, and when He openly showed Himself to you, you pursued Him. But now God is hidden, you cannot see Him, and troubles have come upon you—do you then now lose hope in God? So, you must at all times pursue life and seek to satisfy God's intentions. This is called genuine faith, and this is the truest and most beautiful kind of love.

… When you face suffering, you must be able to lay aside concern for the flesh and to not make complaints against God. When God hides Himself from you, you must be able to have the faith to follow Him, to maintain your previous love without allowing it to falter or dissipate. No matter what God does, you must submit to His design and be prepared to curse your own flesh rather than make complaints against Him. When you are faced with trials, you must satisfy God, though you may weep bitterly or feel reluctant to part with some beloved object. Only this is true love and faith. No matter what your actual stature is, you must first possess both the will to suffer hardship and true faith, and you must also have the will to rebel against the flesh. You should be willing to endure personal hardships and suffer losses to your personal interests in order to satisfy God's intentions. You must also be capable of feeling regret about yourself in your heart: In the past, you were unable to satisfy God, and now, you can regret yourself. You must not be lacking in any of these regards—it is through these things that God will perfect you. If you cannot meet these criteria, then you cannot be perfected.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are to Be Made Perfect Must Undergo Refinement

God is currently testing people. He is not uttering a word, but is concealing Himself and making no direct contact with people. From the outside, it looks like He is not doing any work, but the truth is that He is still working within man. Anyone who is pursuing life entry has a vision for their pursuit of life, and does not have doubts even if they do not fully understand God's work. While undergoing trials, even when you do not know what God wants to do and what work He wants to accomplish, you should know that God's thoughts for mankind are always good. If you pursue Him with a true heart then He will never leave you, and in the end He will surely perfect you, and bring people to an appropriate destination. Regardless of how God is currently testing people, there will come a day when He will provide people with an appropriate outcome and give them the appropriate retribution based on what they have done. God will not lead people to a certain point and then just cast them aside and ignore them. This is because God is trustworthy. At this stage, the Holy Spirit is doing the work of refinement. He is refining every single person. In the steps of work that were constituted by the trial of death and the trial of chastisement, refinement was carried out through words. For people to experience God's work, they must first understand His current work and how mankind should cooperate. Indeed, this is something that everyone should understand. No matter what God does, whether it be refinement or even if He is not speaking, not a single step of God's work falls in line with mankind's notions. Each step of His work shatters and breaks through people's notions. This is His work. But you must believe that, since God's work has reached a certain stage, He will not put all mankind to death no matter what. He gives both promises and blessings to mankind, and all those who

pursue Him will be able to gain His blessings, but those who do not will be eliminated by God. This depends on your pursuit. Regardless of anything else, you must believe that when God's work is concluded, every single person will have a suitable destination. God has provided mankind with beautiful aspirations, but without pursuit they are unattainable. You should be able to see this now—God's refinement and His chastisement of people is His work, but people, for their part, must pursue a change in disposition at all times. In your practical experience, you must first know how to eat and drink God's words; you must find within His words what you should enter into and your own shortcomings, you should seek entry in your practical experience, and take the portion of God's words that should be put into practice and try to do so. Eating and drinking God's words is one aspect. In addition, the life of the church must be maintained, you must have a normal spiritual life, and you must be able to hand over all of your current states to God. No matter how His work changes, your spiritual life should remain normal. A spiritual life can maintain your normal entering in. No matter what God does, you ought to continue your spiritual life uninterrupted and perform your duty. This is what people should do. It is all the work of the Holy Spirit, but while for those with a normal condition this is perfection, for those with an abnormal condition it is a trial. At the current stage of the Holy Spirit's refinement work, some people say that God's work is so great and that people absolutely need refinement, otherwise their stature will be too small and they will have no way of attaining God's intentions. However, for those whose condition is not good, it becomes a reason to not pursue God, and a reason to not attend gatherings or eat and drink God's word. In God's work, no matter what He does or what changes He effects, people must maintain a baseline of a normal spiritual life. Perhaps you have not been lax in this current stage of your

spiritual life, but you still have not gained much, and have not reaped a great harvest. Under these kinds of circumstances, even if you hold to your spiritual life like you're abiding by a regulation, you must still hold to it; you must keep to this regulation so that you do not suffer losses in your life and so that you satisfy God's intentions. If your spiritual life is abnormal, you cannot understand God's current work, and instead always feel that it is completely incompatible with your own notions, and though you are willing to follow Him, you lack internal drive. So, no matter what God is currently doing, people must cooperate. If people do not cooperate, then the Holy Spirit cannot do His work, and if people do not have a heart to cooperate, then they can hardly gain the work of the Holy Spirit. If you want to have the work of the Holy Spirit inside of you, and if you want to gain God's approval, then you must maintain your original devotion before the face of God. Now, it is not necessary for you to have a deeper understanding, a higher theory, or other such things—all that is required is that you uphold God's word on the original foundation. If people do not cooperate with God and do not pursue deeper entry, then God will take away all the things that were originally theirs. On the inside, people are always greedy for ease and would rather enjoy what is already available. They want to gain God's promises without paying any price at all. These are the extravagant thoughts that mankind entertains. Gaining life itself without paying a price—but has anything ever been this easy? When someone believes in God and seeks life entry and seeks a change in their disposition, they must pay a price and achieve a state in which they will always follow God, no matter what He does. This is something that people must do. Even if you follow all of this as a regulation, you must always uphold it, and no matter how great the trials, you cannot let go of your normal relationship with God. You should be able to pray, maintain your church life, and never leave your brothers

and sisters. When God tries you, you should still seek the truth. This is the minimum requirement for a spiritual life. Always having the desire to seek, and striving to cooperate, applying all of your energy—can this be done?

—The Word, Vol. 1. The Appearance and Work of God. You Should Maintain Your Devotion to God

It is during bitter refinement that man can most easily fall under the influence of Satan, so how should you love God during such refinement? You should summon your will, laying your heart before God and devoting the last of your time to Him. No matter how God refines you, you should be able to put the truth into practice to satisfy God's intentions and you should take it upon yourself to seek God and seek communion. At times like these, the more passive you are, the more negative you will become and the easier it will be for you to regress. When it is necessary for you to serve your function, although you do not serve it well, you do all you can, and do so using nothing more than your God-loving heart; regardless of what others say—whether they say you have done well, or that you have done badly—your intentions are correct, and you are not self-righteous, for you are acting for the sake of God. When others misinterpret you, you are able to pray to God and say: "O God! I do not ask that others tolerate me or treat me well, nor that they understand or approve of me. I only ask that I may be able to love You in my heart, that I may be at ease in my heart, and that my conscience may be clear. I do not ask that others commend me, or hold me in high regard; I only seek to satisfy You from my heart; I serve my role by doing all that I can, and although I am foolish, stupid, of poor caliber and blind, I know that You are lovely, and I am willing to devote all I have to You." As soon as you pray in this way, your God-loving heart emerges, and you feel much more relieved in your heart. This is what is meant by practicing the love of God. As you experience, you will fail twice and

succeed once, or else fail five times and succeed twice, and as you experience in this way, only amid failure will you be able to see the loveliness of God and discover what is lacking within you. When you next encounter such situations, you should caution yourself, temper your steps, and pray more often. You will gradually develop the ability to triumph in such situations. When that happens, your prayers have been effective. When you see you have been successful this time, you will be gratified inside, and when you pray you will be able to feel God, and that the presence of the Holy Spirit has not left you—only then will you know how God works within you. Practicing in this way will give you a path to experiencing. If you do not put the truth into practice, then you will be without the presence of the Holy Spirit within you. But if you put the truth into practice when you encounter things as they are, then, though you hurt inside, the Holy Spirit will be with you afterward, you will be able to feel the presence of God when you pray, you will have the strength to practice the words of God, and during communion with your brothers and sisters there will be nothing weighing on your conscience and you will feel at peace, and in this way, you will be able to bring to light what you have done. Regardless of what others say, you will be able to have a normal relationship with God, you will not be constrained by others, you will rise above everything—and in this, you will demonstrate that your practice of God's words has been effective.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Refinement Can Man Possess True Love

For every step of God's work, there is a way that people should cooperate. God refines people so that they have confidence as they undergo refinements. God perfects people so that they have confidence to be perfected by God and are willing to accept His refinements and to be

pruned by God. The Spirit of God works within people to bring them enlightenment and illumination, and to have them cooperate with Him and practice. God does not speak during refinements. He does not utter His voice, but still, there is work that people should do. You should uphold what you already have, you should still be able to pray to God, be close to God, and stand witness before God; in this way you will fulfill your own duty. All of you should see clearly from God's work that His trials of people's confidence and love require that they pray more to God, and that they more often savor God's words before Him. If God enlightens you and has you understand His intentions, and yet you do not practice at all, you will gain nothing. When you put God's words into practice, you should still be able to pray to Him, and when you savor His words you should come before Him and seek and be full of confidence in Him, with no trace of feeling disheartened or cold. Those who do not put God's words into practice are full of energy during gatherings, but fall into darkness when they return home. There are some who do not even want to gather together. So, you must clearly see what duty it is that people should perform. You may not know what God's intentions actually are, but you can perform your duty, you can pray when you should, you can put the truth into practice when you should, and you can do what people ought to do. You can uphold your original vision. In this way, you will be more able to accept God's next step of work. When God works in a hidden way, it is a problem if you do not seek. When He speaks and preaches during assemblies, you listen with enthusiasm, but when He does not speak you lack energy and draw back. What kind of person acts in this way? This is someone who just follows wherever the herd goes. They have no stance, no testimony, and no vision! Most people are like this. If you continue on that way, one day when you come upon a great trial, you will fall into punishment. Having a stance is

very important in God's process of perfecting people. If you do not doubt a single step of God's work, if you fulfill man's duty, if you sincerely uphold what God has you put into practice, that is, you remember God's exhortations, and no matter what He does in the present day you do not forget His exhortations, if you have no doubt about His work, maintain your stance, uphold your testimony, and are victorious every step of the way, then in the end you will be perfected by God and be made into an overcomer. If you are able to stand firm through every step of God's trials, and if you can still stand firm at the very end, then you are an overcomer, you are someone who has been perfected by God.

—The Word, Vol. 1. The Appearance and Work of God. You Should Maintain Your Devotion to God

As created beings, people should fulfill the duties that they ought to, and stand witness for God in the midst of refinement. In every trial they should uphold the witness that they should bear, and do so resoundingly for the sake of God. A person who does this is an overcomer. No matter how God refines you, you remain full of confidence and never lose confidence in Him. You do what man should do. This is what God requires of man, and man's heart should be able to fully return to Him and turn toward Him in every passing moment. This is an overcomer. Those whom God refers to as "overcomers" are those who are still able to stand witness and maintain their confidence and devotion to God when under the influence of Satan and while being laid siege to by Satan, that is, when they find themselves amidst the forces of darkness. If you are still able to keep a pure heart before God and maintain your genuine love for God no matter what, then you are standing witness in front of God, and this is what God refers to as being an "overcomer." If your pursuit is excellent when God blesses you, but you retreat without His blessings, is this purity? Since you are certain

that this way is true, you must follow it until the end; you must maintain your devotion to God. Since you have seen that God Himself has come to the earth to perfect you, you should give your heart entirely to Him. If you can still follow Him no matter what He does, even if He determines an unfavorable outcome for you at the very end, this is maintaining your purity in front of God. Offering a holy spiritual body and a pure virgin to God means keeping a sincere heart in front of God. For mankind, sincerity is purity, and the ability to be sincere toward God is maintaining purity. This is what you should put into practice. When you ought to pray, you pray; when you ought to gather together in fellowship, you do so; when you ought to sing hymns, you sing hymns; and when you ought to rebel against the flesh, you rebel against the flesh. When you perform your duty, you do not muddle through it; when you are faced with trials you stand firm. This is devotion to God. If you do not uphold what people should do, then all of your previous suffering and resolutions have been futile.

—The Word, Vol. 1. The Appearance and Work of God. You Should Maintain Your Devotion to God

God's work in the last days requires enormous confidence, confidence even greater than that of Job. Without confidence, people will not be able to continue to gain experience and nor will they be able to be perfected by God. When the day of great trials comes, there will be people leaving the churches—some here, some there. There will be some who had been doing quite well in their pursuit in the previous days and it will be unclear why they no longer believe. Many things will happen that you will not understand, and God will not reveal any signs or wonders, nor do anything supernatural. This is to see if you can stand firm—God uses facts to refine people. You have not yet suffered much. In the future when great trials come, in some places every single person in the church will leave, and those

whom you have had a good relationship with will leave and abandon their faith. Will you be able to stand firm then? Up to now, the trials you have faced have been minor, and you probably have been barely able to withstand them. This step includes refinements and perfecting through words only. In the next step, the facts will come upon you to refine you, and then you will be in the midst of peril. Once it becomes really serious, God will advise you to hurry up and leave, and religious people will try to lure you into going with them. This is to see if you can continue on the path, and all of these things are trials. The current trials are minor, but the day will come when there will be some homes where the parents no longer believe, and some where the children no longer believe. Will you be able to continue? The farther forward you go, the greater your trials will become. God carries out His work of refining people according to their needs and their stature. During the stage of God perfecting mankind, it is impossible that the number of people will continue to grow—it will only shrink. It is only through these refinements that people can be perfected. Being pruned, disciplined, tested, chastised, cursed—can you withstand all of this? When you see a church with a particularly good situation, where the sisters and brothers are all seeking with great energy, you yourself feel encouraged. When the day comes that they have all left, some of them no longer believe, some have left to do business or get married, and some have joined the religion; will you be able to stand firm then? Will you be able to remain undisturbed within? God's perfection of mankind is not such a simple thing! He utilizes many things to refine people. People see these as methods, but in God's original intention these are not methods at all, but facts. In the end, when He has refined people to a certain point and they no longer have any complaints, this stage of His work will be complete. The great work of the Holy Spirit is to perfect you, and when He does not work and hides

Himself, it is even more for the purpose of perfecting you, and in particular in this way it can be seen whether people have love for God, whether they have true confidence in Him. When God speaks plainly, there is no need for you to search; it is only when He is concealed that you need to search and feel your way through. You should be able to fulfill the duty of a created being, and no matter what your future outcome and your destination may be, you should be able to pursue knowledge and love for God during the years you are alive, and no matter how God treats you, you should be able to avoid complaining. There is one condition for the Holy Spirit to work within people. They must thirst and seek and not be half-hearted or doubtful about God's actions, and they must be able to uphold their duty at all times; only in this way can they gain the work of the Holy Spirit. In each step of God's work, what is required of mankind is enormous confidence and coming before God to seek—only through experience can people discover how lovable God is and how the Holy Spirit works in people. If you do not experience, if you do not feel your way through that, if you do not seek, then you will gain nothing. You must feel your way through your experiences, and only through your experiences can you see God's actions and recognize His wondrousness and unfathomableness.

—The Word, Vol. 1. The Appearance and Work of God. You Should Maintain Your Devotion to God

All of you are in the midst of trial and refinement. How should you love God during refinement? Having experienced refinement, people are able to offer true praise to God, and amidst refinement, they can see that they are very much lacking. The greater your refinement, the more you are able to rebel against the flesh; the greater people's refinement, the greater their love for God. This is what you should understand. Why must people be refined? What effect does it aim to achieve? What is the significance of

God's work of refinement in man? If you truly seek God, then having experienced His refinement to a certain point you will feel that it is extremely good, and of the utmost necessity. How should man love God during refinement? By using the resolve to love God to accept His refinement: During refinement you are tormented inside, as if a knife were being twisted in your heart, yet you are willing to satisfy God using your God-loving heart, and you are unwilling to care for the flesh. This is what is meant by practicing the love of God. You hurt inside, and your suffering has reached a certain point, yet you are still willing to come before God and pray, saying: "O God! I cannot leave You. Although there is darkness within me, I wish to satisfy You; You know my heart, and I would that You invest more of Your love within me." This is practice during refinement. If you use your God-loving heart as the foundation, refinement can bring you closer to God and make you more intimate with God. Since you believe in God, you must hand over your heart before God. If you offer up and lay your heart before God, then during refinement it will be impossible for you to deny God, or leave God. In this way your relationship with God will become ever closer and ever more normal, and your communion with God will become ever more frequent. If you always practice in this way, then you will spend more time in God's light and more time under the guidance of His words. There will also be more and more changes in your disposition, and your knowledge will increase day by day. When the day comes that God's trials suddenly befall you, you will not only be able to stand by God's side, but will also be able to bear testimony to God. At that time, you will be like Job, and like Peter. Having borne testimony to God you will truly love Him, and will gladly lay down your life for Him; you will be God's witness, and one who is beloved by God. Love that has experienced refinement is strong, not weak. Regardless of when or how

God subjects you to His trials, you are able to lay down your concerns about whether you live or die, to gladly cast aside everything for God, and to happily endure anything for God—thus your love will be pure and your faith will have reality. Only then will you be someone who is truly loved by God, and who has truly been made perfect by God.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Refinement Can Man Possess True Love

When Job first underwent his trials, he was stripped of all his property and all of his children, but he did not fall down or say anything that was a sin against God as a result. He had overcome the temptations of Satan, and he had overcome his material assets, his offspring and the trial of losing all his worldly possessions, which is to say he was able to submit to God as He took things away from him and he was also able to offer thanks and praise to God because of what God did. Such was Job's conduct during Satan's first temptation, and such was also Job's testimony during the first trial of God. In the second trial, Satan stretched forth its hand to afflict Job, and although Job experienced pain greater than he had ever felt before, still his testimony was enough to leave people astounded. He used his fortitude, conviction, and submission to God, as well as his fear of God, to once more defeat Satan, and his conduct and his testimony were once more approved of and favored by God. During this temptation, Job used his actual conduct to proclaim to Satan that the pain of the flesh could not alter his faith and submission to God or take away his devotion to God and God-fearing heart; he would not renounce God or give up his own perfection and uprightness because he faced death. Job's determination made a coward of Satan, his faith left Satan timorous and trembling, the intensity with which he fought against Satan during their life-and-death battle bred in Satan a deep hatred and resentment; his perfection and uprightness left Satan with nothing more

it could do to him, such that Satan abandoned its attacks on him and gave up its accusations against Job that it had laid before Jehovah God. This meant that Job had overcome the world, he had overcome the flesh, he had overcome Satan, and he had overcome death; he was completely and utterly a man who belonged to God. During these two trials, Job stood firm in his testimony, actually lived out his perfection and uprightness, and broadened the scope of his living principles of fearing God and shunning evil. Having undergone these two trials, there was born in Job a richer experience, and this experience made him more mature and seasoned, it made him stronger, and of greater conviction, and it made him more confident of the rightness and worthiness of the integrity to which he held firm. Jehovah God's trials of Job gave him a deep understanding and sense of God's concern for man, and allowed him to sense the preciousness of God's love, from which point consideration toward and love for God were added into his fear of God. The trials of Jehovah God not only did not alienate Job from Him, but brought his heart closer to God. When the fleshly pain endured by Job reached its peak, the concern that he felt from Jehovah God gave him no choice but to curse the day of his birth. Such conduct was not long-planned, but a natural revelation of the consideration for and love for God from within his heart, it was a natural revelation that came from his consideration for and love for God. This is to say, because he loathed himself, and he was unwilling to, and could not stand to torment God, thus his consideration and love reached the point of selflessness. At this time, Job elevated his long-standing adoration and yearning for God and devotion to God to the level of consideration and loving. At the same time, he also elevated his faith and submission to God and fear of God to the level of consideration and loving. He did not allow himself to do anything that would cause harm to God, he did not permit himself any conduct that would hurt God, and did not allow

himself to bring any sorrow, grief, or even unhappiness upon God for his own reasons. In God's eyes, although Job was still the same Job as before, Job's faith, submission, and fear of God had brought God complete satisfaction and enjoyment. At this time, Job had attained the perfection that God had expected him to attain; he had become someone truly worthy of being called "perfect and upright" in God's eyes. His righteous deeds allowed him to overcome Satan and to stand fast in his testimony to God. So, too, his righteous deeds made him perfect, and allowed the value of his life to be elevated and transcend more than ever, and they also made him the first person to no longer be attacked and tempted by Satan. Because Job was righteous, he was accused and tempted by Satan; because Job was righteous, he was handed over to Satan; and because Job was righteous, he overcame and defeated Satan, and stood firm in his testimony. Henceforth Job became the first man who would never again be handed over to Satan, he truly came before the throne of God and lived in the light, under the blessings of God without the spying or ruination of Satan…. He had become a true man in the eyes of God; he had been set free …

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

The purpose of the work of refinement is primarily to perfect people's faith. In the end, what is achieved is that you want to leave but, at the same time, you cannot; some people are still able to have faith even when they are bereft of the tiniest shred of hope; and people no longer have hope at all regarding their own future prospects. Only at this time will God's refinement be finished. Man still has not reached the stage of hovering between life and death, and they have not tasted death, so the process of refinement is not yet finished. Even those who were at the step of the service-doers were not refined to the utmost. Job underwent extreme refinement, and he had nothing to rely on. People must undergo refinements

to the point that they have no hope and nothing to rely on—only this is true refinement. During the time of the service-doers, if your heart was always quiet before God, and if no matter what He did and no matter what His intentions for you were, you always submitted to His arrangements, then at the end of the road you would understand everything that God had done. You undergo the trials of Job, and at the same time you undergo the trials of Peter. When Job was tested, he stood witness, and in the end, Jehovah was revealed to him. Only after he stood witness was he worthy of seeing the face of God. Why is it said: "I hide from the land of filth but show Myself to the holy kingdom"? That means that only when you are holy and stand witness can you have the dignity to see the face of God. If you cannot stand witness for Him, you do not have the dignity to see His face. If you retreat or make complaints against God in the face of refinements, thus failing to stand witness for Him and becoming Satan's laughing stock, then you will not gain the appearance of God. If you are like Job, who in the midst of trials cursed his own flesh and did not complain against God, and was able to detest his own flesh without complaining or sinning through his words, then you will be standing witness. When you undergo refinements to a certain degree and can still be like Job, utterly submissive in front of God and without other requirements of Him or your own notions, then God will appear to you. Now God does not appear to you because you have so many of your own notions, personal prejudices, selfish thoughts, individual requirements and fleshly interests, and you are not worthy of seeing His face. Were you to see God, you would measure Him through your own notions and, in so doing, He would be nailed to the cross by you. If many things come upon you that do not align with your notions but yet you are able to put them aside and gain knowledge of God's actions from these things, and if in the midst of refinements you reveal your God-loving heart,

then this is standing firm in your witness. If your home is peaceful, you enjoy comforts of the flesh, no one is persecuting you, and your brothers and sisters in the church obey you, can you display your God-loving heart? Can this situation refine you? It is only through refinement that your God-loving heart can be shown, and it is only through things occurring that do not align with your notions that you can be perfected. With the service of many contrary and negative things, and by employing all sorts of Satan's manifestations—its actions, its accusations, its disturbances and misleading—God shows you Satan's hideous face clearly, and thereby perfects your ability to distinguish Satan, that you may hate Satan and rebel against it.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are to Be Made Perfect Must Undergo Refinement

The greater God's refinement, the more people's hearts are able to love God. The torment in their hearts is of benefit to their lives, they are more able to be at peace before God, their relationship with God is closer, and they are better able to see God's supreme love and His supreme salvation. Peter experienced refinement hundreds of times, and Job underwent several trials. If you wish to be made perfect by God, you too must undergo refinement hundreds of times; only if you go through this process and rely upon this step will you be able to satisfy God's intentions and be made perfect by God. Refinement is the best means by which God makes people perfect; only refinement and bitter trials can bring out the true love for God in people's hearts. Without hardship, people lack true love for God; if they are not tested within, if they are not truly subjected to refinement, then their hearts will always be floating around outside. Having been refined to a certain point, you will see your own weaknesses and difficulties, you will see how much you are lacking and that you are unable to overcome the many problems you encounter, and you will see how great is your

rebelliousness. Only during trials are people able to truly know their real states; trials make people better able to be perfected.

During his lifetime, Peter experienced refinement hundreds of times and underwent many painful ordeals. This refinement became the foundation of his supreme love of God, and the most significant experience of his entire life. That he was able to possess a supreme love of God was, in one sense, because of his resolve to love God; more importantly, however, it was because of the refinement and suffering that he underwent. This suffering became his guide on the path of loving God, and the thing that was most memorable to him. If people do not undergo the pain of refinement when loving God, then their love is full of impurities and their own preferences; love such as this is full of the ideas of Satan, and fundamentally incapable of satisfying God's intentions. Having the resolve to love God is not the same as truly loving God. Even though all that they think of in their hearts is for the sake of loving and satisfying God, and even though their thoughts seem to be entirely devoted to God and devoid of any human ideas, yet when their thoughts are brought before God, He does not commend or bless such thoughts. Even when people have fully understood all truths—when they have come to know them all—this cannot be said to be a sign of loving God, it cannot be said that these people have the reality of loving God. Despite having understood many truths without undergoing refinement, people are incapable of putting these truths into practice; only during refinement can people understand the real meaning of these truths, only then can people genuinely appreciate their inner meaning. At that time, when they try again, they are able to put the truths into practice properly, and in accordance with God's intentions; at that time, their human ideas are lessened, their human corruption is reduced, and their human feelings are diminished; only at that time is their practice a true manifestation of the

love of God. The effect of the truth of the love of God is not achieved through spoken knowledge or mental willingness, and nor can it be achieved simply by understanding that truth. It requires that people pay a price, that they undergo much bitterness during refinement, and only then will their love become pure and in line with God's intentions. In His requirement that man love Him, God does not demand that man love Him using passion or his own will; only through loyalty and the use of the truth to serve Him can man truly love Him.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Refinement Can Man Possess True Love

Just how much do you love God today? And just how much do you know of all that God has done in you? These are the things you should learn. When God arrives on earth, all that He has done in man and allowed man to see is so that man will love Him and truly know Him. That man is able to suffer for God and has been able to come this far is, in one regard, because of God's love, and in another regard, because of God's salvation; moreover, it is because of the judgment and the work of chastisement that God has carried out in man. If you are without the judgment, chastisement, and trials of God, and if God has not made you suffer, then, in all honesty you do not truly love God. The greater God's work in man, and the greater man's suffering, the more apparent it is just how meaningful God's work is, and the more that man's heart is able to truly love God. How do you learn how to love God? Without torment and refinement, without painful trials—and if, furthermore, all that God gave man were grace, love, and mercy—would you be able to reach a point of truly loving God? On one hand, during God's trials man comes to know his deficiencies and to see that he is insignificant, contemptible, and lowly, that he has nothing and is nothing; on the other hand, during His trials God creates different environments for

man that make man more able to experience the loveliness of God. Although the pain is great, and sometimes insurmountable—even reaching the level of crushing grief—having experienced it, man sees how lovely God's work in him is, and only upon this foundation is there born in man true love for God. Today man sees that with the grace, love, and mercy of God alone, he is incapable of truly knowing himself, and much less is he able to know the substance of man. Only through both the refinement and judgment of God, and during the process of refinement itself, can man know his deficiencies, and know that he has nothing. Thus, man's love of God is built upon the foundation of the refinement and judgment of God. If you only enjoy the grace of God, having a peaceful family life or material blessings, then you have not gained God, and your belief in God cannot be considered successful. God has already carried out one stage of the work of grace in the flesh, and has already bestowed material blessings upon man, but man cannot be made perfect with grace, love, and mercy alone. In man's experiences, he encounters some of God's love and sees the love and mercy of God, yet having experienced for a period of time, he sees that God's grace and His love and mercy are incapable of making man perfect, incapable of revealing that which is corrupt within man, and incapable of ridding man of his corrupt disposition, or making perfect his love and faith. God's work of grace was the work of one period, and man cannot rely on enjoying the grace of God in order to know God.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Painful Trials Can You Know the Loveliness of God

Today, most people do not have that knowledge. They believe that suffering is without value, they are renounced by the world, their home life is troubled, they are not beloved of God, and their prospects are bleak. The suffering of some people reaches an extreme, and their thoughts turn to

death. This is not true love for God; such people are cowards, they have no perseverance, they are weak and powerless! God is eager for man to love Him, but the more man loves Him, the greater man's suffering, and the more man loves Him, the greater man's trials. If you love Him, then every kind of suffering will befall you—and if you do not, then perhaps everything will go smoothly for you and all will be peaceful around you. When you love God, you will feel that much around you is insurmountable, and because your stature is too small you will be refined; moreover, you will be incapable of satisfying God, and you will always feel that God's intentions are too lofty, that they are beyond the reach of man. Because of all this you will be refined—because there is much weakness within you, and much that is incapable of satisfying the intentions of God, you will be refined internally. Yet you must clearly see that purification is only achieved through refinement. Thus, during these last days you must bear testimony to God. No matter how great your suffering, you should walk until the very end, and even at your last breath, still you must be faithful to God and at the mercy of God; only this is truly loving God, and only this is the strong and resounding testimony. When you are tempted by Satan, you should say: "My heart belongs to God, and God has already gained me. I cannot satisfy you—I must devote my all to satisfying God." The more you satisfy God, the more God blesses you and the greater the strength of your love for God; so, too, will you have faith and resolve, and will feel that nothing is more worthy or significant than a life spent loving God. It can be said that man has but to love God to be without sorrow. Although there are times when your flesh is weak and you are beset by many real troubles, if during these times you truly rely on God, then within your spirit you will be consoled, you will feel grounded, and you will have something to depend upon. In this way, you will be able to overcome many environments, and so

you will not complain about God because of the anguish that you suffer. Instead, you will want to sing, dance, and pray, to assemble and commune, to give thought to God, and you will feel that all the people, matters, and things around you that are organized by God are fitting. If you do not love God, all that you look upon will be irksome to you and nothing will be pleasing to your eyes; in your spirit you will not be free but downtrodden, your heart will always complain about God, and you will always feel that you suffer so much torment, and that it is so unjust. If you do not pursue for the sake of happiness, but in order to satisfy God and to not be accused by Satan, then such pursuit will give you great strength to love God. Man is able to carry out all that is spoken by God, and all that he does is able to satisfy God—this is what it means to be possessed of reality. Pursuing the satisfaction of God is using your God-loving heart to put His words into practice; regardless of the time—even when others are without strength—inside of you there is still a God-loving heart, and you yearn for and miss God from deep within. This is real stature. Just how great your stature is depends on how much of a God-loving heart you possess, on whether you are able to stand fast when tested, whether you are weak when a certain environment comes upon you, and whether you can stand your ground when your brothers and sisters reject you; the arrival of the facts will show just what your God-loving heart is like. It can be seen from much of God's work that God really does love man, though the eyes of man's spirit have yet to be completely opened and he is unable to clearly see much of the work of God and His intentions, nor the many things which are lovely about God; man has too little true love for God. You have believed in God throughout all this time, and today God has cut off all means of escape. Realistically speaking, you have no choice but to take the right path, the right path that you have been led onto by the harsh judgment and supreme

salvation of God. Only after experiencing hardship and refinement does man know that God is lovely. Having experienced up until today, it can be said that man has come to know part of God's loveliness, but this is still not enough, because man is so lacking. Man must experience more of God's wondrous work, and more of all the refinement of suffering arranged by God. Only then can man's life disposition be changed.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Painful Trials Can You Know the Loveliness of God

Related Movie Extracts

Why Do Believers Have to Undergo God's Judgment and Chastisment?

After Learning Her Daughter Has Cancer

Related Experiential Testimonies

I Gained So Much From Experiencing Illness

Reflections After Becoming Sick During the Pandemic

After the Death of My Partner

Related Hymns

Trials Call for Faith

God's Trials of Man Are to Purify Them

God Tries and Refines Man to Perfect Him

God's Refinement of Man Is Most Meaningful

Only Through Hardships and Trials Can You Truly Love God

11. Why believers in God must perform their duties well

Words of Almighty God of the Last Days

God works to manage and save humankind. Of course God has requirements of people, and these requirements are their duty. It is evident that people's duty arises from God's work and His requirements of humankind. Regardless of what duty one performs, it is the most proper thing they could do, the most beautiful and just thing among humankind. As created beings, people ought to perform their duty, and only then can they receive the approval of the Creator. Created beings live under the Creator's dominion, and they accept all that is provided by God and everything that comes from God, so they should fulfill their responsibilities and obligations. This is perfectly natural and justified, and was ordained by God. From this it can be seen that, for people to perform the duty of a created being is more just, beautiful, and noble than anything else done while living on earth; nothing among humankind is more meaningful or worthy, and nothing brings greater meaning and worth to the life of a created person, than performing the duty of a created being. On earth, only the group of people who truly and sincerely perform the duty of a created being are those who submit to the Creator. This group does not follow worldly trends; they submit to the leadership and guidance of God, only listen to the words of the Creator, accept the truths expressed by the Creator, and live by the words of the Creator. This is the truest, most resounding testimony, and it is the best testimony of belief in God. For a created being to be able to fulfill the duty of a created being, to be able to satisfy the Creator, is the most beautiful thing among humankind, and is something that should be spread as a tale to be praised by all people.

Anything the Creator entrusts to created beings should be unconditionally accepted by them; for humankind, this is a matter of both happiness and privilege, and for all those who fulfill the duty of a created being, nothing is more beautiful or worthy of commemoration—it is something positive. … As a created being, when one comes before the Creator, they ought to perform their duty. This is a very proper thing to do, and they should fulfill this responsibility. On the basis that created beings perform their duties, the Creator has done even greater work among humankind, and He has carried out a further stage of work on people. And what work is that? He provides humankind with the truth, allowing them to gain the truth from Him as they perform their duties and thereby to cast off their corrupt dispositions and be purified. Thus, they come to satisfy God's intentions and embark on the right path in life, and, ultimately, they are able to fear God and shun evil, attain complete salvation, and no longer be subjected to Satan's afflictions. This is the effect that God would have humankind achieve in the end by performing their duties. Therefore, during the process of performing your duty, God does not merely make you see one thing clearly and understand a little truth, nor does He merely let you enjoy the grace and blessings you receive by performing your duty as a created being. Rather, He allows you to be purified and saved, and, ultimately, come to live in the light of the face of the Creator.

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part Seven)

As members of the human race and devout Christians, it is the responsibility and obligation of us all to offer up our minds and bodies for the fulfillment of God's commission, for our entire being came from God, and it exists thanks to the sovereignty of God. If our minds and bodies are not for God's commission and not for the just cause of mankind, then our souls will feel unworthy of those who were martyred for God's

commission, and much more unworthy of God, who has provided us with everything.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 2: God Presides Over the Fate of All Mankind

In the house of God, there is constant mention of accepting God's commission and performing one's duty properly. How does duty come into being? To speak broadly, it comes into being as a result of God's management work of bringing salvation to humanity; to speak specifically, as God's management work unfolds among mankind, various work appears that requires people to cooperate and complete it. This has given rise to responsibilities and missions for people to fulfill, and these responsibilities and missions are the duties God bestows upon mankind. In God's house, the various tasks that require people's cooperation are the duties they should perform. So, are there differences between duties in terms of better and worse, lofty and lowly, or great and small? Such differences do not exist; as long as something has to do with God's management work, is a requirement of the work of His house, and is required by spreading God's gospel, then it is a person's duty. This is the origin and definition of duty. Without God's work of management, would people on earth—regardless of how they live—have duties? No. Now you see clearly. What is one's duty related to? (It is related to God's management work of the salvation of mankind.) That is right. There is a direct relationship between the duties of mankind, the duties of created beings and God's management work of the salvation of mankind. It can be said that without God's salvation of mankind, and without the management work the incarnate God has launched among man, people would not have any duties to speak of. Duties arise out of God's work; it is what God demands of people. Looking at it from this perspective, duty is important for every person who follows God, is it not?

It is very important. Speaking broadly, you are taking part in the work of God's management plan; more specifically, you are cooperating with the various types of jobs of God that are required at different times and among different groups of people. Regardless of what your duty is, it is a mission God has given you. Sometimes you may be required to look after or safeguard an important object. This might be a comparatively trivial matter that can only be said to be a responsibility of yours, but it is a task God has given you; you accepted it from Him. You accepted it from God's hands, and this is your duty. Speaking to the root of the matter, your duty is entrusted to you by God. It includes mainly spreading the gospel, bearing testimony, making videos, being a leader or worker in the church, or it might be work that is even more dangerous and more important. Regardless, as long as it has to do with God's work and the necessity of the work of disseminating the gospel, people should accept it as a duty from God. Duty, to put it in even broader terms, is a person's mission, a commission entrusted by God; more specifically, it is your responsibility, your obligation. Given that it is your mission, a commission entrusted to you by God, and is your responsibility and obligation, performing your duty has nothing to do with your personal affairs.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What Is the Adequate Performance of Duty?

This vision must be clear to you now: Performing duty is of the utmost importance for believing in God. The most crucial aspect of believing in God now is performing duty. Without performing your duty well, there can be no reality. By performing duty, people are able to understand God's intentions, and can gradually build a normal relationship with Him. By performing duty, people gradually identify their problems, and come to recognize their corrupt disposition and essence. At the same time, by

reflecting on themselves, people can gradually discover just what God demands of them. Do you understand now just what it is you believe when you believe in God? In fact, it is a belief in the truth, an attainment of the truth. Performing duty allows for the attainment of the truth and life. The truth and life cannot be attained without performing duty. Can there be reality if one believes in God without performing duty? (No.) There can be no reality. Thus, if you do not perform your duty well, you cannot attain the truth. Once you are eliminated, this shows you failed to believe in God. Even though you say you believe in Him, your belief is already bereft of meaning. This is something that must be grasped through and through.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Seeking the Truth Principles Can One Perform One's Duty Well

Man's performance of his duty is, in actuality, the accomplishment of all that is inherent within man, which is to say, that which is possible for man. It is then that his duty is fulfilled. The defects of man during his service are gradually reduced through progressive experience and the process of his undergoing judgment; they do not hinder or affect man's duty. Those who cease to serve or yield and fall back for fear that there may be drawbacks to their service are the most cowardly of all. If people cannot express what they ought to express during service or achieve what is inherently possible for them, and instead go through the motions, they have lost the function that a created being should have. Such people are what are known as "mediocrities"; they are useless refuse. How can such people properly be called created beings? Are they not corrupt beings that shine on the outside but are rotten within? If a man calls himself God yet is unable to express the being of divinity, do the work of God Himself, or represent God, he is undoubtedly not God, for he has not the substance of God, and that which God can inherently achieve does not exist within him. If man

loses what is inherently attainable by him, he can no longer be considered man, and he is not worthy to stand as a created being or come before God and serve Him. Moreover, he is not worthy to receive the grace of God or to be watched over, protected, and made perfect by God. Many who have lost the trust of God go on to lose the grace of God. Not only do they not hate their evil deeds, but they brazenly propagate the idea that the way of God is incorrect, and the rebellious ones even deny the existence of God. How can such people, who are possessed of such rebelliousness, be entitled to enjoy the grace of God? Those who do not fulfill their duty are very rebellious against God, and owe much to Him, yet they turn around and lambaste that God is wrong. How could such kind of man be worthy of being made perfect? Is this not the precursor to being eliminated and punished? People who do not do their duty before God are already guilty of the most heinous of crimes, for which even death is an insufficient punishment, yet they have the gall to argue with God and match themselves against Him. What is the worth of perfecting such people? When people fail to fulfill their duty, they should feel guilt and indebtedness; they ought to hate their weakness and uselessness, their rebelliousness and corruption, and moreover, ought to give their life to God. Only then are they created beings who truly love God, and only such people are worthy of enjoying the blessings and promise of God, and of being made perfect by Him.

—The Word, Vol. 1. The Appearance and Work of God. The Difference Between the Ministry of God Incarnate and the Duty of Man

Today, what you are required to achieve are not additional demands, but the duty of man, and that which should be done by all people. If you are incapable of even doing your duty, or of doing it well, then are you not bringing trouble upon yourselves? Are you not courting death? How could you still expect to have a future and prospects? The work of God is done for

the sake of mankind, and the cooperation of man is given for the sake of God's management. After God has done all that He is supposed to do, man is required to be unstinting in his practice, and to cooperate with God. In the work of God, man should spare no effort, should offer up his loyalty, and should not indulge in numerous notions, or sit passively and await death. God can sacrifice Himself for man, so why can man not offer his loyalty to God? God is of one heart and mind toward man, so why can man not offer a little cooperation? God works for mankind, so why can man not perform some of his duty for the sake of God's management? God's work has come this far, yet still you see but do not act, you hear but do not move. Are not such people the objects of perdition? God has already devoted His all to man, so why, today, is man incapable of earnestly performing his duty? For God, His work is His first priority, and the work of His management is of the utmost importance. For man, putting God's words into practice and fulfilling God's requirements are his first priority. This you should all understand.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

How you regard God's commissions is extremely important, and this is a very serious matter. If you cannot complete what God has entrusted to people, then you are not fit to live in His presence and you should be punished. It is perfectly natural and justified that humans should complete whatever commissions God entrusts to them. This is man's supreme responsibility, and is just as important as their very lives. If you do not take God's commissions seriously, then you are betraying Him in the most grievous way. In this, you are more lamentable than Judas, and should be cursed. People must gain a thorough understanding of how to treat what God entrusts to them and, at the very least, they must comprehend that the commissions He entrusts to humanity are exaltations and special favors

from God, and that they are most glorious things. Everything else can be abandoned. Even if a person must sacrifice their own life, they must still fulfill God's commission.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Know Man's Nature

There is no correlation between the duty of man and whether he is blessed or cursed. Duty is what man ought to fulfill; it is his heaven-sent vocation, and should not depend on recompense, conditions, or reasons. Only then is he doing his duty. To be blessed is when someone is made perfect and enjoys God's blessings after experiencing judgment. To be cursed is when someone's disposition does not change after they have experienced chastisement and judgment, it is when they do not experience being made perfect but are punished. But regardless of whether they are blessed or cursed, created beings should fulfill their duty, doing what they ought to do, and doing what they are able to do; this is the least that a person, a person who pursues God, should do. You should not do your duty only to be blessed, and you should not refuse to act for fear of being cursed. Let Me tell you this one thing: Man's performance of his duty is what he ought to do, and if he is incapable of performing his duty, then this is his rebelliousness. It is through the process of doing his duty that man is gradually changed, and it is through this process that he demonstrates his loyalty. As such, the more you are able to do your duty, the more truth you shall receive, and the more real your expression shall become. Those who merely go through the motions in doing their duty and do not seek the truth shall be eliminated in the end, for such people do not do their duty in the practice of truth, and do not practice truth in the performance of their duty. They are those who remain unchanged and will be cursed. Not only are their expressions impure, but everything they express is evil.

—The Word, Vol. 1. The Appearance and Work of God. The Difference Between the Ministry of God Incarnate and the Duty of Man

You should each fulfill your own duty with open and honest hearts, and be willing to pay whatever price is necessary. As you have said, when the day comes, God will not be remiss toward anyone who has suffered or paid a price for Him. This kind of conviction is worth holding on to, and it is right that you should never forget it. Only in this way can I put My mind at ease about you. Otherwise, you will forever be people about whom I cannot put My mind at ease, and you will forever be the objects of My distaste. If all of you can follow your conscience and give your all for Me, sparing no effort for My work, and devoting the energy of a lifetime to My gospel work, then will My heart not often leap for joy on your account? This way, I will be able to put My mind entirely at ease regarding you, won't I?

—The Word, Vol. 1. The Appearance and Work of God. On Destination

Today, I love whomever can follow My will, whomever can show consideration for My burdens, and whomever can give their all for Me with a true heart and sincerity. I will constantly enlighten them, and not let them slip away from Me. I often say, "To those who sincerely expend for Me, I shall surely bless you greatly." What does "bless" refer to? Do you know? In the context of the current work of the Holy Spirit, it refers to the burdens I give to you. For all who are able to carry a burden for the church, and who sincerely offer themselves up for My sake, their burdens and their earnestness are both blessings that come from Me. In addition, My revelations to them are also a blessing from Me. This is because those who do not currently have a burden were not predestined and selected by Me; My curses have already come down upon them. In other words, those whom I have predestined and selected have a share in the positive aspects of what I have said, while those whom I have not predestined and selected can only share in the negative aspects of My utterances.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 82

Today, those who bear genuine love for Me—such people are blessed. Blessed are those who submit to Me, they will surely stay in My kingdom. Blessed are those who know Me, they will surely wield power in My kingdom. Blessed are those who seek after Me, they will surely escape from Satan's bonds and enjoy My blessings. Blessed are those who are able to rebel against themselves, they will surely enter into My possession and inherit My kingdom's bounty. Those who run around for Me I will remember, those who make expenditures for Me I will joyfully embrace, and to those who make offerings to Me I will grant enjoyments. Those who find enjoyment in My words I will bless; they will surely be the pillars that hold up the ridgepole in My kingdom, they will surely have matchless abundance in My house, and no one can compare with them. Have you ever accepted the blessings that you were given? Have you ever sought the promises that were made for you? You will surely, under the guidance of My light, break through the stranglehold of the forces of darkness. You will surely not, in the midst of darkness, lose the guidance of My light. You will surely be the masters of all creation. You will surely be overcomers before Satan. You will surely, at the downfall of the kingdom of the great red dragon, stand up amid the myriad throngs as proof of My victory. You will surely stand firm and unwavering in the land of Sinim. Through the sufferings you endure, you will inherit My blessings, and will surely radiate My glory throughout the entire universe.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 19

Related Hymns

Practicing God's Words and Satisfying God Come First

12. How one can perform their duty in an up-to-standard manner

Words of Almighty God of the Last Days

With regard to the adequate performance of duty, the emphasis is on the word "adequate." So, how should "adequate" be defined? In this, too, there are truths to seek. Is it adequate merely to do a passable job? For the specific details of how to understand and regard the word "adequate," you must understand many truths and fellowship more on the truth. In the course of performing your duty, you must understand the truth and the principles; only then can you arrive at an adequate performance of duty. Why should people perform their duties? Once they believe in God and have accepted His commission, people have their share of responsibility and obligation in the work of God's house and in the site of God's work, and, in turn, because of this responsibility and obligation, they have become an element in God's work, one of the recipients of His work, and one of the recipients of His salvation. There is quite a substantial relationship between people's salvation and how they perform their duties, whether they can do them well, and whether they can do them adequately. Since you have become a part of God's house and accepted His commission, you now have a duty. It is not for you to say how this duty should be performed; it is for God to say; it is for the truth to say; and it is dictated by the standards of the truth. Therefore, people should know, understand and be clear on how God measures people's duties, what He measures them according to—this is a worthwhile thing to seek. In God's work, different people receive different duties. That is, people with different gifts, calibers, ages, and conditions receive different duties at different times. No matter what duty you have received, and no matter the times or circumstances of your receiving it,

your duty is only a responsibility and obligation you are supposed to perform, it is not your management, much less is it your business. The standard God demands for the performance of your duty is that it is "adequate." What does it mean to be "adequate"? It means to meet God's demands and satisfy Him. God must say it is adequate and it must receive His approval. Only then will the performance of your duty have been adequate. If God says it is not adequate, no matter how long you have been performing your duty, or how much of a price you have paid, it is not adequate. Then what will the result be? It will all be classified as laboring. Only a minority of laborers with loyal hearts will be spared. If they are not loyal in their laboring, then they do not have a hope of being spared. Speaking plainly, they will be destroyed in a disaster. If one never meets the mark when performing their duty, they will have their right to perform a duty taken away. After this right is taken away, some people will be cast aside. After being cast aside, they will be taken care of by other means. Does "taken care of by other means" mean to be eliminated? Not necessarily. God looks mainly at whether a person has repented. Therefore, how you perform your duty is crucial, and people should take it seriously and conscientiously. Because performing your duty is directly connected to your life entry and entry into the truth realities, as well as big issues like your salvation and being perfected, you must treat the performance of your duty as the first and foremost task when believing in God. You cannot be muddleheaded about it.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What Is the Adequate Performance of Duty?

Everyone who believes in God should understand His intentions. Only those who perform their duties well can satisfy God, and only by completing God's commission can one's performance of their duty be

satisfactory. There is a standard for the accomplishment of God's commission. The Lord Jesus said: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." "Loving God" is one aspect of what God requires of people. Where should this requirement manifest itself? In that you must complete God's commission. In practical terms, it is performing your duty well as a human. So what is the standard for performing your duty well? It is God's requirement that you do your duty well as a created being with all your heart, soul, mind, and strength. This should be easy to understand. In order to meet God's requirement, you mainly need to put your heart into your duty. If you can put your heart into it, then it will be easy for you to act with all your soul, with all your mind, and with all your strength. If you perform your duty by just relying on the imaginings of your mind, and by relying on your gifts, can you meet God's requirement? Absolutely not. So, what is the standard that must be met in order to fulfill God's commission, and to perform your duty loyally and well? It is to perform your duty with all your heart, with all your soul, with all your mind, and with all your strength. If you attempt to perform your duty well without a God-loving heart, it will not work. If your God-loving heart grows ever stronger and more genuine, then you will naturally be able to perform your duty well with all your heart, with all your soul, with all your mind, and with all your strength. All your heart, all your soul, all your mind, all your strength—the one that comes last is "all your strength"; "all your heart" comes first. If you're not doing your duty with all your heart, how could you be doing it with all your strength? That's why merely trying to do your duty with all your strength can't achieve any results—or live up to the principles, either. What is the most important thing that God requires? (With all one's heart.) No matter what duty or thing God entrusts to you, if you only toil, run around, and

exert effort, can you be in accord with the truth principles? Can you act according to God's intentions? (No.) Then how can you accord with God's intentions? (With all our hearts.) The words "with all your heart" are easy to say, and people often say it, so how can you do it with all your heart? Some people say, "It's when you do things with a little more effort and sincerity, think more, don't let anything else occupy your mind, and just focus on how to do the task at hand, isn't it?" Is it that simple? (No.) So let's talk about a few fundamental principles of practice. According to the principles that you usually practice or observe, what should you do first to do things with all your heart? You must use all of your mind, use your energy, and put your heart into doing things, and not be perfunctory. If a person is unable to do things with all their heart, then they have lost their heart, which is just like losing one's soul. Their thoughts will wander while they speak, they will never put their heart into doing things, and they will be mindless no matter what they do. Consequently, they won't be able to handle things well. If you don't perform your duty with all your heart and don't put your whole heart into it, you'll perform your duty badly. Even if you perform your duty for several years, you won't be able to do so adequately. You can't do anything well if you don't put your heart into it. Some people are not diligent workers, they are always unstable and capricious, they aim too high, and they don't know where they have left their hearts. Do such people have hearts? How can you tell if a person has a heart or not? If someone who believes in God rarely reads God's words, do they have a heart? If they never pray to God no matter what happens, do they have a heart? If they never seek the truth no matter what difficulties they face, do they have a heart? Some people perform their duties for many years without getting any clear results, do they have hearts? (No.) Can people who don't have hearts perform their duties well? How can people perform their duties with all

their hearts? First of all, you should think of responsibility. “This is my responsibility, I have to bear it. I can’t flee now when I’m needed most. I have to do my duty well and give an account of it to God.” This means you have a theoretical basis. But does merely having the theoretical basis mean you are doing your duty with all your heart? (No.) You are still far from fulfilling God’s requirements of entering into the truth reality and doing your duty with all your heart. So, what does it mean to do your duty with all your heart? How can people come to do their duties with all their hearts? First of all, you need to think, “Who am I performing this duty for? Am I doing it for God, or the church, or some person?” This must be figured clearly out. Also: “Who commissioned this duty to me? Was it God, or was it some leader or church?” This needs clearing up, too. This may seem like a small thing, but still, the truth must be sought to resolve it. Tell Me, was it some leader or worker, or some church, that commissioned you with your duty? (No.) That’s good, so long as you’re sure at heart about it. You must confirm that it was God who commissioned you with your duty. It may seem to have been given to you by a church leader, but in fact, it all comes from God’s arrangement. There may be times when it clearly comes from human will, but even then, you must first accept it from God. That’s the right way to experience it. If you accept it from God, and deliberately submit to His arrangement, and step up to accept His commission—if you undergo it like that, you will have God’s guidance and work.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What Is It, Exactly, on Which People Rely to Live?

The principles you must understand and the truths you must put into practice are the same regardless of what duty you are performing. Whether you are asked to be a leader or a worker, or whether you are cooking up dishes as a host, or whether you are asked to take care of some external

affairs or do some physical labor, the truth principles that should be observed in performing these different duties are the same, in that they must be based in the truth and in God's words. What then is the biggest and the chief among these principles? It is to devote one's heart, mind, and effort to performing one's duty well, and to perform it to the required standard. To perform your duty well and perform it up to standard, you must know what duty is. Just what is duty, anyway? Is duty your own career? (No.) If you treat your duty as your own career, willing to put in all your effort to do it well, so that others can see how successful and distinguished you are, thinking that this gives your life meaning, would that be the correct view? (No.) Where does this view go wrong? It goes wrong in taking God's commission as one's own enterprise. While this seems fine to humans, to God it is walking the wrong path, violating the truth principles, and He condemns it. Duty must be performed according to God's requirements and the truth principles in order to be in accordance with God's intentions. Contravening the truth principles and acting instead upon human inclinations is sinful. It opposes God and demands punishment. This is the fate of those foolish and ignorant people who do not accept the truth. Those who believe in God should be clear about what God demands from people. This vision must be made clear. First let's talk about what duty is. A duty is not your own operation, your own career, or your own work; it is God's work. God's work requires your cooperation, which gives rise to your duty. The part of God's work with which man must cooperate is his duty. The duty is a portion of God's work—it is not your career, not your domestic affairs nor your personal affairs in life. Whether your duty is to deal with external or internal affairs, whether it involves mental or physical labor, this is the duty that you ought to perform, it is the work of the church, it forms one part of God's management plan, and it is the commission God has

given to you. It is not your personal business. So then, how should you treat your duty? At the very least, you must not perform your duty whichever way you please, you must not act recklessly. For instance, if you are in charge of making food for your brothers and sisters, that is your duty. How should you treat this task? (I should seek the truth principles.) How do you seek the truth principles? This touches upon the reality and the truth. You must think about how to put the truth into practice, how to perform this duty well, and which aspects of the truth this duty involves. Step one is that you must first of all know, "I am not cooking for myself. This is my duty that I am doing." The aspect involved here is vision. What about step two? (I must think about how to cook the meal well.) What is the criterion for cooking well? (I must seek out God's requirements.) That's right. Only God's requirements are the truth, the standard, and the principle. Cooking according to God's requirements is one aspect of the truth. You must first of all consider this aspect of the truth, and then contemplate, "God has given me this duty to perform. What is the standard required by God?" This foundation is a requisite. How should you cook so as to meet God's standard, then? The food you cook should be healthy, tasty, clean, and not harmful to the body—these are the details involved. As long as you cook according to this principle, the food you cook shall be made according to God's requirements. Why do I say this? Because you sought the principles of this duty and did not exceed the scope delineated by God. This is the right way to cook. You have done your duty well, and you have done it satisfactorily.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Seeking the Truth Principles Can One Perform One's Duty Well

No matter what duty you are performing, you must seek the truth principles, understand God's intentions, know what His requirements are

with regard to the duty in question and understand what you should accomplish through that duty. Only in so doing can you carry out your work according to principle. In performing your duty, you absolutely cannot go by your personal preferences, doing whatever you would like to do, whatever you would be happy doing, or whatever would make you look good. This is acting in accordance with one's own will. If you rely on your own personal preferences in the performance of your duty, thinking this is what God demands, and that this is what will make God happy, and if you forcibly impose your personal preferences on God or practice them as though they were the truth, observing them as if they were the truth principles, then is this not a mistake? This is not performing your duty, and performing your duty in this way will not be remembered by God. Some people do not understand the truth, and they do not know what it means to fulfill their duties well. They feel that they have made effort and put their heart into it, rebelled against their flesh and suffered, so why then can they never fulfill their duty satisfactorily? Why is God always dissatisfied? Where have these people gone wrong? Their mistake was to not seek out God's requirements, and instead act according to their own ideas—this is the reason. They treated their own desires, preferences, and selfish motives as the truth, and they treated them as though they were what God loved, as though they were His standards and requirements. They saw what they believed to be correct, good, and beautiful to be the truth; this is wrong. In fact, even though people might sometimes think something is right and that it accords with the truth, that does not necessarily mean that it accords with God's intentions. The more people think something is right, the more cautious they should be and the more they should seek the truth to see whether what they are thinking meets God's requirements. If it precisely runs counter to His requirements and counter to His words, then it is

unacceptable even if you think it is right, it is but a human thought, and it will not accord with the truth no matter how right you think it is. Whether something is right or wrong must be determined based on God's words. No matter how right you think something is, unless there is a basis for it in God's words, it is wrong and you must discard it. It is acceptable only when it accords with the truth, and only by upholding the truth principles in this way can your performance of your duty be up to standard.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Seeking the Truth Principles Can One Perform One's Duty Well

When performing your duty, you should always examine yourself to see if you are doing things according to principle, if your performance of your duty is up to standard, whether or not you are simply doing it in a perfunctory manner, whether you have tried to shirk your responsibilities, and whether there are any problems with your attitude and the way you think. Once you have self-reflected and these things become clear to you, you will have an easier time fulfilling your duty. No matter what you encounter while performing your duty—negativity and weakness, or being in a bad mood after being pruned—you should treat it properly, and you must also seek the truth and understand God's intentions. By doing these things, you will have a path to practice. If you wish to do a good job in performing your duty, then you must not be affected by your mood. No matter how negative or weak you are feeling, you should practice the truth in everything you do, with absolute strictness, and sticking to the principles. If you do this, then not only will other people approve of you, but God will like you, too. As such, you will be a person who is responsible and who shoulders a burden; you will be a genuinely good person who actually performs your duties up to standard and who fully lives out the likeness of a genuine person. Such people are purified and achieve real transformation

when performing their duties, and they can be said to be honest in God's eyes. Only honest people can persevere with practicing the truth and succeed in acting with principle, and can perform their duties up to standard. People who act with principle perform their duties meticulously when they are in a good mood; they do not work in a perfunctory manner, they are not arrogant and they do not show themselves off to make others think highly of them. When they are in a bad mood, they can complete their everyday tasks just as earnestly and responsibly, and even if they encounter something that is detrimental to the performance of their duties, or that puts a bit of pressure on them or causes a disturbance while they perform their duties, they are still able to quiet their hearts before God and pray, saying, "No matter how big a problem I come up against—even if the sky comes tumbling down—as long as I am alive, I am determined to do my best to fulfill my duty. Every day I live is a day in which I must perform my duty well, so that I am worthy of this duty bestowed upon me by God, as well as this breath He has put in my body. Regardless of how much difficulty I might be in, I will set it all aside, for fulfilling my duty is of the utmost importance!" Those who are not affected by any person, event, thing, or environment, who are not constrained by any mood or external situation, and who put their duties and the commissions with which God has entrusted them first and foremost—they are the people who are loyal to God and who genuinely submit to Him. People like this have attained life entry and have entered the truth reality. This is one of the most genuine and practical expressions of living out the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Life Entry Begins With the Performance of Duty

Simply going through the motions when performing your duty is a major taboo. If you are always going through the motions while performing

your duty, then you have no way of performing your duty to an acceptable standard. If you want to perform your duty with loyalty, you must first fix your problem of going through the motions. You should take steps to rectify the situation as soon as you notice it. If you are muddleheaded, are never able to notice problems, always just go through the motions, and do things in a perfunctory fashion, then you will have no way of doing your duty well. Therefore, you must always put your heart into your duty. This opportunity was very difficult for people to come by! When God gives them a chance, yet they do not grasp it, then that opportunity is lost—and even if, later on, they wish to find such an opportunity, it might not come up again. God's work waits for no one, and neither do chances to perform one's duty. Some people say, "I didn't perform my duty well before, but now I still want to perform it. I should just get back on the horse." It is wonderful to have resolve like this, but you must be clear about how to perform your duty well, and you must strive toward the truth. Only those who understand the truth can perform their duty well. Those who do not understand the truth are unqualified even to labor. The more clear you are on the truth, the more effective you will become in your duty. If you can see this matter for what it is, then you will strive toward the truth, and you have a hope of performing your duty well. There are not many opportunities currently to perform a duty, so you must take hold of them when you can. It is precisely when faced with a duty that you must exert yourself; that is when you must offer yourself up, expend yourself for God, and when you are required to pay the price. Do not hold anything back, harbor any schemes, leave any leeway, or give yourself a way out. If you leave any leeway, are calculating, or are wily and treacherous, then you are bound to do a poor job. Suppose you say, "No one saw me acting in a slick way. How cool!" What kind of thinking is this? Do you think you have pulled the wool over people's eyes, and over

God's, too? In actual fact, though, does God know what you have done or not? He knows. In fact, anyone who interacts with you for a while will learn of your corruption and vileness, and though they may not say so outright, they will have their assessments of you in their hearts. There have been many people who were revealed and eliminated because so many others came to understand them. Once everyone saw through to their essence, they exposed those people for who they were and kicked them out. So, whether they pursue the truth or not, people should do their duty well to the best of their ability; they should employ their conscience in doing practical things. You may have defects, but if you can be effective in performing your duty, you will not be eliminated. If you are always thinking that you are fine, that you are sure not to be eliminated, if you still do not reflect or try to know yourself, and you ignore your proper tasks, if you are always perfunctory, then when God's chosen people really do lose their tolerance with you, they will expose you for who you are, and in all likelihood, you will be eliminated. That's because everyone has seen through you and you have lost your dignity and integrity. If no one trusts you, could God trust you? God scrutinizes man's innermost heart: He absolutely could not trust such a person. If someone is an unreliable person, do not, under any circumstances, entrust them with a task. If you do not know what a person is like, or have just heard other people say this person is fine at what they do, but in your heart you are not one hundred percent sure, then all you can do is give them a small task to handle first—nothing important. If they do alright with a few small tasks, then you can give them a normal one. And only if they are successful with that task should you give them an important one to handle. If they mess up the normal task, then this person is not reliable. No matter whether a task is large or small, it cannot be entrusted to them. If you notice a person who is kind and responsible, has never just

gone through the motions, who treats the tasks others have entrusted to them as their own, puts consideration into every aspect of the task, thinks of your needs, considers every angle, is very thorough and handles things in just the right way, making you particularly satisfied with their work—then, this is the sort of person who is trustworthy. Trustworthy people are people who have humanity, and people who have humanity are possessed of conscience and reason, and it should be very easy for them to perform their duty well, because they treat their duty as their obligation. People without conscience or reason are bound to perform their duty poorly, and they have no sense of responsibility toward their duty no matter what it is. Others always have to worry over them, supervise them, and ask about their progress; if not, things could go awry while performing their duty, and things could go wrong while performing a task, which would be more trouble than it's worth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Life Entry Begins With the Performance of Duty

In order to do your duty to an acceptable standard, you must first have the proper mentality. When your corrupt disposition is revealed, you must also adjust your own state. When you are able to treat your duty correctly, when you have shaken off the constraints and influences of all kinds of people, events, and things, when you can completely submit to God, then you will be able to do your duty well. The secret to doing this is to always put your duty and responsibilities first. In the process of doing your duty, you must always examine yourself: "Do I have a perfunctory attitude toward doing my duty? What things disturb me and cause me to be perfunctory in doing my duty? Am I doing my duty with all my heart and strength? Will acting this way enable God to trust me? Has my heart been completely submissive toward God? Is doing my duty this way in

accordance with principles? Will doing my duty this way achieve the best results?" You should often reflect on these questions. When you discover problems, you should actively seek the truth, and find the relevant words of God to solve them. Thus, you will be able to do your duty well, and you will have peace and joy in your heart. If problems frequently arise as you do your duty, most of them come from problems with your intentions—they are the problems of a corrupt disposition. When a person's corrupt disposition is revealed, they will have problems in their heart and their state will be abnormal, which will directly influence their ability to do their duty. Problems that influence one's ability to do their duty are big, serious problems; they can directly influence their relationship with God. For example, some people develop notions and misunderstandings about God when disasters befall their families. Some people become negative when they bear hardships in their duties, no one sees it or praises them. Some people do not do their duty well, always being perfunctory, and they complain against God when they are pruned. Some people are unwilling to do their duty because they are always considering an escape route. These problems all directly influence a normal relationship with God. These are all problems of a corrupt disposition. They all stem from the fact that people do not know God, that they always scheme for and consider themselves, which prevents them from being considerate of God's intentions or submitting to God's plans. This produces all kinds of negative feelings. This is just how people who do not pursue the truth are. When little problems come upon them, they become negative and weak, they vent frustration over doing their duty, they rebel against and resist God, and they want to give up on their responsibilities and betray God. All these things are the various consequences produced by the constraints of a corrupt disposition. A person who loves the truth is able to set aside their own life,

future, and destiny, and they only want to pursue and obtain the truth. They think that there is not enough time, they fear that they will be unable to do their duty well, and that they will not be able to be perfected, so they are able to cast everything aside. Their mentality is just to turn to and submit to God. They are undaunted by any difficulties, and if they feel negative or weak, they resolve it naturally by reading a few passages from the words of God. People who do not pursue the truth are troubled, and no matter how you fellowship about the truth with them, they are unable to fully resolve their problems. Even if they momentarily come around and are able to accept the truth, they will nevertheless go back on it later, so it is very difficult to handle this kind of person. It is not that they do not understand anything of the truth, it is that they do not treasure or accept the truth in their heart. In the end, this leads to them being unable to set aside their own will, selfishness, future, destiny, and destination, which then always arise to disturb them. If a person is able to accept the truth, then as they understand the truth, all those things that belong to a corrupt disposition will naturally disappear, and they will have life entry and stature; they will no longer be an ignorant child. When a person has stature, they will grow more and more able to understand things, more and more able to discern between all kinds of people, and they will not be constrained by any person, event, or thing. They will not be influenced by anything anyone says or does. They will not be subject to interference from the evil forces of Satan, or be misled or disturbed by false leaders and antichrists. If this happens, will a person's stature not gradually grow? The more a person understands the truth, the faster their life will progress, and it will be easy for them to successfully do their duty and enter into the truth reality. When you have life entry and your life is gradually growing, your state will become increasingly normal. The people, events, and things that were once able to disturb and constrain you

will no longer be a problem for you. You will have no more difficulties in doing your duty, and your relationship with God will become increasingly normal. When you know how to rely on God, when you know how to seek God's intentions, when you know your own place, when you know what you should and should not do, and which matters do and do not require you to take responsibility, will your state not become increasingly normal? Living like this will not make you tired, will it? Not only will you not be tired, you will feel especially relaxed and happy. Will your heart not be filled with light as a result? Your mentality will be normal, the revelations of your corrupt disposition will decrease, and you will be able to live in the presence of God, to live out normal humanity. When people see your mental outlook, they will think that there has been a great change in you. They will be willing to fellowship with you, will feel peace and joy in their hearts, and will also be benefited. As your stature grows, your speech and actions will become more proper and principled. When you see people who are weak and negative, you will be able to give them substantial help—not constraining or lecturing them, but rather using your own real experiences to help and benefit them. This way, you will not just be exerting yourself in the house of God, you will be a useful person, able to take responsibility on yourself, and able to do more meaningful things in the house of God. Is this not the kind of person God likes? If you are a person God likes, will everyone not also like you? (They will.) Why is God pleased by this kind of person? Because they are able to do practical things before Him, they are not prone to flattery, they deal in practical matters, and they are able to help and lead others by speaking about their true experiences. They are able to help others solve any problem, and when there are difficulties in the work of the church, they are able to lead the way forward, actively solving problems. This is what it means to loyally do their duty.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Life Entry Begins With the Performance of Duty

Do not always do things for your own sake and do not constantly consider your own interests; do not consider the interests of man, and give no thought to your own pride, reputation, and status. You must first consider the interests of God's house, and make them your priority. You should be considerate of God's intentions and begin by contemplating whether or not there have been impurities in the performance of your duty, whether you have been loyal, fulfilled your responsibilities, and given it your all, as well as whether or not you have been wholeheartedly thinking about your duty and the work of the church. You must consider these things. If you think about them frequently and figure them out, it will be easier for you to perform your duty well. If you are of poor caliber, if your experience is shallow, or if you are not proficient in your professional work, then there may be some mistakes or deficiencies in your work, and you may not get good results—but you will have done your best. You do not satisfy your own selfish desires or preferences. Instead, you give constant consideration to the work of the church and the interests of the house of God. Though you may not achieve good results in your duty, your heart will have been set straight; if, on top of this, you can seek the truth to solve the problems in your duty, you will be up to standard in the performance of your duty, and, at the same time, you will be able to enter into the truth reality. This is what it means to possess testimony.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Freedom and Liberation Can Be Gained Only by Casting Off One's Corrupt Disposition

At the outset, people are reluctant to practice the truth. Take loyally performing one's duties as an example: You have some understanding of performing your duties and being loyal to God, and you also have some understanding of the truth, but when will you be able to be completely

loyal? When will you be able to perform your duties in both name and deed? This will require a process. During this process, you could suffer many hardships. Some people might prune you, and others might criticize you. Everyone's eyes will be on you, scrutinizing you, and only then will you begin to realize that you are in the wrong and that you are the one who has done poorly, that lacking loyalty in the performance of your duty is unacceptable, and that you must not be perfunctory! The Holy Spirit will enlighten you from within, and reproach you when you make a mistake. During this process, you will come to understand some things about yourself, and will know that you have too many impurities, harbor too many personal motives, and have too many immoderate desires when performing your duties. Once you have understood the essence of these things, if you can come before God in prayer and have true repentance, you can be cleansed of those corrupt things. If, in this manner, you frequently seek the truth to resolve your own practical problems, you will gradually set foot upon the right path of faith; you will begin to have true life experiences, and your corrupt disposition will start to be gradually purified. The more your corrupt disposition is purified, the more your life disposition will transform.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What Should Be Known About Transforming One's Disposition

If you want the performance of your duties to meet the mark, then in the course of performing your duties, you must first achieve harmonious cooperation. There are currently some people who are already practicing harmonious cooperation. After understanding the truth, even though they are unable to fully practice the truth, and even though there are failures, weakness, and deviations along the way, they still strive toward the truth principles. So, they have hope of achieving harmonious cooperation. For

example, sometimes you may think what you are doing is right, but you are capable of not being self-righteous. You can discuss with others and fellowship on the truth principles together until they are clear and apparent, so that everyone understands, and is in agreement that doing this will achieve the best result. Also, that it does not step outside the principles, that it takes the interests of the house of God into consideration, will protect the interests of God's house to the greatest degree possible. Practicing in this way is in alignment with the truth principles. Although the end result may not always be as you envisioned, the path, direction, and goal of your practice was right. So how does God see it? How does God define this matter? God will say that the performance of your duty is adequate.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What Is the Adequate Performance of Duty?

What must one do to perform their duty well? One must come to perform it with all their heart and all their energy. Using all one's heart and energy means keeping all one's thoughts on performing their duty and not letting other things occupy them, and then applying the energy that one has, exerting the entirety of one's power, and bringing one's caliber, gifts, strengths, and the things they have understood to bear on the task. If you have the comprehension and understanding ability, and have a good idea, you must communicate with others about it. This is what it means to cooperate in harmony. This is how you will perform your duty well, how you will achieve satisfactory performance of your duty. If you wish always to take on everything yourself, if you always want to do great things alone, if you always want the focus to be on you and not others, are you performing your duty? What you are doing is called autocracy; it is putting on a show. It is satanic behavior, not the performance of duty. No one, no matter their strengths, gifts, or special talents, can take on all the work

themselves; they must learn to cooperate in harmony if they are to do the church's work well. That is why harmonious cooperation is a principle of the practice of performing one's duty. As long as you apply all your heart and all your energy and all your loyalty, and offer up everything you can do, you are performing your duty well. If you have a thought or idea, tell it to others; do not hold it back or keep it tucked away—if you have suggestions, offer them; whoever's idea is in accordance with the truth is to be accepted and obeyed. Do this, and you will have achieved cooperation in harmony. This is what it means to perform one's duty loyally. In performing your duty, you are not required to take on everything yourself, nor are you required to work yourself to death, or to be "the only flower in blossom" or maverick; rather, you are required to learn how to cooperate with others in harmony, and to do all you can, to fulfill your responsibilities, to exert all your energy. That is what it means to perform your duty. To perform your duty is to brandish all the power and light that you have in order to achieve a result. That is enough. Do not try always to show off, always to say high-sounding things, to do things by yourself. You should learn how to work with others, and you should focus more on listening to others' suggestions and discovering their strengths. In this way, cooperating in harmony becomes easy. If you try always to show off and have what you say go, you are not cooperating in harmony. What are you doing? You are causing a disturbance and undermining others. To cause a disturbance and undermine others is to play the role of Satan; it is not the performance of duty. If you always do things that cause a disturbance and undermine others, then no matter how much effort you expend or care you take, God will not remember. You may be of little strength, but if you are capable of working with others, and are able to accept suitable suggestions, and if you have the right motivations, and can protect the work of God's house, then you are a

right person. Sometimes, with a single sentence, you can solve a problem and benefit everyone; sometimes, after you fellowship on a single statement of the truth, everyone has a path to practice, and is able to work harmoniously together, and all strive toward a common goal, and share the same views and opinions, and so work is particularly effective. Although no one might remember that you played this role, and you might not feel as if you made much effort, God will see that you are a person who practices the truth, a person who acts according to the principles. God will remember your having done so. This is called performing your duty loyally. No matter the difficulties you have in performing your duty, they can in fact all be easily solved. So long as you are an honest person with a heart inclined to God, and are able to seek truth, then there is no problem that cannot be solved. If you do not understand the truth, then you must learn to obey. If there is anyone who understands the truth or speaks in accordance with the truth, then you must accept it and obey. By no means should you do things that disturb or undermine, and do not act or make decisions on your own. This way, you will do no evil. You must remember: Performing your duty is not a matter of engaging in your own enterprise or your own management. This is not your personal work, it is the work of the church, and you only contribute the strengths you have. What you do in God's management work is but a small part of man's cooperation. Yours is just a minor role in some corner. That is the responsibility you bear. In your heart, you should have this reason. And so, no matter how many people are performing their duties together, or what difficulties they face, the first thing everyone should do is pray to God and fellowship together, seek the truth, and then determine what the principles of practice are. When they perform their duties in this way, they will have a path to practice.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Proper Fulfillment of Duty Requires Harmonious Cooperation

In God's house, no matter what you do, you are not working on your own enterprise; it is the work of God's house, it is God's work. You must constantly bear this knowledge and awareness in mind and say, "This is not my own affair; I am doing my duty and fulfilling my responsibility. I am doing the church's work. This is a task God entrusted to me and I am doing it for Him. This is my duty, not my own private affair." This is the first thing people should understand. If you treat a duty as your own personal affairs, and do not seek the truth principles when you act, and carry it out according to your own motives, views, and agenda, then you will very likely make mistakes. So how should you act if you make a very clear distinction between your duty and your own personal affairs, and are aware that this is a duty? (Seek what God asks, and seek principles.) That's right. If something happens to you and you don't understand the truth, and you have some idea but things still aren't clear to you, then you must find brothers and sisters who understand the truth to fellowship with; this is seeking the truth, and before all else, this is the attitude you should have toward your duty. You shouldn't decide things based on what you think is appropriate, and then slam the gavel down and say case closed—this easily leads to problems. A duty is not your own personal affair; whether major or minor, matters of God's house are no one's personal affair. As long as it relates to duty, then it is not your private matter, it is not your personal affair—it concerns the truth, and it concerns principle. So what is the first thing you should do? You should seek the truth, and seek the principles. And if you do not understand the truth, you must first seek the principles; if you already understand the truth, identifying the principles will be easy. What should you do if you don't understand the principles? There is a way: You can fellowship with those who do understand. Don't always assume that you understand everything and are always right; this is an easy way to

make mistakes. What kind of disposition is it when you always want to have the final say? This is arrogance and self-righteousness, it is acting arbitrarily and unilaterally. Some people think, “I am college-educated, I’m more cultured than you, I have the comprehension ability, you all have small stature and don’t understand the truth, so you should listen to whatever I say. I alone can make the decisions!” How is this view? If you have this kind of view, you will run into trouble; you will never perform your duties well. How can you perform your duties well when you always want to be the one to have the final say, without harmonious cooperation? Performing your duties this way will absolutely not meet the mark. Why do I say this? You always want to constrain others and make them listen to you; you don’t take in whatever anyone else says. This is biased and stubborn, it is also arrogance and self-righteousness. In this way, not only will you fail to perform your duties well, but you will also hinder others from performing their duties well. This is the consequence of an arrogant disposition. Why does God demand harmonious cooperation from people? In one respect, it is beneficial for revealing people’s corrupt dispositions, thus allowing them to know themselves and cast off their corrupt dispositions—this benefits their life entry. In another, harmonious cooperation is also beneficial for the work of the church. Since everyone lacks understanding of the truth and has corrupt dispositions, if there can’t be harmonious cooperation, then they will not be capable of performing their duties well, which will impact the work of the church. The consequence of this is severe. In summary, to achieve adequate performance of duty, one must learn to cooperate harmoniously and, when faced with situations, fellowship the truth to find solutions. This is essential—it benefits not only the work of the church but also the life entry of God’s chosen people. … To perform your duty adequately, it does not matter how

many years you have believed in God, how many duties you have performed, nor how many contributions you have made to God's house, much less does it matter how experienced you are in your duty. The main thing God looks at is the path a person takes. In other words, He looks at one's attitude toward the truth and the principles, direction, origin, and starting point behind one's actions. God focuses on these things; they are what determine the path you walk. If, in the process of your performing your duty, these positive things cannot be seen in you at all, and the principles, path, and basis of your action are your own thoughts, aims, and schemes; your starting point is to protect your own interests and safeguard your reputation and position, your modus operandi is to make decisions and act alone and have the final say, never discussing things with others or cooperating harmoniously, and never listening to advice when you have made a mistake, let alone seeking the truth, then how will God see you? You are not yet up to standard if you perform your duty so, and you have not set foot on the path of pursuing the truth, because, as you do your duty, you do not seek the truth principles and always act as you wish, doing whatever you like. This is the reason why most people do not perform their duties adequately. So how should this problem be resolved? Would you say it is difficult to fulfill one's duty adequately? In fact, it is not; people must only be able to take a stance of humility, possess a bit of sense, and adopt an appropriate position. No matter how educated you are, what awards you have won, or what you have achieved, and no matter how high your status and rank might be, you must let go of all of these things, you must get off your high horse—this all counts for nothing. In God's house, however great these glories are, they cannot be higher than the truth, for these superficial things are not the truth, and cannot take its place. You must be clear about this issue. If you say, "I am very gifted, I have a very sharp mind, I have

quick reflexes, I am a quick learner, and I have an exceedingly good memory, so I am qualified to make the final decision," if you always use these things as capital, and see them as precious, and as positive, then this is trouble. If your heart is occupied by these things, if they have taken root in your heart, it will be hard for you to accept the truth—and the consequences of that don't bear thinking about. Thus, you must first put down and deny those things that you love, that seem nice, that are precious to you. Those things are not the truth; rather, they can block you from entering the truth. The most pressing thing now is that you must seek the truth in performing your duty, and practice according to the truth, such that your performance of your duty becomes adequate, for the adequate performance of duty is merely the first step onto the path of life entry. What does "the first step" mean here? It means to begin a journey. In all things, there is something with which to begin the journey, something that is most basic, most fundamental, and achieving the adequate performance of duty is a path of life entry. If your performance of duty merely seems fitting in how it is done, but is not in line with the truth principles, then you are not performing your duty adequately. So how, then, is one to work on this? One must work on and seek the truth principles; being equipped with the truth principles is what is crucial. If you merely improve your behavior and your temper, but are not equipped with the truth realities, it is useless. You may have something of a gift or specialty. That is a good thing—but only by putting it to use in performing your duty are you using it properly. Performing your duty well does not require an improvement in your humanity or personality, nor that you set aside your gift or talent. That is not what is required. What is crucial is that you understand the truth and learn to submit to God. It is all but inevitable that you will reveal corrupt disposition as you perform your duty. What should you do at such times? You must seek the truth to resolve

the problem and come to act in line with the truth principles. Do this, and it will not be a problem for you to perform your duty well. Whatever realm your gift or specialty is in, or wherever you may have some vocational knowledge, using these things in the performance of a duty is most proper —it is the only way to perform your duty well. One prong is relying on conscience and reason to perform your duty, and the other is that you must seek the truth to resolve your corrupt disposition. One gains life entry by performing their duty in this way, and they become able to perform their duty adequately.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What Is the Adequate Performance of Duty?

In the process of performing your duties, on the positive side, if you can treat your duties in the correct manner, never abandon them regardless of the circumstances you face, and even when others lose faith and stop performing their duties, you still hold fast to yours and never abandon them from start to finish, remaining steadfast and loyal to your duties until the end, then you are genuinely treating your duties as duties and demonstrating complete loyalty. If you can meet this standard, you've essentially met the mark for performing your duties adequately; this is on the positive side. However, before reaching this standard, on the negative side, one must be able to withstand various temptations. What kind of problem is it when someone can't withstand temptations in the process of performing their duty, so they abandon their duty and flee, betraying their duty? That amounts to betraying God. Betraying God's commission is to betray God. Can one who betrays God still be saved? This person is done for; all hope is lost, and the duties they previously performed were merely laboring, which vanished into nothingness with their betrayal. So, it's essential to hold fast to one's duty; by doing so, there is hope. By loyally fulfilling one's duty,

one can be saved and earn God's approval. What does everyone find to be the most difficult part of holding fast to one's duty? It is whether they can stand firm when faced with temptation. What do these temptations include? Money, status, intimate relationships, feelings. What else? If some duties carry risks, even risks to one's life, and performing such duties might result in arrest and imprisonment or even being persecuted to death, can you still perform your duty? Can you persevere? The ease with which these temptations can be overcome depends on whether one pursues the truth. It depends on one's ability to gradually discern and recognize these temptations while pursuing the truth, to recognize their essence and the satanic tricks behind them. It also requires recognizing one's own corrupt dispositions, one's nature essence, and one's weaknesses. One must also continually ask God to protect them so they can withstand these temptations. If one can withstand them, and hold fast to their duty without betrayal or escape under any circumstance, then the likelihood of being saved reaches 50 percent. Is this 50 percent easily achievable? Each step is a challenge, fraught with peril; it's not easy to attain! Are there people who find pursuing the truth so hard that they feel life is too exhausting and would rather be dead? What kind of people feel this way? This is how disbelievers feel. For mere survival, people can rack their brains, endure any hardship, and still cling to life tenaciously in disasters, not giving up until their last breath—if they believed in God and pursued the truth with this kind of vigor, they would definitely achieve the results. If people do not love the truth and are unwilling to strive for it, they are good-for-nothings! The pursuit of the truth isn't something that can be achieved through mere human effort; it requires human effort combined with the work of the Holy Spirit. It requires God orchestrating various environments to test and refine people, and the Holy Spirit working to enlighten, illuminate, and guide

them. The suffering one undergoes to obtain the truth is entirely warranted. Just like mountain climbers who risk their lives to scale peaks, they aren't afraid of hardship in their quest to challenge the limits, even to the point of venturing their lives. Is believing in God and attaining the truth harder than climbing a mountain? What kind of people are those who desire blessings but are unwilling to suffer? They are good-for-nothings. You can't pursue and obtain the truth without willpower; you can't do it without the ability to suffer. You must pay a price to obtain it.

People have come to understand the definition of adequacy, the standard for adequacy, the reason why God has set forth this standard for adequacy, the relationship between performing one's duty adequately and life entry, and other such factors related to the truth of adequate performance of duty. If they can then get to where they can hold fast to their duty regardless of time or place, without giving up on it, and can withstand all manner of temptations, and then comprehend and gain knowledge of and entry into all the various truths that God requires in all the different situations He lays out for them, then in God's view, they have basically achieved adequacy. There are three fundamental ingredients to achieving adequacy in the performance of one's duty: First, having a correct attitude toward their duty, and not abandoning their duty at any time; second, being able to withstand all sorts of temptations while performing their duty, and not stumbling; third, being able to understand every aspect of the truth while performing their duty, and entering into reality. When people accomplish these three things and have met the mark, then the first prerequisite for accepting judgment and chastisement and being perfected—performing one's duty adequately—will have been completed.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What Is the Adequate Performance of Duty?

Related Hymns

Only the Honest Can Perform Their Duty Satisfactorily

Only by Acting With Principles Can One Do Their Duty Well

13. The relationship between performing a duty and life entry

Words of Almighty God of the Last Days

If you want God to approve you as one of His followers, then you must first focus on life entry. You must start by understanding yourself, being able to cast off your corrupt disposition, achieving the ability to hold to your duty, and fulfilling your duty according to God's requirements—that is first. Focusing on life entry is for the sake of doing your duty well, which is what this is all fundamentally about. You should start pursuing life entry from doing your duty, and from life entry, you should understand and obtain the truth one drop at a time, until you reach a point where you have stature, where your life gradually grows and you have real experiences with the truth. Then you should master all kinds of principles of practice, so that you are able to do your duty without being constrained or disturbed by any person, event, or thing. In this way, you will gradually live in God's presence. You will not be disturbed by any kind of person, event, or thing, and you will have experience with the truth. As your experience becomes more abundant, you will be more able to testify of God, and as you are more able to testify of God, you will gradually become a useful person. When you become a useful person, you will be able to do your duty to an acceptable standard in the house of God, you will be able to stand in the place of a created being and submit to God's arrangements and orchestrations, and you will be able to stand firm. Only this kind of person is an acceptable created being who has God's approval. Then you will be worthy of all God has given you.

What is the key to entering into the truth reality? You must learn how to practice the truth and how to handle matters in a principled way. What

use is it to always swear oaths and express your will? If you always swear oaths and express your will, but are still unable to practice the truth, then it is of no use at all. The most crucial, most real thing is to achieve life entry in the process of doing your duty, through seeking the truth to resolve the various problems which appear as you do your duty, and to reverse your mistaken attitudes toward your duty. What does it mean to have life entry? Having life entry means that you have experience with and knowledge of the truth, and are able to practice it correctly. Do you all have life entry right now? Are you able to testify of God? Are you not still stuck on doctrine the majority of the time? Are you not stopping at the doctrine, without really having knowledge of or experience with the truth? If you cannot attain true experiences and knowledge of the truth, then you cannot testify of God. The majority of the time your knowledge is perceptual. You are ambivalent, feeling as if one thing and another are both right; when God says one thing, it's as if it's the truth to you, and when He says something else, it's also the truth. You feel as if all the words of God are the truth, and you say amen to them and praise them, but you cannot hold yourself up to them for comparison. When you do things, you are still confused, and you do not know which truths to use to solve your problems. Are the majority of you not in this state? Although you understand much and can speak much about doctrine, you cannot use it in your real lives. You still do not know how to practice the truth, nor do you know how to apply God's words in your real lives, and no matter what befalls you, you do not know how to seek the truth to resolve your problems. This is because your stature is too small. When you know how to experience, practice, and apply God's words in your real lives, and when you know how to seek the truth to solve problems after something befalls you, then your lives will grow. Knowing how to practice the truth is a sign that your life is growing. Someday, when

you are able to solve problems with the truth, when you have some knowledge of God, when you can, through sharing your true knowledge of God, testify of His work, His holy and righteous disposition, and His almightiness and wisdom, then you will be able to truly testify of God, and you will be qualified to be used by God. If you understand a lot and are able to talk about doctrine all day long, but you cannot resolve anything related to your own problems or do not know how to solve them, then that proves that the things you understand are not the truth, they are just the words and doctrines. Even if you speak some doctrine very practically, in reality, this is just perceptual knowledge, which has not yet achieved rationality. Although people are edified after listening to you, having the same feelings as you, and your knowledge is even able to achieve some results on them, you are not able to speak on it too clearly, nor are you able to totally solve problems. This proves that the doctrines you have talked about are merely perceptual knowledge. You cannot say that they are the truth reality, much less that you have entered into the truth reality. Now how do you resolve the problem of talking about the words and doctrines? It requires you to reflect on the various kinds of corruption that are revealed in you as you do your duty, to reflect on the origins of every problem you encounter, and then to seek the truth, and to use God's words to thoroughly resolve the corrupt disposition you have revealed. Whether what is revealed in you is arrogance and self-righteousness or twistedness and deceitfulness, whether selfishness and despicableness or perfunctoriness and lying to God, you must reflect on these corrupt dispositions until you see them clearly. This way, you will know what problems exist as you do your duty, and how far away you are from achieving salvation. Only when you can clearly see your own corrupt disposition will you be able to know where the difficulties and obstacles in doing your duty lie. Only then will you be able to resolve problems at their

source. For example, say you do not take responsibility for doing your duty, instead always acting perfunctorily, causing losses in your work, but you care about your face, so you are unwilling to openly fellowship about your state and difficulties, or to practice self-dissection and self-knowledge, instead always looking for excuses to deal with things perfunctorily. How should you solve this problem? You must pray to God and self-reflect, saying: "Oh God, if I speak like that, it is only to protect my own face. It's my corrupt disposition talking. I should not speak like that. I must open myself up, lay myself bare, and speak the true thoughts of my heart out loud. I would rather suffer shame and loss of face than satisfy my own vanity. I only want to satisfy God." This way, by rebelling against yourself and speaking the true thoughts of your heart out loud, you are practicing being an honest person, and moreover, you are not acting according to your own will or protecting your own face. You are able to put God's words into practice, to practice the truth according to the intentions of God, to earnestly fulfill your duty, and to completely fulfill your responsibilities. Thus, not only are you practicing the truth and doing your duty well, you are also upholding the interests of the house of God, and God's heart is satisfied. This is a just and honorable way to live, worthy to be brought before both God and men. This is so wonderful! Practicing this way is a bit difficult, but if your efforts and practice are aimed in this direction, then even if you fail a time or two, you will certainly be successful. And what does success mean to you? It means that when you practice the truth, you are able to take this step that frees you from the bonds of Satan, a step that allows you to rebel against yourself. It means that you are able to put aside vanity and prestige, to stop seeking your own profit, and to stop doing selfish and despicable things. When you put this into practice, you show people that you are someone who loves the truth, who yearns for the truth,

someone who yearns for justice and light. This is the result you achieve by practicing the truth. At the same time, you also bring shame upon Satan. Satan corrupted you, it made you look out for yourself, it made you selfish, it made you think of your own prestige. But now, these satanic things can no longer bind you, you have broken free of them, you are no longer controlled by vanity, prestige, or your own personal interests, and you practice the truth, so Satan is utterly humiliated, and there is nothing it can do. Then are you not victorious? When you are victorious, do you not stand firm in your testimony to God? Do you not fight the good fight? When you have fought the good fight, you have peace and joy, and a sense of ease in your heart. If you often have a sense of accusation in your life, if your heart can find no rest, if you are without peace or joy, and are often beset by worry and anxiety about all kinds of things, what does this demonstrate? Merely that you do not practice the truth, do not stand firm in your testimony to God. When you live amid the disposition of Satan, you are liable to often fail to practice the truth, to betray the truth, to be selfish and vile; you only uphold your image, your name and status, and your interests. Always living for yourself brings you great pain. You have so many selfish desires, entanglements, fetters, misgivings, and vexations that you do not have the least peace or joy. To live for the sake of corrupted flesh is to suffer excessively. Those who pursue the truth are different. The more they understand the truth, the more free and liberated they become; the more they practice the truth, the more they have peace and joy. When they obtain the truth, they will live completely in the light, enjoy God's blessings, and have no pain at all.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Life Entry Begins With the Performance of Duty

There are many people who feel like they are lacking after they do their duty, and that they do not possess the truth reality, so they always require themselves to listen to more sermons, and leaders and workers to hold more gatherings, as if only that will be able to give them life entry and life growth. If they go a period of time without attending a gathering or a sermon, they feel like their hearts are empty and desolate, as though they have nothing. In their hearts, it is as if only daily gatherings and daily sermons will give them life entry, or enable them to grow into spiritual maturity. In reality, this kind of thinking is entirely incorrect. Those who believe in and follow God must do their duty—only then can they gain life experience. If you say you sincerely believe in God, but you do not want to do your duty, then where is the sincerity in your belief in God? Those who sincerely do their duty are those who have faith. Only those who have faith dare to dedicate their lives to God, and are willing to discard everything to expend for God. People like this experience the work of the Holy Spirit as they do their duty; they are enlightened, led, and disciplined by the Holy Spirit. All this produces life experience. So, life entry begins by formally doing one's duty.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Life Entry Begins With the Performance of Duty

Any duty you perform involves life entry. Whether your duty is rather regular or erratic, dull or lively, you must always attain life entry. The duties some people perform are rather monotonous; they do the same thing every day. However, when performing them, the states these people reveal are not all that homogenous. Sometimes, when in a good mood, people are a bit more diligent and do a better job. Other times, due to some unknown influence, their corrupt satanic dispositions stir up mischief in them, causing them to have improper views and be in bad states and bad moods;

this results in them performing their duties in a perfunctory manner. People's internal states are constantly changing; they can change at any place and any time. No matter how your state changes, it is always wrong to act based on your mood. Say you do a bit better when you are in a good mood, and a bit worse when you are in a bad mood—is this a principled way of doing things? Will this allow you to perform your duty to an acceptable standard? No matter what their mood, people must know to pray before God and seek the truth; only in this way can they refrain from being constrained and swayed to and fro by their moods. When performing your duty, you should always examine yourself to see if you are doing things according to principle, if your performance of your duty is up to standard, whether or not you are simply doing it in a perfunctory manner, whether you have tried to shirk your responsibilities, and whether there are any problems with your attitude and the way you think. Once you have self-reflected and these things become clear to you, you will have an easier time fulfilling your duty. No matter what you encounter while performing your duty—negativity and weakness, or being in a bad mood after being pruned—you should treat it properly, and you must also seek the truth and understand God's intentions. By doing these things, you will have a path to practice. If you wish to do a good job in performing your duty, then you must not be affected by your mood. No matter how negative or weak you are feeling, you should practice the truth in everything you do, with absolute strictness, and sticking to the principles. If you do this, then not only will other people approve of you, but God will like you, too. As such, you will be a person who is responsible and who shoulders a burden; you will be a genuinely good person who actually performs your duties up to standard and who fully lives out the likeness of a genuine person. Such people are purified and achieve real transformation when performing their

duties, and they can be said to be honest in God's eyes. Only honest people can persevere with practicing the truth and succeed in acting with principle, and can perform their duties up to standard. People who act with principle perform their duties meticulously when they are in a good mood; they do not work in a perfunctory manner, they are not arrogant and they do not show themselves off to make others think highly of them. When they are in a bad mood, they can complete their everyday tasks just as earnestly and responsibly, and even if they encounter something that is detrimental to the performance of their duties, or that puts a bit of pressure on them or causes a disturbance while they perform their duties, they are still able to quiet their hearts before God and pray, saying, "No matter how big a problem I come up against—even if the sky comes tumbling down—as long as I am alive, I am determined to do my best to fulfill my duty. Every day I live is a day in which I must perform my duty well, so that I am worthy of this duty bestowed upon me by God, as well as this breath He has put in my body. Regardless of how much difficulty I might be in, I will set it all aside, for fulfilling my duty is of the utmost importance!" Those who are not affected by any person, event, thing, or environment, who are not constrained by any mood or external situation, and who put their duties and the commissions with which God has entrusted them first and foremost—they are the people who are loyal to God and who genuinely submit to Him. People like this have attained life entry and have entered the truth reality. This is one of the most genuine and practical expressions of living out the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Life Entry Begins With the Performance of Duty

In order to do your duty to an acceptable standard, you must first have the proper mentality. When your corrupt disposition is revealed, you must also adjust your own state. When you are able to treat your duty correctly,

when you have shaken off the constraints and influences of all kinds of people, events, and things, when you can completely submit to God, then you will be able to do your duty well. The secret to doing this is to always put your duty and responsibilities first. In the process of doing your duty, you must always examine yourself: "Do I have a perfunctory attitude toward doing my duty? What things disturb me and cause me to be perfunctory in doing my duty? Am I doing my duty with all my heart and strength? Will acting this way enable God to trust me? Has my heart been completely submissive toward God? Is doing my duty this way in accordance with principles? Will doing my duty this way achieve the best results?" You should often reflect on these questions. When you discover problems, you should actively seek the truth, and find the relevant words of God to solve them. Thus, you will be able to do your duty well, and you will have peace and joy in your heart. If problems frequently arise as you do your duty, most of them come from problems with your intentions—they are the problems of a corrupt disposition. When a person's corrupt disposition is revealed, they will have problems in their heart and their state will be abnormal, which will directly influence their ability to do their duty. Problems that influence one's ability to do their duty are big, serious problems; they can directly influence their relationship with God. For example, some people develop notions and misunderstandings about God when disasters befall their families. Some people become negative when they bear hardships in their duties, no one sees it or praises them. Some people do not do their duty well, always being perfunctory, and they complain against God when they are pruned. Some people are unwilling to do their duty because they are always considering an escape route. These problems all directly influence a normal relationship with God. These are all problems of a corrupt disposition. They all stem from the fact that

people do not know God, that they always scheme for and consider themselves, which prevents them from being considerate of God's intentions or submitting to God's plans. This produces all kinds of negative feelings. This is just how people who do not pursue the truth are. When little problems come upon them, they become negative and weak, they vent frustration over doing their duty, they rebel against and resist God, and they want to give up on their responsibilities and betray God. All these things are the various consequences produced by the constraints of a corrupt disposition. A person who loves the truth is able to set aside their own life, future, and destiny, and they only want to pursue and obtain the truth. They think that there is not enough time, they fear that they will be unable to do their duty well, and that they will not be able to be perfected, so they are able to cast everything aside. Their mentality is just to turn to and submit to God. They are undaunted by any difficulties, and if they feel negative or weak, they resolve it naturally by reading a few passages from the words of God. People who do not pursue the truth are troubled, and no matter how you fellowship about the truth with them, they are unable to fully resolve their problems. Even if they momentarily come around and are able to accept the truth, they will nevertheless go back on it later, so it is very difficult to handle this kind of person. It is not that they do not understand anything of the truth, it is that they do not treasure or accept the truth in their heart. In the end, this leads to them being unable to set aside their own will, selfishness, future, destiny, and destination, which then always arise to disturb them. If a person is able to accept the truth, then as they understand the truth, all those things that belong to a corrupt disposition will naturally disappear, and they will have life entry and stature; they will no longer be an ignorant child. When a person has stature, they will grow more and more able to understand things, more and more able to discern between all kinds

of people, and they will not be constrained by any person, event, or thing. They will not be influenced by anything anyone says or does. They will not be subject to interference from the evil forces of Satan, or be misled or disturbed by false leaders and antichrists. If this happens, will a person's stature not gradually grow? The more a person understands the truth, the faster their life will progress, and it will be easy for them to successfully do their duty and enter into the truth reality. When you have life entry and your life is gradually growing, your state will become increasingly normal. The people, events, and things that were once able to disturb and constrain you will no longer be a problem for you. You will have no more difficulties in doing your duty, and your relationship with God will become increasingly normal. When you know how to rely on God, when you know how to seek God's intentions, when you know your own place, when you know what you should and should not do, and which matters do and do not require you to take responsibility, will your state not become increasingly normal? Living like this will not make you tired, will it? Not only will you not be tired, you will feel especially relaxed and happy. Will your heart not be filled with light as a result? Your mentality will be normal, the revelations of your corrupt disposition will decrease, and you will be able to live in the presence of God, to live out normal humanity. When people see your mental outlook, they will think that there has been a great change in you. They will be willing to fellowship with you, will feel peace and joy in their hearts, and will also be benefited. As your stature grows, your speech and actions will become more proper and principled. When you see people who are weak and negative, you will be able to give them substantial help—not constraining or lecturing them, but rather using your own real experiences to help and benefit them. This way, you will not just be exerting yourself in the house of God, you will be a useful person, able to take responsibility on

yourself, and able to do more meaningful things in the house of God. Is this not the kind of person God likes? If you are a person God likes, will everyone not also like you? (They will.) Why is God pleased by this kind of person? Because they are able to do practical things before Him, they are not prone to flattery, they deal in practical matters, and they are able to help and lead others by speaking about their true experiences. They are able to help others solve any problem, and when there are difficulties in the work of the church, they are able to lead the way forward, actively solving problems. This is what it means to loyally do their duty.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Life Entry Begins With the Performance of Duty

Let Me tell you this one thing: Man's performance of his duty is what he ought to do, and if he is incapable of performing his duty, then this is his rebelliousness. It is through the process of doing his duty that man is gradually changed, and it is through this process that he demonstrates his loyalty. As such, the more you are able to do your duty, the more truth you shall receive, and the more real your expression shall become. Those who merely go through the motions in doing their duty and do not seek the truth shall be eliminated in the end, for such people do not do their duty in the practice of truth, and do not practice truth in the performance of their duty. They are those who remain unchanged and will be cursed. Not only are their expressions impure, but everything they express is evil.

—The Word, Vol. 1. The Appearance and Work of God. The Difference Between the Ministry of God Incarnate and the Duty of Man

Some people don't know how to experience God's work and don't know how to bring His words into the performance of their duties or into real life. They always rely on going to many gatherings to gain the truth and grow in life. However, this is unrealistic and an argument that does not hold

water. Life is gained by experiencing God's words and experiencing judgment and chastisement. Those who know how to experience His work are able, regardless of what duty they perform, to understand and practice the truth, accept being pruned, enter into the truth reality, attain change in their disposition, and be perfected by God when performing their duties. Those who are lazy and greedy for comforts are unwilling to perform duties, and do not experience God's work when performing their duties, endlessly demanding that God's house provide them with gatherings, sermons, and fellowshipping about the truth. As a result, after ten or twenty years of belief and after listening to countless sermons, they still have not understood the truth or gained the truth. They don't know how to experience God's work, don't understand what belief in God is, and don't know how to experience God's word to know themselves and gain the truth and life. They are people who crave comfort and shirk their duties; therefore, they are revealed and eliminated for how they perform their duties. Now, all those people who are content to perform their duties and place importance on pursuing the truth have some life entry when performing their duties, reflect to know themselves when they reveal corruption, and when they encounter difficulties in the performance of their duties, they seek the truth and fellowship about the truth to resolve problems. Unwittingly, after several years of performing duties, they reap clear rewards, can speak of some experiential testimony, possess some knowledge of God's work and of His disposition, and thus bring about changes in their life disposition. Currently, churches everywhere are cleansing themselves of evil people and those who are disruptive and cause disturbances. Those who remain are generally those who are able to persist in performing their duties, have a degree of loyalty, and place importance on seeking the truth to resolve problems. They are the kind of people who

can stand firm in their testimony. You must learn to bring God's words into real life and into the duties you perform, practicing them and putting them into use, and then when problems and difficulties arise, seek the truth to resolve them. Additionally, you must learn to be considerate of God's intentions when performing your duties, and work on practicing the truth and handling things according to the principles in every matter. You must learn to practice love for God, and with a God-loving heart, be considerate of His burden, and reach the point where you can satisfy Him. Only this is someone who sincerely loves God. By practicing in this way, even if you don't fully understand the truth, you are still able to perform your duties adequately, and not only can you resolve your perfunctoriness, but you can learn to practice love for God, submit to Him, and satisfy Him when performing your duties—this is the lesson of life entry. If you can practice the truth and act according to the principles in this way for every matter, then you are entering into the truth reality and will have life entry. No matter how busy you are performing your duties, when you have the fruits of life entry, growth in life, and can submit to God's orchestrations and arrangements, then you will find enjoyment in performing your duties. You won't feel weary no matter how busy you are. You will always have peace and joy in your heart and feel particularly enriched and calm. No matter what difficulty arises, when you seek the truth, the Holy Spirit will enlighten and guide you. Then you will receive God's blessing. Furthermore, regardless of whether you are busy or not when performing your duties, it is important to engage in occasional suitable exercise and sensible fitness activities. This will promote circulation, help maintain high energy levels, and can be effective in preventing certain occupational diseases. This is highly beneficial for performing your duties well. Therefore, when performing your duties, if you are able to learn many

lessons, gain an understanding of many truths, truly know God, and finally fear God and shun evil, then you will be completely aligned with His intentions. If you can attain love for God, bear witness for Him, and achieve unity of heart and will with Him, you are walking the path of being perfected by Him. This is a person who has gained God's blessing, and it is an incredibly blessed thing! If you sincerely expend yourself for God, you will certainly receive abundant blessings from Him. Can those who do not expend themselves for God, and do not perform their duties gain the truth? Can they attain salvation? It is difficult to say. All blessings can only be gained through performing one's duties and experiencing God's work. It is in the course of performing one's duties that one knows how to experience God's work, and knows how to experience judgment and chastisement, trials and refinement, and being pruned. These are the things most worthy of being blessed. So long as a person loves the truth and pursues it, they will eventually gain the truth, change their life disposition, gain God's approval, and become someone who is blessed by Him.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Related Hymns

Practicing the Truth in Your Duty Is Key

14. The relationship between performing a duty and testifying for God

Words of Almighty God of the Last Days

What you have experienced and seen surpasses that of the saints and prophets from all ages, but are you able to provide testimony greater than the words of these saints and prophets of times past? What I now bestow upon you surpasses Moses and eclipses David, so likewise I ask that your testimony surpass Moses and that your words be greater than David. I give you a hundredfold—so I likewise ask you to repay Me in kind. You must know I am the One who bestows life unto mankind, and it is you who receive life from Me and must bear witness for Me. This is your duty which I send down upon you and which you ought to do for Me. I have bestowed all My glory unto you, I have bestowed unto you the life that the chosen people, the Israelites, never received. By rights, you ought to bear witness to Me and devote to Me your youth and lay down your life. Whomsoever I bestow My glory unto shall bear Me witness and give their life for Me. This has long been predestined by Me. It is your good fortune that I bestow My glory upon you, and your duty is to testify to My glory. If you were to believe in Me only to gain blessings, then My work would bear little significance, and you would not be performing your duty. … What you have received is not merely My truth, My way, and My life, but a vision and revelation greater than that of John. You understand many more mysteries, and have also looked upon My true countenance; you have accepted more of My judgment and know more of My righteous disposition. And so, though you were born in the last days, your understanding is that of the former and the past, and you have also experienced the things of today, and this was all personally done by Me.

What I ask of you is not excessive, for I have given you so much, and you have seen much in Me. Thus, I ask you to bear witness for Me to the saints of ages past, and this is My heart's only desire.

—The Word, Vol. 1. The Appearance and Work of God. What Do You Know of Faith?

Regarding work, man believes that work is to run around for God, preach everywhere, and expend for His sake. Though this belief is correct, it is too one-sided; what God asks of man is not solely to run around for Him; beyond just this, this work is concerned with ministry and provision within the spirit. Many brothers and sisters, even after all these years of experience, have never thought about working for God, because work as conceived by man is incongruous with what God asks. Therefore, man has no interest whatsoever in the matter of work, and this is precisely the reason why the entry of man is also quite one-sided. All of you should begin your entry with working for God, so that you may better undergo every aspect of experience. This is what you should enter into. Work refers not to running around for God, but to whether the life of man and what man lives out are able to give God enjoyment. Work refers to people using their devotion to God and their knowledge of God to testify about God, and also to minister to man. This is man's responsibility and this is what all men should understand. One could say that your entry is your work, and that you are seeking to enter during the course of working for God. Experiencing God's work does not merely mean that you know how to eat and drink of His word; more importantly, you must know how to testify about God and be able to serve God and be able to minister to and provide for man. This is work, and it is also your entry; this is what every person should accomplish.

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (2)

You have experienced so much of God's work, you have seen it with your own eyes and experienced it personally; when you have reached the

very end, you must not be unable to perform the function incumbent upon you. What a pity that would be! In the future, when the gospel is spread, you should be able to speak of your own knowledge, testify to all that you have gained in your heart, and spare no effort. This is what a created being should attain. What is the actual significance of this stage of God's work? What is its effect? And how much of it is carried out in man? What should people do? When you can speak clearly of all the work God incarnate has done since coming to earth, then your testimony will be complete. When you can speak clearly of these five things: the significance of His work; its contents; its essence; the disposition it represents; and its principles, then this will prove you are capable of bearing testimony to God, that you are truly possessed of knowledge. My requirements of you are not very high, and are attainable by all those who are in true pursuit. If you are resolved to be one of God's witnesses, you must understand what God loathes and what God loves. You have experienced much of His work; through this work, you must come to know His disposition, understand His intentions and His requirements of mankind, and use this knowledge to testify about Him and fulfill your duty.

—The Word, Vol. 1. The Appearance and Work of God. Practice (7)

The first priority of every created being is to spread the gospel, to testify to and spread God's work across the whole world and to the ends of the earth. This is the responsibility and obligation of everyone who accepts the gospel of God. It is something to which they are honor-bound. It may be the case that you are not currently performing this duty, or that this duty is something far distant from you, or that you have never thought that this is a duty that you must perform. However, your heart must be clear on this: This duty is connected to you. It is not only a responsibility for others, it is your responsibility and your duty as well. Just because you are not currently

assigned to perform this duty does not mean that this duty is not your concern, that it is not for you to perform this duty, or that God has not entrusted you to perform this duty. If your comprehension can rise to this level, does this not mean that the perspective on the duty of spreading the gospel that you hold in your heart is in accordance with the truth and with the intention of God? When your understanding rises to this level, one day, after you all have finished all the work that you have at hand, God will issue a command to disperse you and distribute you everywhere, even to some places that you find the strangest, most unpleasant, and most difficult. What will you do then? (We will be honor-bound to accept.) That is what you say now, but when the day comes, tears may well fill your eyes. Now, you must prepare in this way: You must come to this awareness, "This is the age in which I was born. I am fortunate to have accepted God's work of the last days and fortunate to have a share in the work of God's management plan. Therefore, the value and significance of my life should be to dedicate my entire life's energy to the expansion of God's gospel work. I will not think of anything else." Do you have this aspiration? (Yes.) You should have this aspiration and have made this preparation and plan. Only in this way can you be a true created being, a created being that is loved by God and adequate to Him.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Spreading the Gospel Is the Duty to Which All Believers Are Honor-Bound

You are all busy performing your duties now, training to preach and bear witness to the word of God, and to God's work in the last days. Whether it's making movies or singing hymns to bear witness for God, are the duties that you perform of value to corrupt mankind? (They are.) Where is their value? Their value lies in helping people to embark upon the right path after seeing these words and truths expressed by God, and in helping

people to understand that they are members of the created beings, and that they should come before the Creator. Lots of people are unable to see through to or comprehend many of the things that they face. They feel helpless and that life is meaningless and empty, and they have no spiritual sustenance. What is the source of all this? The answer to all of this lies in the word of God. Over the years that you have believed in God, you have all read much of His word and you have understood a certain number of truths, so the duty that you ought to perform is to use the word of God to enlighten them and solve their erroneous thoughts and views, enabling them to understand the truth within the word of God and to see through to the darkness and evil of the world, as well as helping them to seek the true way, find the Creator, hear God's voice, and read His words. This will allow them to apprehend some truths and see the work of salvation that God is doing, so that they may turn to Him and accept His work. That is exactly the duty that you ought to perform. You all know in your hearts how many truths you have understood and how many problems you have solved since coming to believe in God. Nowadays, there are many people, both religious people and nonbelievers, who are seeking the true way and looking for the Savior. They do not know the answers to specific questions such as why people live and die, what the value and meaning of a person's life is, or where people come from and where they are going. They are waiting for you to preach the gospel and bear witness for God, and to lead them before the Creator—that is why the duties you're performing now are very meaningful! In one respect, you yourself are experiencing God's work, and in another, you are also testifying to others about God's work. The more you experience this, the more truths you will need to understand and be equipped with, and the more work you will need to do. This is an excellent opportunity for God to perfect people. You should pray to God and look to

God no matter what difficulties you encounter when performing your duties; when everyone reads the word of God and seeks the truth together more, there is no problem that cannot be solved. There are many truths in the word of God that you need to understand, so you should ponder and fellowship on them often, then you will have the enlightenment and illumination of the Holy Spirit. There is no problem that cannot be solved by relying on God, in this you must have faith.

After God created this mankind, He formed a management plan. In the past few thousand years, this mankind did not shoulder any major responsibility or commission to bear witness for the Creator, and the work that God did among mankind was relatively hidden and simple. However, in the last days, things are no longer the same. The Creator has begun to utter words. He has expressed so many truths, and disclosed the mysteries of His management plan, but corrupt mankind is dull-witted and numb: People see but they don't know, and they hear but they don't understand, as though their hearts have waxed gross. Therefore, you all bear a great responsibility! What is so great about it? In addition to spreading these words and truths expressed by God, it is more important still that you bear witness for the Creator to each and every created human being, and that you also bring all those created human beings who have heard the gospel of God before the Creator, so that they may comprehend the significance of God's creation of mankind, and understand that, as created human beings, they should return before the Creator, listen to His utterances, and accept all the truths that He has expressed. This is how all human beings can be made to submit to the Creator's sovereignty and arrangements. Is it possible to achieve these results by reading just a few passages from the word of God? Or by learning to sing just a few hymns? Or by doing only one aspect of the work? No. Therefore, if you are to perform your duties well, you must bear

witness for the Creator's actions and His sovereignty and arrangements using various methods and different forms. In this way, you will be able to bring more people before the Creator and help them to accept and submit to His sovereignty and arrangements. Isn't this a great responsibility? (It is.) What attitude should you adopt toward your duties, then? Is it alright to be muddleheaded? Is it alright to turn a blind eye to things? Is it alright to do things halfheartedly and perfunctorily? To procrastinate and go about things casually? (No.) So what should you do? (Commit wholeheartedly.) You should commit yourselves wholeheartedly, using whatever bit of energy, experience, and insight you have. Nonbelievers don't understand what the most meaningful thing a person can do in their life is, but you do understand something about this, don't you? (Yes.) Accepting what God has entrusted you with and fulfilling your own mission—these are the most important things. The duties you're performing now are valuable! You may not see the effects right now, and you may not be getting great results from them right now, but it will not be long until they bear fruit. In the long run, if this work is done well, money will not suffice to measure the contribution it makes to mankind. Such true testimonies are more precious and valuable than anything else, and they will last for all eternity. These are the good deeds of every person who follows God, and they are something worth commemorating. Everything in man's life is empty and unworthy of commemoration, apart from believing in God, pursuing the truth, and fulfilling their duty as a created being. Even if you have accomplished the most earth-shaking of feats; even if you have been to the Moon and back; even if you have made scientific advances that have been of some benefit or help to mankind, it is futile and all of it will pass away. What is the only thing that will not pass away? (The word of God.) Only the word of God, testimonies to God, all of the testimonies and works that bear witness for

the Creator, and people's good deeds will not pass away. These things will last forever, and they are so valuable. So, cast off all your restrictions, carry out this great endeavor, and don't let yourselves be constrained by any people, events, and things; sincerely expend yourselves for God, and pour all your energy and effort into performing your duties. This is the thing that God blesses most of all, and it is worth any amount of suffering!

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only in Performing the Duty of a Created Being Well Is There Value in Living

If you acknowledge that you are a created being, you must prepare yourself to suffer and pay a price for the sake of fulfilling your responsibility to spread the gospel and for the sake of doing your duty properly. The price might be suffering some physical ailment or hardship, or suffering the persecutions of the great red dragon or the misunderstandings of worldly people, as well as the tribulations one undergoes when spreading the gospel: being sold out, being beaten and scolded, being condemned—even being mobbed and put in mortal danger. It is possible, in the course of spreading the gospel, that you will die before God's work is completed, and that you will not live to see the day of God's glory. You must be prepared for this. This is not meant to frighten you; it is a fact. Now that I have made this clear, and you have understood it, if you still have this aspiration and are sure it will not change, and you stay loyal unto death, this proves you possess a certain stature. Do not assume that spreading the gospel in these overseas nations with religious freedoms and human rights will be free from danger and that everything you do will go smoothly, that it will all have God's blessings and be in company with His great power and authority. This is the stuff of human notions and imaginings. The Pharisees also believed in God, yet they took the incarnate God and crucified Him upon the cross. So what bad things is the current

religious world capable of doing to the incarnate God? They have done so many bad things—judging God, condemning God, blaspheming God—there is no bad thing of which they are not capable. Do not forget that those who took the Lord Jesus and crucified Him upon the cross were believers. Only they had the opportunity to do this sort of thing. The nonbelievers did not care about those things. It was these believers who colluded with the government to take the Lord Jesus and crucify Him upon the cross. Moreover, how did those disciples of the Lord Jesus die? Among the disciples, there were those who were stoned, dragged behind a horse, crucified upside down, dismembered by five horses—every sort of death befell them. What was the reason for their deaths? Were they lawfully executed for their crimes? No. They were condemned, beaten, scolded, and put to death because they spread the Lord's gospel and were rejected by the people of the world—that is how they were martyred. Let us not speak of the final outcome of those martyrs, or of God's definition of their conduct, but ask this: When they arrived at the end, did the ways that they met the end of their lives accord with human notions? (No, it did not.) From the perspective of human notions, they paid such a great price to spread the work of God, but were ultimately killed by Satan. This does not accord with human notions, but this is precisely what happened to them. It is what God allowed. What truth can be sought in this? Was God allowing them to die this way His curse and condemnation, or was it His plan and blessing? It was neither. What was it? People now reflect on their deaths with much heartache, but that was how things were. Those who believed in God died that way, how is this to be explained? When we mention this topic, you put yourselves in their position, so are your hearts sad, and do you feel a hidden pain? You think, "These people did their duty to spread God's gospel and should be considered good people, so how could they come to such an end

and such an outcome?" Actually, this was how their bodies died and passed away; this was their means of departure from the human world, yet that did not mean their outcome was the same. No matter what the means of their death and departure was nor how it happened, it was not how God defined the final outcomes of those lives, of those created beings. This is something you must see clearly. On the contrary, they used precisely those means to condemn this world and to testify to God's deeds. These created beings used their most precious lives—they used the last moment of their lives to testify to God's deeds, to testify to God's great power, and to declare to Satan and the world that God's deeds are right, that the Lord Jesus is God, that He is the Lord, and God's incarnate flesh. Even down to the final moment of their lives, they never denied the name of the Lord Jesus. Was this not a form of judgment upon this world? They used their lives to proclaim to the world, to confirm to human beings that the Lord Jesus is the Lord, that the Lord Jesus is Christ, that He is God's incarnate flesh, that the work of redemption He did for all humanity allows humanity to live on—this fact is forever unchanging. Those who were martyred for spreading the gospel of the Lord Jesus, to what extent did they perform their duty? Was it to the ultimate extent? How was the ultimate extent manifested? (They offered their lives.) That's right, they paid the price with their lives. Family, wealth, and the material things of this life are all external things; the only thing that is related to the self is life. To every living person, life is the thing most worthy of being treasured, the most precious thing and, as it happens, these people were able to offer their most precious possession—life—as confirmation of and testimony to God's love for mankind. Until the day they died, they did not deny God's name, nor did they deny God's work, and they used their last moments of life to testify to the existence of this fact—is this not the highest form of testimony? This is the best way of

doing one's duty; this is what it is to fulfill one's responsibility. When Satan threatened and terrorized them, and, in the end, even when it made them pay the price of their lives, they did not abandon their responsibility. This is what it is to fulfill one's duty to the utmost extent. What do I mean by this? Do I mean to have you use the same method to testify of God and to spread His gospel? You do not necessarily need to do so, but you must understand that this is your responsibility, that if God needs you to, you should accept it as something you are honor-bound to do. People today have fear and worry inside them, but what purpose do those feelings serve? If God does not need you to do this, what is the use in worrying about it? If God needs you to do this, you should not shirk this responsibility nor reject it. You should cooperate proactively and accept it without worry. No matter how one dies, they should not die before Satan, and not die in Satan's hands. If one is going to die, they should die in God's hands. People came from God, and to God they return—such is the reason and attitude that a created being should possess. This is the final truth one should understand in spreading the gospel and performing their duty—one must pay the price of their life to spread and testify to the gospel of God incarnate's performance of His work and salvation of mankind. If you have this aspiration, if you can bear testimony in this way, that is wonderful. If you still do not possess this sort of aspiration, you should, at least, properly fulfill the responsibility and duty that lie before you, entrusting the rest to God. Perhaps then, as the months and years pass and your experience and age increase, and your understanding of the truth deepens, you will realize that you have an obligation and a responsibility to offer your life to the work of God's gospel, even until the last moment of your life.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Spreading the Gospel Is the Duty to Which All Believers Are Honor-Bound

Someone who has believed in God for many years without any life entry, who cannot speak about their experiential testimony, much less testify of God, who cannot successfully spread the gospel to anyone—they are unworthy to be called a witness of God. So, someone who is of immature stature and has no life entry can never testify of God. The unspoken implication is that this kind of person does not live in the presence of God. If you do not live in the presence of God, do not have life entry, and are not a witness of God, then will He acknowledge you as one of His followers? He will not. God has given you an opportunity to do your duty, and you are willing to do it, but through your behavior He has seen that you cannot testify of Him, even after believing in Him for so long. Not only do you not have true experiential knowledge, you also live according to your notions and imaginings, you have no truth reality, and you do not live in the presence of God. … If you want God to approve you as one of His followers, then you must first focus on life entry. You must start by understanding yourself, being able to cast off your corrupt disposition, achieving the ability to hold to your duty, and fulfilling your duty according to God's requirements—that is first. Focusing on life entry is for the sake of doing your duty well, which is what this is all fundamentally about. You should start pursuing life entry from doing your duty, and from life entry, you should understand and obtain the truth one drop at a time, until you reach a point where you have stature, where your life gradually grows and you have real experiences with the truth. Then you should master all kinds of principles of practice, so that you are able to do your duty without being constrained or disturbed by any person, event, or thing. In this way, you will gradually live in God's presence. You will not be disturbed by any kind of person, event, or thing, and you will have experience with the truth. As your experience becomes more abundant, you will be more able to testify of

God, and as you are more able to testify of God, you will gradually become a useful person. When you become a useful person, you will be able to do your duty to an acceptable standard in the house of God, you will be able to stand in the place of a created being and submit to God's arrangements and orchestrations, and you will be able to stand firm. Only this kind of person is an acceptable created being who has God's approval. Then you will be worthy of all God has given you.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Life Entry Begins With the Performance of Duty

Although your faith is very sincere, none among you is able to give a full account of Me, none can give full testimony to all of the facts you see. Think about it: Today, most of you are derelict in your duties, instead pursuing the flesh, satiating the flesh, and greedily enjoying the flesh. You possess little truth. How, then, can you bear testimony to all that you have seen? Are you really confident that you can be My witnesses? If a day comes when you are unable to testify to all that you have seen today, then you will have lost the function of created beings, and there will be no meaning whatsoever to your existence. You will be unworthy of being human. It could even be said that you will not be human! I have done immeasurable work on you, but because you are currently learning nothing, aware of nothing, and ineffective in your labors, when it is time for Me to expand My work, you will just stare blankly, tongue-tied and utterly useless. Will you not then go down in history as a sinner? When that time comes, will you not feel the deepest regret? Will you not sink into dejection? All of My work today is not done out of idleness and boredom, but to lay a foundation for My future work. It is not that I am at an impasse and need to come up with something new. You should understand the work I do; it is not something done by a child playing in the street, but is a work

done in representation of My Father. You should know that it is not Me doing all this Myself; rather, I represent My Father. Your role, meanwhile, is strictly to follow, submit, change, and testify. What you should understand is why you should believe in Me; this is the most important question for each of you to understand. My Father, for the sake of His glory, predestined all of you for Me from the moment He created the world. It was for the sake of My work, and for the sake of His glory, that He predestined you. It is because of My Father that you believe in Me; it is because of My Father's predestination that you follow Me. None of this is of your own choosing. Even more important is that you understand that you are the ones My Father bestowed upon Me for the purpose of testifying to Me. Because He granted you to Me, you should abide by the ways I bestow upon you, as well as the ways and the words I teach you, for it is your duty to abide by My way. This is the original purpose of your faith in Me. Therefore, I say to you this: You are merely people that My Father bestowed upon Me to abide by My ways. However, you only believe in Me; you are not of Me because you are not of the Israelite family, and are instead ilk of the ancient serpent. All I am asking you to do is to bear witness for Me, but today you must follow My way. All of this is for the sake of future testimony. If you function only as people who listen to My ways, then you will be without value, and the significance of My Father's having bestowed you upon Me will be lost. What I insist on telling you is this: You should follow My way.

—The Word, Vol. 1. The Appearance and Work of God. What Is Your Understanding of God?

Now do you truly know why you believe in Me? Do you truly know the purpose and significance of My work? Do you truly know your duty? Do you truly know My testimony? If you merely believe in Me, yet there is no sign of My glory or testimony in you, then I have long ago eliminated you. As for those who know it all, they are even more thorns in My eye, and

in My house, they are nothing more than obstacles in My way, they are tares to be completely winnowed out in My work, they have no use, they are worthless, and I have long abhorred them. Often does My wrath befall all who are bereft of testimony, and never does My rod stray from them. I have long since turned them over to the hands of the evil one; they are bereft of My blessings. When the day comes, their chastisement will be more grievous even than that of foolish women. Today, I do only the work that is My duty to do; I will bind all the wheat into bundles, together along with those tares. This is My work today. Those tares shall all be winnowed out in the time of My winnowing, then the grains of wheat shall be gathered into the storehouse, and those tares that have been winnowed out shall be placed in the fire to be burned to dust. My work now is merely to bind all men into bundles; that is, to utterly conquer them. Then shall I begin winnowing to reveal the end of all men. And so you ought to know how you should satisfy Me now, and how you ought to set upon the right track in your faith in Me. What I desire is your loyalty and submission now, your love and testimony now. Even if you do not know at this moment what testimony is or what love is, you should bring to Me your all, and turn over to Me the only treasures you have: your loyalty and submission. You should know that the testimony to My defeat of Satan lies within the loyalty and submission of man, as does the testimony to My complete conquest of man. The duty of your faith in Me is to bear witness to Me, to be loyal to Me and none other, and to be submissive to the end.

—The Word, Vol. 1. The Appearance and Work of God. What Do You Know of Faith?

Related Experiential Testimonies

Bearing Witness to God Is Truly Doing a Duty

Related Hymns

To Bear Witness for God Is Man's Duty

Your Duty as a Believer Is to Bear Witness for God

15. Performing one's duty well is true testimony

Words of Almighty God of the Last Days

Everyone who believes in God should understand His intentions. Only those who perform their duties well can satisfy God, and only by completing God's commission can one's performance of their duty be satisfactory. There is a standard for the accomplishment of God's commission. The Lord Jesus said: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." "Loving God" is one aspect of what God requires of people. Where should this requirement manifest itself? In that you must complete God's commission. In practical terms, it is performing your duty well as a human. So what is the standard for performing your duty well? It is God's requirement that you do your duty well as a created being with all your heart, soul, mind, and strength. This should be easy to understand. In order to meet God's requirement, you mainly need to put your heart into your duty. If you can put your heart into it, then it will be easy for you to act with all your soul, with all your mind, and with all your strength. If you perform your duty by just relying on the imaginings of your mind, and by relying on your gifts, can you meet God's requirement? Absolutely not. So, what is the standard that must be met in order to fulfill God's commission, and to perform your duty loyally and well? It is to perform your duty with all your heart, with all your soul, with all your mind, and with all your strength. If you attempt to perform your duty well without a God-loving heart, it will not work. If your God-loving heart grows ever stronger and more genuine, then you will naturally be able to perform your duty well with all your heart, with all your soul, with all your mind, and with all your strength.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What Is It, Exactly, on Which People Rely to Live?

If you are truly possessed of conscience, then you must have a burden, and a sense of responsibility. You must say: "Regardless of whether I will be conquered or made perfect, I must bear this step of testimony properly." As a created being, one can be utterly conquered by God, and ultimately, one becomes able to satisfy God, repaying God's love with a God-loving heart and by completely devoting oneself to God. This is the responsibility of man, it is the duty that ought to be performed by man, and the burden that ought to be borne by man, and man must complete this commission. Only then does he truly believe in God.

—The Word, Vol. 1. The Appearance and Work of God. Practice (3)

What I desire is your loyalty and submission now, your love and testimony now. Even if you do not know at this moment what testimony is or what love is, you should bring to Me your all, and turn over to Me the only treasures you have: your loyalty and submission. You should know that the testimony to My defeat of Satan lies within the loyalty and submission of man, as does the testimony to My complete conquest of man. The duty of your faith in Me is to bear witness to Me, to be loyal to Me and none other, and to be submissive to the end. Before I begin the next step of My work, how will you bear witness to Me? How will you be loyal and submissive to Me? Do you devote all your loyalty to your function, or will you simply give up? Would you rather submit to My every arrangement (even if it be death or destruction), or flee midway to avoid My chastisement? I chastise you so that you will bear witness to Me, and be loyal and submissive to Me. What's more, the chastisement at present is to unfold the next step of My work and to allow the work to progress unimpeded. Hence, I exhort you to be wise and treat neither your life nor the significance of your existence as worthless sand. Can you know exactly what My work to come will be? Do you know how I will work in the days

to come, and how My work will unfold? You should know the significance of your experience of My work, and furthermore, the significance of your faith in Me. I have done so much; how could I give up halfway, as you imagine? I have done such extensive work; how could I destroy it? Indeed, I have come to bring this age to an end. This is true, but moreover you must know that I am to begin a new age, to begin new work, and, most of all, to spread the gospel of the kingdom. So you should know that the present work is only to begin an age and to lay the foundation for spreading the gospel in the time to come and bringing the age to an end in the future. My work is not so simple as you think, nor is it as worthless or meaningless as you may believe. Therefore, I still must say to you: You ought to give your life to My work, and moreover, you ought to devote yourself to My glory. Long have I yearned for you to bear witness to Me, and even longer have I yearned for you to spread My gospel. You ought to understand what is in My heart.

—The Word, Vol. 1. The Appearance and Work of God. What Do You Know of Faith?

Do not always do things for your own sake and do not constantly consider your own interests; do not consider the interests of man, and give no thought to your own pride, reputation, and status. You must first consider the interests of God's house, and make them your priority. You should be considerate of God's intentions and begin by contemplating whether or not there have been impurities in the performance of your duty, whether you have been loyal, fulfilled your responsibilities, and given it your all, as well as whether or not you have been wholeheartedly thinking about your duty and the work of the church. You must consider these things. If you think about them frequently and figure them out, it will be easier for you to perform your duty well. If you are of poor caliber, if your experience is shallow, or if you are not proficient in your professional work, then there

may be some mistakes or deficiencies in your work, and you may not get good results—but you will have done your best. You do not satisfy your own selfish desires or preferences. Instead, you give constant consideration to the work of the church and the interests of the house of God. Though you may not achieve good results in your duty, your heart will have been set straight; if, on top of this, you can seek the truth to solve the problems in your duty, you will be up to standard in the performance of your duty, and, at the same time, you will be able to enter into the truth reality. This is what it means to possess testimony.

Some people believe in God but do not pursue the truth. They always live by the flesh, coveting fleshly pleasures, always sating their own selfish desires. No matter how many years they believe in God, they will never enter into the truth reality. This is the mark of having brought shame to God. You say, "I haven't done anything to resist God. How have I brought shame upon Him?" All of your ideas and thoughts are wicked. The intents, goals, and motives behind what you do, and the consequences of your actions always satisfy Satan, make you its laughingstock, and allow it to get something on you. You have borne none of the testimony that a Christian should. You are of Satan. You bring shame to God's name in all things and you do not possess genuine testimony. Will God remember the things that you have done? In the end, what conclusion will God draw about all of your actions, behavior, and the duties that you have performed? Does something not have to come of that, some sort of statement? In the Bible, the Lord Jesus says, "Many will say to Me in that day, Lord, Lord, have we not prophesied in Your name, and in Your name have cast out devils, and in Your name done many wonderful works? And then will I profess to them, I never knew you: depart from Me, you that work iniquity" (Matthew 7:22–23). Why did the Lord Jesus say this? Why did so many of those who preached,

cast out demons, and performed many miracles in the name of the Lord become evildoers? It was because they did not accept the truths expressed by the Lord Jesus, they did not keep to His commandments, and they had no love for the truth in their hearts. They only wanted to exchange the work they had done, the hardships they had endured, and the sacrifices they had made for the Lord for the blessings of the kingdom of heaven. In this, they were attempting to strike a deal with God, and they were trying to use God and trick God, so the Lord Jesus was sickened by them, hated them, and condemned them as evildoers. Today, people are accepting the judgment and chastisement of God's words, but some still pursue reputation and status, and always wish to distinguish themselves, always wanting to be leaders and workers and to gain reputation and status. Although they all say that they believe in God and follow God, and they renounce and expend for God, they do their duties to obtain fame, gain, and status, and they always have their own schemes. They are not submissive or loyal to God, they can run amok doing evil without reflecting on themselves at all, and so they become evildoers. God loathes these evil people, and God does not save them. What is the standard by which a person's actions and behavior are judged to be good or evil? It is whether or not they, in their thoughts, revelations, and actions, possess the testimony of putting the truth into practice and of living out the truth reality. If you do not have this reality or live this out, then without doubt, you are an evildoer. How does God regard evildoers? To God, your thoughts and external acts do not bear testimony for Him, nor do they humiliate and defeat Satan; instead, they bring shame to Him, and they are riddled with marks of the dishonor that you have brought upon Him. You are not testifying for God, you are not expending yourself for God, nor are you fulfilling your responsibilities and obligations to God; instead, you are acting for your own sake. What does "for your own

sake" mean? To be precise, it means for Satan's sake. Therefore, in the end, God will say, "Depart from Me, you that work iniquity." In God's eyes, your actions will not be seen as good deeds, they will be considered evil deeds. Not only will they fail to gain God's approval—they will be condemned. What does one hope to gain from such a belief in God? Would such belief not come to naught in the end?

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Freedom and Liberation Can Be Gained Only by Casting Off One's Corrupt Disposition

No matter what trials confront you, you must come before God—this is right. You must reflect on yourself while not delaying the performance of your duty. Do not only reflect and never perform your duty, neglecting the important to concentrate on the insignificant—that is the way of foolishness. No matter what trial befalls you, you must treat it as a burden given to you by God. Say some people are beset by great sickness and unbearable suffering, some even face death. How should they approach this kind of situation? In many cases, the trials of God are burdens He gives to people. However great the burden bestowed upon you by God, that is the weight of burden you should undertake, for God understands you, and knows you will be able to bear it. The burden given to you by God will not exceed your stature or the limits of your endurance, so there is no question that you will be able to bear it. No matter what manner of burden God gives you, what kind of trial, remember one thing: Whether or not you understand God's intentions and whether or not you are enlightened and illuminated by the Holy Spirit after you pray, whether or not this trial is God disciplining you or warning you, it does not matter if you do not understand. As long as you do not delay in performing your duty and can loyally hold fast to your duty, God will be satisfied, and you will stand firm in your testimony. Seeing that they are suffering from a serious illness and are going to die,

some people think to themselves: “It was to avoid death that I started believing in God—but it turns out that even after all these years of performing my duty, He’s going to let me die. I should get on with my own business, do the things I have always wanted to do, and enjoy the things I have not enjoyed in this life. I can put off my duty.” What attitude is this? You have been performing your duty for all these years, you have listened to all these sermons, and still you have not understood the truth. One trial topples you, brings you to your knees, and lays you bare. Is such a person worthy of being cared for by God? (They are unworthy.) They are totally without loyalty. So what is the duty they have spent all these years performing known as? It is known as “laboring,” and they have just been exerting themselves. If, in your faith in God and pursuit of the truth, you are able to say, “Whatever sickness or disagreeable event God allows to befall me—no matter what God does—I must submit, and stay in my place as a created being. Before all else, I must put this aspect of the truth—submission—into practice, I must implement it, and live out the reality of submission to God. Moreover, I must not cast aside what God has commissioned to me and the duty I should perform. Even on my last breath, I must hold fast to my duty,” is this not bearing testimony? When you have this kind of resolve and this kind of state, are you still able to complain about God? No, you are not. At such a time, you will think to yourself, “God gives me this breath, He has provided for and protected me all these years, He has taken much pain from me, given me much grace, and many truths. I have understood truths and mysteries that people have not understood for generations. I have gained so much from God, so I must repay God! Before, my stature was too small, I understood nothing, and everything I did was hurtful to God. I may not have another chance to repay God in the future. No matter how much time I have left to live, I must offer

the little strength I have and do what I can for God, so that God can see that all these years of providing for me have not been in vain, but have borne fruit. Let me bring comfort to God, and no longer hurt or disappoint Him." How about thinking this way? Do not think about how to save yourself or escape, thinking, "When will this illness be cured? When it is, I shall do my best to perform my duty and be loyal. How can I be loyal when I'm ill? How can I perform the duty of a created being?" As long as you have a single breath, are you not capable of performing your duty? As long as you have a single breath, are you capable of not bringing shame upon God? As long as you have a single breath, as long as your mind is lucid, are you capable of not complaining about God? (Yes.) It is easy to say "Yes" now, but it will not be so easy when this really happens to you. And so, you must pursue the truth, often work hard on the truth, and spend more time thinking, "How can I satisfy God's intentions? How can I repay God's love? How can I perform the duty of a created being?"

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only in the Frequent Reading of God's Words and Contemplation of the Truth Is There a Way Ahead

No matter what you encounter while performing your duty—negativity and weakness, or being in a bad mood after being pruned—you should treat it properly, and you must also seek the truth and understand God's intentions. By doing these things, you will have a path to practice. If you wish to do a good job in performing your duty, then you must not be affected by your mood. No matter how negative or weak you are feeling, you should practice the truth in everything you do, with absolute strictness, and sticking to the principles. If you do this, then not only will other people approve of you, but God will like you, too. As such, you will be a person who is responsible and who shoulders a burden; you will be a genuinely good person who actually performs your duties up to standard and who

fully lives out the likeness of a genuine person. Such people are purified and achieve real transformation when performing their duties, and they can be said to be honest in God's eyes. Only honest people can persevere with practicing the truth and succeed in acting with principle, and can perform their duties up to standard. People who act with principle perform their duties meticulously when they are in a good mood; they do not work in a perfunctory manner, they are not arrogant and they do not show themselves off to make others think highly of them. When they are in a bad mood, they can complete their everyday tasks just as earnestly and responsibly, and even if they encounter something that is detrimental to the performance of their duties, or that puts a bit of pressure on them or causes a disturbance while they perform their duties, they are still able to quiet their hearts before God and pray, saying, "No matter how big a problem I come up against—even if the sky comes tumbling down—as long as I am alive, I am determined to do my best to fulfill my duty. Every day I live is a day in which I must perform my duty well, so that I am worthy of this duty bestowed upon me by God, as well as this breath He has put in my body. Regardless of how much difficulty I might be in, I will set it all aside, for fulfilling my duty is of the utmost importance!" Those who are not affected by any person, event, thing, or environment, who are not constrained by any mood or external situation, and who put their duties and the commissions with which God has entrusted them first and foremost—they are the people who are loyal to God and who genuinely submit to Him. People like this have attained life entry and have entered the truth reality. This is one of the most genuine and practical expressions of living out the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Life Entry Begins With the Performance of Duty

People who do not do their duty before God are already guilty of the most heinous of crimes, for which even death is an insufficient punishment, yet they have the gall to argue with God and match themselves against Him. What is the worth of perfecting such people? When people fail to fulfill their duty, they should feel guilt and indebtedness; they ought to hate their weakness and uselessness, their rebelliousness and corruption, and moreover, ought to give their life to God. Only then are they created beings who truly love God, and only such people are worthy of enjoying the blessings and promise of God, and of being made perfect by Him. And what of the majority of you? How do you treat the God who lives among you? How have you performed your duty before Him? Have you done all you were called upon to do, even at the expense of your own life? What have you sacrificed? Have you not received much from Me? Can you discern? How loyal are you to Me? How have you served Me? And what of all that I have bestowed upon you and have done for you? Have you taken measure of it all? Have you all judged and compared this with what little conscience you have within you? Who could your words and actions be worthy of? Could it be that such minuscule sacrifice of yours is worthy of all I have bestowed upon you? I have no other choice and have been wholeheartedly devoted to you, yet you harbor wicked intentions and are half-hearted toward Me. That is the extent of your duty, your only function. Is this not so? Do you not know that you have utterly failed to perform the duty of a created being? How can you be considered a created being? Is it not clear to you what it is you are expressing and living out? You have failed to fulfill your duty, but you seek to gain the tolerance and bountiful grace of God. Such grace has not been prepared for ones as worthless and base as you, but for those who ask for nothing and gladly sacrifice. People such as you, such mediocrities, are utterly unworthy of enjoying the grace of heaven. Only

hardship and interminable punishment shall accompany your days! If you cannot be faithful to Me, your fate shall be one of suffering. If you cannot be accountable to My words and My work, your outcome will be one of punishment. All grace, blessings, and the wonderful life of the kingdom shall have nothing to do with you. This is the end you deserve to meet and a consequence of your own making! Not only do those of ignorance and arrogance not try their best, nor perform their duty, they hold out their hands for grace, as if what they ask for is deserved. And if they fail to gain what they ask for, they become ever less faithful. How can such people be considered reasonable? You are of poor caliber and devoid of reason, completely incapable of fulfilling the duty you ought to fulfill during the work of management. Your worth has already plummeted. Your failure to repay Me for showing you such grace is already an act of extreme rebelliousness, sufficient to condemn you and demonstrate your cowardice, incompetence, baseness, and unworthiness. What entitles you to keep your hands outstretched? That you are unable to be of the slightest assistance to My work, unable to be loyal, and unable to stand witness for Me are your misdeeds and failings, yet you instead attack Me, tell falsehoods of Me, and complain that I am unrighteous. Is this what constitutes your loyalty? Is this what constitutes your love? What other work can you do beyond this? How have you contributed to all the work that has been done? How much have you expended? I have already shown great tolerance by not blaming you, yet still you shamelessly make excuses to Me and complain about Me in private. Do you have even the slightest trace of humanity? Though the duty of man is tainted by the mind of man and his notions, you must do your duty and show your loyalty. The impurities in the work of man are an issue of his caliber, whereas, if man does not perform his duty, it shows his rebelliousness. There is no correlation between the duty of man and

whether he is blessed or cursed. Duty is what man ought to fulfill; it is his heaven-sent vocation, and should not depend on recompense, conditions, or reasons. Only then is he doing his duty. To be blessed is when someone is made perfect and enjoys God's blessings after experiencing judgment. To be cursed is when someone's disposition does not change after they have experienced chastisement and judgment, it is when they do not experience being made perfect but are punished. But regardless of whether they are blessed or cursed, created beings should fulfill their duty, doing what they ought to do, and doing what they are able to do; this is the least that a person, a person who pursues God, should do. You should not do your duty only to be blessed, and you should not refuse to act for fear of being cursed. Let Me tell you this one thing: Man's performance of his duty is what he ought to do, and if he is incapable of performing his duty, then this is his rebelliousness. It is through the process of doing his duty that man is gradually changed, and it is through this process that he demonstrates his loyalty. As such, the more you are able to do your duty, the more truth you shall receive, and the more real your expression shall become. Those who merely go through the motions in doing their duty and do not seek the truth shall be eliminated in the end, for such people do not do their duty in the practice of truth, and do not practice truth in the performance of their duty. They are those who remain unchanged and will be cursed. Not only are their expressions impure, but everything they express is evil.

—The Word, Vol. 1. The Appearance and Work of God. The Difference Between the Ministry of God Incarnate and the Duty of Man

Related Hymns

Fulfill Your Duty and You Will Stand Firm in Your Witness

16. Why it is said that performing duties can best reveal people

Words of Almighty God of the Last Days

All God's chosen people are now practicing performing their duties, and God makes use of people's performance of their duties to perfect one group of people and eliminate another. So, it is the performance of duty that reveals each sort of person, and each sort of deceitful person, disbeliever, and evil person is revealed and eliminated in the performance of their duty. Those who perform their duties loyally are honest people; those who are consistently perfunctory are deceitful, shrewd people, and they are disbelievers; and those who cause disruptions and disturbances in performing their duties are evil people and antichrists. Right now, a wide range of problems still exist in many of those who perform duties. Some people are always very passive in their duties, always sitting and waiting and relying on others. What sort of attitude is that? It is irresponsibility. God's house has arranged for you to do a duty, yet you ponder on it for days without getting any concrete work done. You are nowhere to be seen at the workplace, and people cannot find you when they have problems that need resolving. You do not bear a burden for this work. If a leader inquires about the work, what will you tell them? You are not doing any kind of work right now. You are well aware that this work is your responsibility, but you do not do it. What on earth are you thinking? Do you not do any work because you are incapable of it? Or are you just greedy for comfort? What attitude do you have toward your duty? You only talk about words and doctrines, and you only say pleasant-sounding things, but you do not do any actual work. If you do not wish to perform your duty, you should resign. Do not hold your position and not do anything there. Is doing so not inflicting harm

on God's chosen people and compromising the work of the church? In the way you talk, you seem to understand all manner of doctrine, but when asked to perform a duty, you are perfunctory, and not conscientious in the least. Is that expending yourself sincerely for God? You are not sincere when it comes to God, yet you feign sincerity. Are you capable of deceiving Him? In the way you usually talk, there seems to be such great faith; you would like to be the pillar of the church and its rock. But when you perform a duty, you are less useful than a matchstick. Is this not deceiving God with your eyes wide open? Do you know what will come of you trying to deceive God? He will spurn and eliminate you! All people are revealed in performing their duties—just set a person to a duty, and it will not take long before it is revealed whether they are an honest person or a deceitful person, and whether or not they are a lover of the truth. Those who love the truth can perform their duties sincerely and uphold the work of God's house; those who do not love the truth do not uphold the work of God's house in the least, and they are irresponsible in performing their duties. This is immediately clear to those who are clear-sighted. No one who performs their duty poorly is a lover of the truth or an honest person; such people will all be revealed and eliminated. To perform their duties well, people must have a sense of responsibility and a sense of burden. This way, the work will definitely be done properly. It is only worrying when someone does not have a sense of burden or responsibility, when they have to be prompted to do everything, when they're always perfunctory, and they try to shift the blame when problems arise, leading to delays in their resolution. Can the work still be done well then? Can their performance of their duty yield any results? They do not wish to do any of the tasks that are arranged for them, and when they see others who need help with their work, they ignore them. They only do a bit of work when ordered, only when push comes to shove

and they have no choice. This is not performing a duty—this is hired labor! A hired laborer works for an employer, doing a day's work for a day's pay, an hour's work for an hour's pay; they're waiting to get paid. They're afraid of doing any work their boss doesn't see, they're afraid of not being rewarded for anything they do, they only ever work for appearances' sake—which means they have no loyalty. Much of the time, you are unable to reply when asked about work issues. Some of you have gotten involved in the work, but you have never asked how the work is going or carefully thought about this. Given your caliber and knowledge, you ought to know something at least, because all of you have taken part in this work. So why do most people say nothing? It is possible that you really don't know what to say—that you don't know whether or not things are going well. There are two reasons for this: One is that you are totally indifferent, and have never cared about these things, and have only ever treated them as a task to be completed. The other is that you are irresponsible and are unwilling to care about these things. If you truly cared, and were really engaged, you would have a view and perspective on everything. Having no perspective or view often comes from being indifferent and apathetic, and not taking any responsibility. You are not diligent toward the duty you perform, you do not take any responsibility, you are not willing to pay a price or get involved. You do not take any pains, nor are you willing to expend any greater energy; you merely wish to be an underling, which is no different from how a nonbeliever works for their boss. This kind of performance of a duty is disliked by God and it does not please Him. It cannot meet with His approval.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only an Honest Person Can Live Out True Human Likeness

Whether a person truly has faith in God is revealed through their performance of duty. To determine if someone pursues the truth, observe whether they perform their duty with principle. Some people lack any principles when performing their duty. They consistently follow their own inclinations and act arbitrarily. Is this not a display of perfunctoriness? Are they not deceiving God? Have you ever considered the consequences of such behavior? You show no consideration for God's intentions through your performance of duty. You are thoughtless and inefficient in everything you do, lacking wholehearted dedication and effort. Can you gain God's approval this way? Many people perform their duty reluctantly, and they cannot persevere. They cannot endure even the slightest suffering and they always feel that they have been done a great disservice, nor do they seek the truth to resolve difficulties. Can they follow God to the end by performing their duty in this way? Is it alright to be perfunctory in whatever they do? Can this be acceptable to the conscience? Even measured by human standards, such behavior is unacceptable—so may it be accounted as the satisfactory performance of duty? If you perform your duty in this way, you will never gain the truth. Your laboring will be unsatisfactory. How, then, could you gain God's approval? Many people fear hardship when performing their duty, they are too lazy and crave physical comfort. They never invest any effort into learning specialized skills or contemplating the truths in God's words. They believe that being perfunctory in this way saves them trouble. They don't need to do any research or seek advice from others. They don't need to use their minds or think deeply. This seems to save them a lot of effort and physical discomfort, and they still manage to complete the task. And if you prune them, they become defiant and argue, saying: "I wasn't lazy or idle, the task was done—why are you nitpicking? Aren't you just trying to find fault with me? I'm already doing well enough

by performing my duty like this. How are you not satisfied?" Do you think people like this can make any further progress? They consistently perform their duties in a perfunctory manner, and always come up with excuses. When problems arise they refuse to let anyone point them out. What kind of disposition is this? Is it not the disposition of Satan? Can people perform their duty acceptably with such a disposition? Can they satisfy God? Is this how you perform your duty? From the outside you appear busy, working well with others without any disputes. However, none of you are putting effort into your duty, racking your brains over it, concerning yourselves about it. None of you are losing your appetites or losing sleep because you haven't performed your duty well. None of you are seeking the truth or adhering to principles to resolve problems. You are all just getting by, going through the motions in a perfunctory manner. Too few of you take true responsibility in your duty. Regardless of the difficulties that arise, you do not come together to pray earnestly or face problems and solve them collectively. There is no consideration for the outcome. You simply complete a task, only to find that it needs to be redone. Doing your duty this way is simply acting perfunctorily and is no different from how nonbelievers do their jobs. This is the attitude of someone who is a laborer. By performing your duties in this way, you are not experiencing God's work, nor are you sincerely expending yourselves for God. If you do not change this mindset, you will only end up revealed and eliminated.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only One Who Performs Their Duty Well With All Their Heart, Mind, and Soul Is One Who Loves God

Some people labor for years without changing at all. They still often become negative, complain, and reveal their corrupt dispositions when they encounter difficulties. When they are pruned they resort to arguments and quibbling, unable to accept even a bit of the truth and not submitting to God

whatsoever. Ultimately, they are forbidden from performing their duties. Some people make a mess of the work when performing their duties and do not accept criticism, instead shamelessly saying they did nothing wrong and not repenting at all. And finally, when the house of God revokes their duties and sends them on their way, they leave their place of duty crying and complaining. This is how they are eliminated. This is the way in which duties thoroughly reveal people. People usually talk a good game and shout slogans loudly, but why is it that when they perform a duty they do not act as humans but become devils? This is because people who lack humanity are devils wherever they go; and without accepting the truth, they cannot stand firm anywhere. Some people often perform their duties perfunctorily, and they try to argue and reason when they are pruned. After being pruned repeatedly, they feel some desire to repent, so they start employing methods of self-restraint. In the end, however, they cannot restrain themselves, and even though they might swear oaths and curse themselves, it doesn't help, and they still don't resolve the problem of their perfunctoriness, nor the problem of them arguing and quibbling. Only after everyone eventually comes to detest this person and criticizes them do they finally feel forced to admit, "I do have corrupt dispositions. I want to repent but I am unable to. When I do my duty I always consider my own interests, my own pride and reputation, which causes me to rebel against God often. I want to practice the truth, but I cannot let go of my intentions and desires; I cannot rebel against them. I always want to do things according to my own will, I contrive schemes to avoid work, and I covet leisure and enjoyment. I cannot accept being pruned and I always try to argue my way out of it. I think that it's good enough that I've toiled and endured hardships, so I resort to arguing and quibbling when anybody tries to prune me, feeling unconvinced at heart. I really am so difficult to handle! How should I seek

the truth to resolve these problems?" They start to ponder these things. This means that they have some understanding of how people should act, as well as some reason. If a laborer starts at some point to attend to their proper work and focus on changing their disposition, and realizes that they too have corrupt dispositions, that they too are arrogant and incapable of submitting to God, and that continuing in this way will not do—when they start to think about and try to fathom these things, when they can seek the truth to face problems that they discover—will they not then begin to reverse their course? If they start to reverse their course, there is hope for them to change. But if they never intend to pursue the truth, if they lack the desire to strive for the truth and only know to toil and work, believing that finishing the work they have at hand is accomplishing their task and completing God's commission—if they believe that exerting some effort means they've done their duty, without ever considering what God's requirements are or what the truth is, or whether they are a person who submits to God, and never trying to figure out any of these things—if this is the way they approach their duty, will they be able to attain salvation? They will not. They have not embarked on the path of salvation, they have not gotten on the right track of believing in God, and they have not built a relationship with God. They are still just toiling and laboring in the house of God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Seeking the Truth Principles Can One Perform One's Duty Well

If you expended sincerely for God and had a God-loving heart, how would you treat tasks that are dirty, demanding, or hard? Your mentality would be different: You would choose to do whatever is difficult and seek out heavy burdens to shoulder. You would take up what other people are unwilling to do, and you would do it solely for the love of God and to

satisfy Him. You would be filled with joy to do so, without any hint of complaints. The dirty, the demanding, and the difficult show people for who they are. How are you different from people who take on only light and high-profile tasks? You aren't much better than they. Is that not how it is? This is how you must see these things. So then, what most reveals people for who they are is their performance of their duty. Some people say great things most of the time, claiming that they are willing to love and submit to God, but when they come across a difficulty in performing their duty, they let loose all kinds of complaints and negative words. It is obvious that they are hypocrites. If someone is a lover of the truth, then when faced with a difficulty in performing their duty, they will pray to God and seek the truth while treating their duty in earnest even if it isn't suitably arranged. They will not complain, even if faced with heavy, dirty, or difficult tasks, and they can do their tasks well and perform their duty well with a heart of submission to God. They find great enjoyment in doing so, and God is comforted to see it. This is the kind of person that meets with God's approval. If someone becomes prickly and irritable as soon as they encounter dirty, hard, or demanding tasks, and won't let anyone criticize them, such a person is not someone who sincerely expends of themselves for God. They can only be revealed and eliminated.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

The thing that most perceptibly reflects the bond that links you to God is how you treat the matters God entrusts to you and the duty He assigns you, and the attitude you have. What is most observable and most practical is this issue. God is waiting; He wants to see your attitude. At this crucial juncture, you should hurry and make your position known to God, accept His commission, and perform your duty well. When you have grasped this crucial point and fulfilled the commission God has given to you, your

relationship with God will be normal. If, when God entrusts a task to you, or tells you to perform a certain duty, your attitude is cursory and apathetic, and you do not take it seriously, is this not precisely the opposite of giving all your heart and strength? Can you perform your duty well in this way? Certainly not. You will not perform your duty adequately. So, your attitude when performing your duty is of crucial importance, as are the method and path you choose. No matter how many years they have believed in God, those who fail to perform their duties well will be eliminated.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

The most pressing issue to resolve now is how to treat one's duty. Because the performance of duty is what best reveals whether a person's belief is true or false, whether or not they love the truth, whether they choose the right or wrong path, and whether they possess or lack conscience and reason. All of these issues can be revealed in the performance of duty. In order to address the question of how to treat one's duty, you must first of all understand what duty is, as well as how to properly perform it and what to do when you encounter difficulty while performing it—what principles to follow and to practice in accordance with which truths. You must understand what to do when you misunderstand God and when you cannot let go of your designs. Additionally, in the course of performing your duties, you must frequently reflect upon the incorrect thoughts in your heart that are thoughts and views belonging to Satan, which influence and obstruct the fulfillment of your duty; which can cause you to rebel against and betray God while doing duty; and which cause you to fail at that which God entrusts to you—you must know all of this. Is duty important to a person? It is extremely important. This vision must be clear to you now: Performing duty is of the utmost importance for believing in God. The most crucial aspect of believing in God now is performing duty. Without

performing your duty well, there can be no reality. By performing duty, people are able to understand God's intentions, and can gradually build a normal relationship with Him. By performing duty, people gradually identify their problems, and come to recognize their corrupt disposition and essence. At the same time, by reflecting on themselves, people can gradually discover just what God demands of them. Do you understand now just what it is you believe when you believe in God? In fact, it is a belief in the truth, an attainment of the truth. Performing duty allows for the attainment of the truth and life. The truth and life cannot be attained without performing duty. Can there be reality if one believes in God without performing duty? (No.) There can be no reality. Thus, if you do not perform your duty well, you cannot attain the truth. Once you are eliminated, this shows you failed to believe in God. Even though you say you believe in Him, your belief is already bereft of meaning. This is something that must be grasped through and through.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Seeking the Truth Principles Can One Perform One's Duty Well

It is now the time for everyone to be grouped with their kind. It is the time when God reveals and eliminates people. If you are true believers in God, you must pursue the truth well and perform your duty well. If you can share some experiential testimony, it proves that you are a person who loves the truth, and that you possess some truth realities. But if you cannot share any experiential testimony, then you are a laborer and are in danger of being eliminated. If you perform your duty well and are responsible and loyal, then you are a loyal laborer and you can remain. Anyone who is not a loyal laborer must be eliminated. Therefore, only by performing your duty well can you stand firm in the house of God, and be spared from calamity. Performing your duty well is crucial. At the very least, the people of God's

house are honest people. They are people who are trustworthy in their duty, who can accept God's commission, and perform their duty loyally. If people do not have true faith, consciences, and reason, and if they do not have a heart of fear of and submission to God, then they are not suitable to perform duties. Even though they perform their duty, they are sloppy while doing so. They are laborers—people who have not truly repented. Laborers such as this will be eliminated sooner or later. Only loyal laborers will be spared. Although loyal laborers do not have the truth realities, they possess consciences and reason, they are able to perform their duties with sincerity, and God permits them to be spared. Those who possess the truth realities, and who can make resounding testimony of God are His people, and will also be spared and brought into His kingdom.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. To Perform One's Duty Well, One Must at Least Be Possessed of a Conscience and Reason

17. How to approach sickness and pain

Words of Almighty God of the Last Days

First of all, people must understand where the pain of birth, old age, illness and death throughout their lives comes from and why man suffers these things. Didn't these not exist when man was first created? Where did these pains come from? These pains came about after man was tempted and corrupted by Satan and was then degenerated. The pain, troubles, and emptiness of man's flesh, and all of the wretched things in the world of man—they all appeared after Satan corrupted man. After man was corrupted by Satan, Satan began to torment man, and so man fell ever further, his sickness became ever more profound, his pain ever greater, and he had an increasing sense that the world is empty and miserable, that it is impossible to survive in this world, and that living in this world is increasingly hopeless. So this pain was all brought upon man by Satan, and came after Satan corrupted man and they became degenerated.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Significance of God's Tasting of Worldly Suffering

Some people often fall ill, but no matter how much they pray to God, they still don't get better. No matter how much they want to rid themselves of their illness, they cannot. Sometimes, they may even face life-threatening conditions and are forced to confront them head-on. In fact, if one really has faith in God in their heart, they first of all must know that a person's lifespan is in God's hands. The timing of one's birth and death is predestined by God. When God gives people illness, there is a reason behind it—it has meaning. It feels like sickness to them, but, in actual fact, what they have been given is grace, not illness. People must first of all recognize and be sure about this fact, and take it seriously. When people are

suffering from illness, they can come often before God, and make sure to do what they should, with prudence and caution, and treat their duty with greater care and diligence than others. As far as people are concerned, this is a protection, not shackles. It is the negative way of handling things. In addition, everyone's lifespan has been predetermined by God. An illness may appear to be terminal from a medical standpoint, but from God's point of view, if your life must still go on and your time has yet to come, then you couldn't die even if you wanted to. If God has given you a commission, and your mission is not over, then you will not even die from an illness that is supposed to be fatal—God will not take you yet. Even if you do not pray and seek the truth, or do not attend to treating your illness, or even if you put off your treatment, you will not die. This is particularly true for those who have received a commission from God: When their mission has yet to be completed, no matter what illness befalls them, they must not die straight away; they must live until the final moment of the mission's completion. Do you have this faith? If you do not, you will only offer some superficial prayers to God, saying, "God! I have to complete the commission You gave me. I want to spend my final days in loyalty to You, so that I will leave no regrets behind. You must protect me!" Although you pray like this, if you don't take the initiative to seek the truth, then you will not have the will and the strength to exercise loyalty. As you are not willing to pay the real price, you often use this kind of excuse and this method to pray to God and bargain with Him—is this a person who pursues the truth? If your illness were to be cured, would you really be able to perform your duty well? Not necessarily. The fact is that no matter whether your bargaining is meant to get your illness cured and keep you from dying, or whether you have some other intent or goal in it, from God's point of view, if you can do your duty and are still of use, if God has decided that you are to be used, then you will

not die. You will not be able to die even if you want to. But if you make trouble, and commit all manner of evil deeds, and aggravate God's disposition, you will die swiftly; your life will be cut short. Everyone's lifespan was determined by God before the creation of the world. If they can obey the arrangements and orchestrations of God, then regardless of whether they suffer illness or not, and whether they are in good or poor health, they will live the number of years predetermined by God. Do you have this faith? If you only acknowledge this based on doctrine, then you do not have true faith, and it is useless to say nice-sounding words; if you confirm from the bottom of your heart that God will do this, your approach and way of practice will naturally change. Of course, people must have some common sense about maintaining their health during their life regardless of whether they become sick or not. This is the instinct that God has given to man. It is the reason and common sense that one should possess within the free will that God has given them. Once you are sick, you should understand some common sense regarding health care and treatment for dealing with this illness—this is what you should do. However, treating your illness in this way is not meant to challenge the lifespan set for you by God, nor is it to guarantee that you can live out the lifespan that He has set for you. What does this mean? It can be put this way: In a passive regard, if you do not take your illness seriously, if you do your duty however you should, and get a bit more rest than others, if you have not delayed your duty, your illness will not get worse, and it will not kill you. Everything depends on what God does. In other words, if, in God's view, your predestined lifespan has not yet run its course, then, even if you get sick, He will not allow you to die. If your illness is not terminal, but your time has come, then God will take you away whenever He wants. Is this not completely at the mercy of God's thought? It is at the mercy of His

predetermination! This is how you should look at this matter. You might do your part and go to the doctor, take some medicine, look after your health, and get exercise, but you need to understand deep down that a person's life is in God's hands, a person's lifespan is predetermined by God, and no one can transcend what God has predetermined. If you do not possess even this small measure of understanding, then you do not truly have faith, and do not actually believe in God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Almighty God, the Head of all things, wields His kingly power from His throne. He rules over the universe and all things, and He is in the act of guiding us on the whole earth. We shall at every moment be close to Him, and come before Him in quietness, never missing a single moment, and with lessons for us to learn at all times. Everything, from the surrounding environment to people, affairs, and things, all exist by permission of His throne. Do not on any account let grievances arise in your heart, or God will not bestow His grace upon you. When sickness befalls, this is God's love, and surely His goodwill is harbored within. Though your body may undergo a bit of suffering, entertain no ideas from Satan. Praise God in the midst of illness and enjoy God in the midst of your praise. Do not lose heart in the face of illness, keep seeking again and again and do not give up, and God will illuminate and enlighten you. How was Job's faith? Almighty God is an all-powerful physician! To dwell in sickness is to be sick, but to dwell in the spirit is to be well. So long as you still have one breath, God will not let you die.

We have within us the resurrected life of Christ. Undeniably, we lack faith in the presence of God: Would that God would put true faith within us. Sweet indeed is the word of God! God's word is potent medicine! It puts to shame devils and Satan! Grasping God's word gives us support. His word

acts fast to save our hearts! It dispels all things and sets all at peace. Faith is like a single log bridge: Those who cling abjectly to life will have difficulty in crossing it, but those who are ready to sacrifice themselves can pass over, sure of foot and worry-free. If man harbors timid and fearful thoughts, it is because Satan has fooled them, afraid that we will cross the bridge of faith to enter into God. Satan is trying in every way possible to send us its thoughts. We should at every moment pray for God to illuminate and enlighten us, at every moment rely on God to purge Satan's poison from within us, practice within our spirit at every moment how to come close to God, and let God have dominion over our whole being.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 6

How should you experience sickness when it comes? You should come before God and pray, seek and grope for God's intention; you should examine yourself to find what it is you have done that went against the truth, and what corruption in you has not been resolved. Your corrupt disposition cannot be resolved without undergoing suffering. Only in being tempered by suffering can people not be dissolute, and able to live before God at all times. When someone suffers, they are always at prayer. They have no thought for the pleasures of food, dress, and other enjoyments; they pray constantly in their hearts, examining themselves to see whether they have done anything wrong or where they may have gone against the truth. Normally, when you face a serious illness or strange malady that makes you suffer very badly, this does not happen by chance. Whether you are ill or in good health, God's intention is there in that. When the Holy Spirit works and you are physically well, you can usually seek God, but you stop seeking God when you get sick and suffer, nor do you know how to seek Him. You live in sickness, always pondering what treatment will make you better

faster. You envy those who are not sick at times like these, and you want to get rid of your sickness and pain as soon as you can. These are negative and resistant feelings. When people get sick, they sometimes think, “Did I bring about this sickness through my own ignorance, or is it God’s intention?” They just cannot figure it out. In fact, some illnesses are normal, things such as chills, inflammation, or the flu. When you are afflicted with a major illness that suddenly knocks you down, that you would rather die than suffer, such an illness does not happen by chance. Do you pray to God and seek from Him when sickness and suffering come your way? How does the work of the Holy Spirit guide you and lead you? Does He only enlighten and illuminate you? That is not His only method; He will also test you and refine you. How does God test people? Does He not test people by making them suffer? Suffering goes hand in hand with being tested. If not for tests, how can people suffer? And without suffering, how can people change? Suffering goes hand in hand with being tested—that is the work of the Holy Spirit. Sometimes God gives people some suffering because they would otherwise not know their place in the universe, and become insolent. A corrupt disposition cannot be completely resolved through fellowship on the truth alone. Others may point out your issues, and you may know about them yourself, but you cannot change them. No matter how much you rely on your willpower to restrain yourself, even slapping your own face, hitting yourself on the head, banging yourself against the wall, and harming your own flesh will not resolve your issues. Because there is a satanic disposition inside you that constantly torments you, disturbs you, and gives you all kinds of thoughts and ideas, your corrupt disposition will be revealed. So, what do you do if you cannot resolve it? You must be refined through ailment. Some suffer so much in this refinement that they cannot take it, and they begin to pray and seek. When you are not sick, you are so

dissolute and wildly arrogant. When you get sick, you come to heel—can you still be wildly arrogant then? When you barely have enough energy to speak, can you lecture others or be arrogant? At times like those, you make no demands; you wish only to be rid of your suffering, without a thought for any food, clothing, or enjoyment. Most of you have not experienced that feeling, but you will understand when you do. There are some now who fight for position, for the pleasures of the flesh, and for their own interests. This is all because their ease is too great, their suffering is too slight, and they are demeaned. These people have hardship and refinement ahead of them!

Sometimes God will arrange some situations for you, pruning you through the people around you and causing you to suffer, making you learn the lessons and allowing you to understand the truth and see things for what they are. God is doing this work right now, in having your flesh accompanied by suffering, so that you can learn your lesson, resolve your corrupt disposition and fulfill your duty well. Paul often said he had a thorn in his flesh. What was this thorn? It was an illness, and he could not escape it. He knew all too well what that illness was, that it was directed at his disposition and his nature. If he had not been stuck with this thorn, if he had not been followed with this illness, he might, at any place and time, establish his own kingdom, but with his sickness he did not have the energy. Therefore, much of the time sickness is a kind of "protective umbrella" for people. If you are not ill, but are bounding with energy, you may well do evil of some sort and bring about some kind of trouble. People can easily lose their reason when they are wildly arrogant and dissolute. They will regret it when they have done evil, but by then they will be unable to help themselves. That is why having a little illness is a good thing, a protection for people. You may be able to solve all of other people's problems and you

can fix all the problems in your own thinking, but there is nothing you can do when you are not recovered from an illness. Falling ill is really beyond your control. If you get sick and there is no way to cure it, then that is the suffering you should endure. Do not try to be rid of it; you must first submit, pray to God, and seek God's desires. Say: "Oh God, I know I am corrupt and my nature is bad. I'm capable of doing things that are rebellious and resistant against You, things that hurt You and cause You pain. How wonderful that You have given me this illness. I should submit to it. Please enlighten me, allow me to understand what Your intention is, and what in me You wish to change and make perfect. I ask only that You guide me, so that I may understand the truth and set off on the right path of life." You must seek and pray. You cannot be in a muddle, believing that there is nothing to being sick, that it could not be the discipline you face for offending God. Do not make hasty judgments. If you are truly someone with God in their heart, then whatever you encounter, do not let it pass you by. You should pray and seek, feel for God's desire in every matter, and learn to submit to God. When God sees that you can submit and that you have a heart of submission to God, He will ease your suffering. God achieves such effects by means of suffering and refinement.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. In Believing in God, Gaining the Truth Is Most Crucial

Some people are beset by great sickness and unbearable suffering, some even face death. How should they approach this kind of situation? In many cases, the trials of God are burdens He gives to people. However great the burden bestowed upon you by God, that is the weight of burden you should undertake, for God understands you, and knows you will be able to bear it. The burden given to you by God will not exceed your stature or the limits of your endurance, so there is no question that you will be able to

bear it. No matter what manner of burden God gives you, what kind of trial, remember one thing: Whether or not you understand God's intentions and whether or not you are enlightened and illuminated by the Holy Spirit after you pray, whether or not this trial is God disciplining you or warning you, it does not matter if you do not understand. As long as you do not delay in performing your duty and can loyally hold fast to your duty, God will be satisfied, and you will stand firm in your testimony. Seeing that they are suffering from a serious illness and are going to die, some people think to themselves: "It was to avoid death that I started believing in God—but it turns out that even after all these years of performing my duty, He's going to let me die. I should get on with my own business, do the things I have always wanted to do, and enjoy the things I have not enjoyed in this life. I can put off my duty." What attitude is this? You have been performing your duty for all these years, you have listened to all these sermons, and still you have not understood the truth. One trial topples you, brings you to your knees, and lays you bare. Is such a person worthy of being cared for by God? (They are unworthy.) They are totally without loyalty. So what is the duty they have spent all these years performing known as? It is known as "laboring," and they have just been exerting themselves. If, in your faith in God and pursuit of the truth, you are able to say, "Whatever sickness or disagreeable event God allows to befall me—no matter what God does—I must submit, and stay in my place as a created being. Before all else, I must put this aspect of the truth—submission—into practice, I must implement it, and live out the reality of submission to God. Moreover, I must not cast aside what God has commissioned to me and the duty I should perform. Even on my last breath, I must hold fast to my duty," is this not bearing testimony? When you have this kind of resolve and this kind of state, are you still able to complain about God? No, you are not. At such a time, you

will think to yourself, “God gives me this breath, He has provided for and protected me all these years, He has taken much pain from me, given me much grace, and many truths. I have understood truths and mysteries that people have not understood for generations. I have gained so much from God, so I must repay God! Before, my stature was too small, I understood nothing, and everything I did was hurtful to God. I may not have another chance to repay God in the future. No matter how much time I have left to live, I must offer the little strength I have and do what I can for God, so that God can see that all these years of providing for me have not been in vain, but have borne fruit. Let me bring comfort to God, and no longer hurt or disappoint Him.” How about thinking this way? Do not think about how to save yourself or escape, thinking, “When will this illness be cured? When it is, I shall do my best to perform my duty and be loyal. How can I be loyal when I’m ill? How can I perform the duty of a created being?” As long as you have a single breath, are you not capable of performing your duty? As long as you have a single breath, are you capable of not bringing shame upon God? As long as you have a single breath, as long as your mind is lucid, are you capable of not complaining about God? (Yes.) It is easy to say “Yes” now, but it will not be so easy when this really happens to you. And so, you must pursue the truth, often work hard on the truth, and spend more time thinking, “How can I satisfy God’s intentions? How can I repay God’s love? How can I perform the duty of a created being?” What is a created being? Is the responsibility of a created being merely to listen to the words of God? No—it is to live out the words of God. God has given you so much truth, so much of the way, and so much life, so that you may live out these things, and bear testimony to Him. This is what ought to be done by a created being, and it is your responsibility and obligation. You must

contemplate these things frequently; if you always contemplate them, you will go deeper into all aspects of the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only in the Frequent Reading of God's Words and Contemplation of the Truth Is There a Way Ahead

Some people do everything possible, using various methods to treat their illnesses, but no matter what treatment is used, they cannot be cured. The more they are treated, the more serious the illness becomes. Instead of praying to God to find out exactly what is going on with the illness, and looking for the root cause, they take matters into their own hands. They end up employing a lot of methods and spending quite a bit of money, but their disease still does not get cured. Then, once they've given up on treatment, the illness unexpectedly heals on its own after some time, and they do not know how it happened. Some people develop an unremarkable disease and are not really concerned about it, but one day their condition worsens and they die suddenly. What's going on with that? People are unable to fathom that; actually, from God's point of view, this is because that person's mission in this world was completed, so He took them away. People often say, "People don't die if they aren't sick." Is this really the case? There have been people who, after being examined at the hospital, were found to have no illness. They were extremely healthy but ended up dying within a few days. This is called dying without sickness. There are many such people. This means that a person has reached the end of their life, and they have been taken back to the spiritual realm. Some people have survived cancer and tuberculosis and still lived into their seventies or eighties. There are quite a few such people. All this hinges on God's ordinations. Having this understanding is true faith in God. If you are physically sick and you need to take some medicine to manage your condition, then you should take the medicine or get exercise regularly, relaxing and handling it calmly. What

kind of attitude is this? This is an attitude of genuine faith in God. Suppose you do not take your medicine, do not get shots, do not exercise, do not take care of your health, and then you're still worried to death, praying all the time: "Oh, God, I have to perform my duties properly, my mission hasn't been completed, I'm not ready to die. I want to fulfill my duties and complete Your commission. If I die, I will not be able to complete Your commission. I don't want to leave behind any regrets. God, please listen to my prayers; let me live on so I can fulfill my duties and complete Your commission. I wish to praise You forever and to see Your day of glory as soon as possible." By all outward appearances, you do not take medicine or get any shots, and you seem very strong and full of faith in God. In actuality, your faith is smaller than a mustard seed. You are scared to death, and you have no faith in God. How is it that you have no faith? How did this happen? Human beings simply do not understand the Creator's attitude, principles, and ways of dealing with His created beings, so they use their own limited perspective, notions, and imaginings to guess what God will do. They want to gamble with God to see whether God will heal them and let them live a long life. Isn't this foolish? If God allows you to live, you will not die no matter how sick you get. If God does not allow you to live, then even if you are not sick, you will still die if that is what must be. The span of your life is predetermined by God. To know this is true knowledge and true faith. So, does God make people fall sick at random? It is not random; it is a way to refine their faith. It is suffering that people must endure. If He makes you fall sick, do not try to escape it; if He does not, then do not request it. All is in the Creator's hands, and people must learn to let nature take its course. What is nature? Nothing in nature is random; it all comes from God. This is true. Among sufferers of the same disease, some die and others live; all of this was predetermined by God. If you can live, it

proves that you have not yet completed the mission God gave you. You should work hard at completing it, and cherish this time; do not waste it. This is what it is. If you are sick, do not try to escape it, and, if you are not sick, do not request it. In any matter, you cannot get what you want merely by requesting it, nor can you escape anything just because you want to. No one can change that which God has decided to do.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Some people are always worrying about their illness, saying, "Will I be able to endure it if my illness gets worse? If my condition deteriorates, will it take my life? Will I need to have an operation? And if I have an operation, will I die on the operating table? I have submitted. Will God take my life because of this illness?" What's the point in thinking these things? If you can't help but think these things, then you should pray to God. It's no good relying on yourself, you will certainly be unable to endure it. No one wants to have to endure sickness, and no one beams with smiles, feels overjoyed and celebrates when they get sick. There is no one like this because that is not normal humanity. When normal people get sick, they will always suffer and feel down, and they have a limit to what they can endure. There's one thing to note, however: If people always thought to depend on their own strength when sick to rid themselves of their sickness and escape it, what would the end result be? As well as their sickness, wouldn't they suffer and feel down even more? That's why the more people find themselves enveloped in sickness, the more they should seek the truth, and the more they should seek the way to practice to be in accordance with God's intentions. The more people are enveloped in sickness, the more they should come before God and know their own corruption and the unreasonable demands they make of God. The more enveloped in sickness you are, the more your true submission is tested. Therefore, when you are

sick, your ability to continue to submit to God's orchestrations and rebel against your own complaints and unreasonable demands shows that you are someone who truly pursues the truth and truly submits to God, that you bear testimony, that your loyalty and submission to God are real and can pass the test, and that your loyalty and submission to God are not just slogans and doctrine. This is what people ought to practice when they get sick. When you get sick, it is to reveal all your unreasonable demands and your unrealistic imaginings and notions about God, and it is also to test your faith in God and submission to Him. If you pass the test with these things, then you have true testimony and real evidence of your faith in God, your loyalty to God, and your submission to Him. This is what God wants, and it is what a created being should possess and live out. Are these things not all positive? (They are.) These are all things which people should pursue. Moreover, if God allows you to get sick, can He not also take your sickness from you at any time and place? (He can.) God can take your sickness from you at any time and place, so can He not also cause your sickness to persist in you and never leave you? (He can.) And if God causes this same sickness to never leave you, can you still perform your duty? Can you keep your faith in God? Is this not a test? (It is.) If you get sick and then recover after several months, then your faith in God, and your loyalty and submission to Him are not tested, and you have no testimony. It's easy to endure sickness for a few months, but if your sickness persists for two or three years, and your faith and your wish to be submissive and loyal to God do not change, but instead grow more real, does this not show that you have grown in life? Do you not reap this harvest? (Yes.) So, while someone who truly pursues the truth is sick, they undergo and personally experience the myriad benefits brought by their sickness. They do not anxiously try to escape their sickness or worry what the outcome will be if their sickness drags on, what problems

it will cause, whether it will get worse, or whether they will die—they don't worry about such things. As well as not worrying about such things, they are able to enter positively, and to have true faith in God, and be truly submissive and loyal to Him. By practicing in this way, they come to have testimony, and this also greatly benefits their life entry and dispositional change, and it builds a solid foundation for their attainment of salvation. How wonderful that is! Furthermore, sickness can be major or it can be minor, but whether major or minor it always refines people. Having undergone some illness, people do not lose their faith in God, they are submissive and do not complain, their behavior is basically acceptable, and they then reap some harvest after the sickness is gone and feel very pleased—this is what happens when people encounter an ordinary illness. They are not sick for long and are able to endure it, and the sickness basically falls within the scope of that which they can endure. There are some illnesses, however, which, despite getting better after receiving treatment for a while, come back again and get worse. This happens time after time, until finally the illness reaches such a degree that it can no longer be treated, and all the means available to modern medicine are of no avail. What degree does the illness reach? It reaches the degree whereby the afflicted person can die anywhere and at any moment. What does this signify? It signifies that that person's life is limited. It's not a time when they are not sick and death is distant and there is no sense of it, but rather the person senses that the day of their death is nigh, and they are facing death. Facing death heralds the arrival of the hardest, most crucial time in a person's life. So what do you do? … Death is the most painful thing of all, and when they think of it, it feels like a knife twisting in their heart and all the bones throughout their entire body turn to jelly. When they think of death, they feel grieved and want to cry, they want to weep, and they do cry, they do weep, and they feel

hurt that they are about to face death. They think, “Why do I not want to die? Why do I fear death so much? Before, when I wasn’t seriously ill, I didn’t think death was scary. Who won’t face death? Who doesn’t die? Let me die then! Thinking about it now, that isn’t such an easy thing to say, and when death really does come, it’s not such an easy thing to solve. Why do I feel so sad?” Do you feel sad when you think of death? Whenever you think of death you feel sad and pained, and this thing which causes you the most anxiety and worry finally arrives. Therefore, the more you think like this, the more afraid you feel, the more helpless you feel, and the more you suffer. Your heart is without comfort, and you don’t want to die. Who can solve this matter of death? No one can, and you certainly can’t solve it yourself. You don’t want to die, so what can you do? You must still die, and no one can escape death. Death hems people in; in their hearts, they don’t want to die, but all they ever think about is death, and isn’t this a case of dying before they’re even dead? Can they really die? Who dares say for sure when they will die or in what year they will die? Who can know these things? Some people say, “I’ve had my fortune read and I know the year, the month, and the day of my death, and what my death will be like.” Do you dare say this for sure? (No.) You cannot know this for sure. You don’t know when you will die—this is secondary. The crucial matter is what attitude you will adopt when your sickness really does bring you close to death. This is a question you should ponder and think about. Will you face death with an attitude of submission, or will you approach death with an attitude of resistance, rejection, or unwillingness? What attitude should you have? (An attitude of submission.) This submission is not achievable and practicable by just saying it. How can you achieve this submission? What understanding do you need to have before you can achieve willing submission? This isn’t simple, is it? (No, it isn’t.) So, say what is in your

hearts. (If I got seriously ill, I would think that, even if I really did die, it would all be under the sovereignty of God and arranged by Him. Man is corrupted so deeply that if I were to die, it would be by God's righteousness. It's not that I absolutely must live; man is not qualified to make such a demand of God. Besides this, I think that now that I believe in God, no matter what happens, I have seen the right path in life and understood so many truths that, even if I was to die soon, it would all be worth it.) Is this the right way to think? Does this constitute a certain supporting theory? (It does.) Who else will speak? (God, if one day I really encounter an illness and may perhaps die, then there's no way to avoid death anyway. This is God's predestination and sovereignty, and no matter how much I fret or worry, it's no use. I should spend the little time I have left focusing on how I can perform my duty well. Even if I really do die, then I will have no regrets. To be able to submit to God and to God's arrangements at the very end is much better than living in fear and terror.) What do you think of this understanding? Isn't this a little better? (Yes.) That's right, this is how you should regard the matter of death. Everyone must face death in this life, that is, death is what everyone must face at the end of their journey. However, there are many different attributes to death. One of these is, at the time predestined by God, you have completed your mission and God draws a line under your fleshly life, and your fleshly life comes to an end, though this doesn't mean that your life is over. When a person is without flesh, their life is over—is that the case? (No.) The form in which your life exists after death depends on how you treated God's work and words while you were alive—this is very important. The form in which you exist after death, or whether you will exist or not, will depend upon your attitude toward God and toward the truth while you are alive. If while you are alive, when you face death and all manner of illnesses, your

attitude toward the truth is one of rebelliousness, opposition, and feeling averse toward the truth, then when it comes time for your fleshly life to be over, in what way will you exist after death? You will certainly exist in some other way, and your life will certainly not continue. Conversely, if while you are alive, when you have awareness in the flesh, your attitude toward the truth and toward God is one of submission and loyalty and you have true faith, then even though your fleshly life comes to an end, your life will go on to exist in a different form in another world. This is one explanation of death. There is something else to note, and that is that the matter of death has the same nature as other matters. It is not up to people to choose for themselves, much less can it be changed by the will of man. Death is the same as any other important event in life: It is entirely under the predestination and sovereignty of the Creator. If someone were to beg for death, they may not necessarily die; if they were to beg to live, they may not necessarily live. All this is under the sovereignty and predestination of God, and it is changed and decided by the authority of God, by God's righteous disposition, and by God's sovereignty and arrangements. Therefore, say you contract a serious illness, a potentially fatal serious illness, you will not necessarily die—who decides whether you will die or not? (God.) God decides. And since God decides and people cannot decide such a thing, what are people feeling anxious and distressed about? It's like who your parents are, and when and where you are born—these things cannot be chosen by you, either. The wisest choice in these matters is to let things take their natural course, to submit, and not to choose, not to expend any thought or energy on this matter, and not to feel distressed, anxious, or worried about it. Since people are not able to choose for themselves, expending so much energy and thought on this matter is foolish and unwise.

—The Word, Vol. 6. On the Pursuit of the Truth I. How to Pursue the Truth (4)

Some people pray all the time when they first fall ill, but later, when they see their prayers have not cured them, they sink into their sickness, complain all the time, and say in their hearts, “Believing in God hasn’t done me any good. I’m sick, and God won’t heal me!” This is not true faith. There is no submission at all in it, and what comes of it is their death, once they are done complaining. This is God’s revocation of their flesh and sending them to hell; it is the end of everything for them. They have no chance to gain salvation in this life, and their soul must go to hell. This is the last stage of God’s work of saving humanity, and if someone is eliminated, they will never have another chance! If you die while God is doing His work of salvation, this death is a punishment, not a normal death. Those who die as punishment have no chance to be saved. Is Paul not being constantly punished in Hades? It has been two thousand years, and he is still there, being punished! It is even worse when you knowingly do something wrong, and the punishment will be even more severe!

Some people say, “I’ve always been sick, always suffering and in pain. There have always been some circumstances around me, but I never felt the work of the Holy Spirit.” This is right. This is how the Holy Spirit works most of the time—you cannot sense it. This is refinement. Sometimes the Holy Spirit will enlighten you and allow you to understand some truth through fellowship. Sometimes He will have you realize something through your environment, and test you, temper you, and train you in that environment, making you grow—this is how the Holy Spirit works. You had no knowledge when you went through things before because you did not focus on seeking the truth in your heart. When a person does not understand the truth, they cannot see anything for what it is and are always distorted in their comprehension. It is just as when someone gets sick and believes it is God disciplining them, when in fact some illnesses are man-

made, caused by a lack of understanding of the rules for living. When you eat with abandon and do not understand healthy living, then you get sick in all kinds of ways. Yet you say it is God's discipline, when in fact it has come about due to your own ignorance. But then again, whether an illness has a human cause or it is bestowed by the Holy Spirit, it is a special kindness from God; it is meant to have you learn a lesson, and you must thank God and not complain. Each complaint you make leaves a stain, and that is a sin that cannot be washed away! When you make a complaint, how long will it take to turn your state around? If you are a little negative, you may come around after a month. When you give a complaint and you give voice to some negative feelings, you may not come around even after a year, and the Holy Spirit will not work on you. It will be terrible for you if you always complain, and it will be even harder for you to gain the work of the Holy Spirit. One has to make a great deal of effort in prayer to set their mindset aright and receive some of the Holy Spirit's work. It is no easy thing to turn a mindset around completely. This can only be done by seeking the truth and gaining the enlightenment and illumination of the Holy Spirit.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. In Believing in God, Gaining the Truth Is Most Crucial

When it comes to this old flesh of man's, it doesn't matter what sickness people get, whether they can get better, or to what degree they suffer, none of it is up to them—it is all in God's hands. If, when you get sick, you submit to God's orchestrations, and you're willing to endure and accept this fact, then you will still have this illness; if you don't accept this fact, you still won't be able to get rid of this sickness—this is a fact. You can face your sickness positively for a day, or face it negatively for a day. That is, regardless of your attitude, you cannot change the fact that you are

sick. What choice do intelligent people make? … When people who pursue the truth encounter sickness, will they become mired in feelings of distress, anxiety, and worry? (No.) What approach will they take toward sickness? (First, they are able to submit, and then, while they are sick, they seek to understand God's intentions and reflect on what corrupt dispositions they have.) Can these few words resolve the problem? If all they do is reflect, will they not still need to treat their sickness? (They will also seek treatment.) Yes, if it's a sickness that should be treated, a major illness, or an illness that could get worse if you don't seek treatment for it, then it must be treated—this is what intelligent people do. When foolish people are not sick, they always worry, "Oh, could I be sick? And if I am sick, will it get worse? Will I get that sickness? And if I do get that sickness, will I die a premature death? Will it be very painful when I die? Will I live a happy life? If I get that sickness, then should I make arrangements for my death and enjoy life as soon as possible?" Foolish people will often feel distressed, anxious, and worried about things like this. They never seek the truth or seek the truths they should understand in this matter. Intelligent people, however, have some understanding of and insight into this matter either when someone else gets sick or when they themselves are not yet sick. So, what understanding and insight should they have? First of all, will sickness pass someone by because they feel distressed, anxious, and worried? (No.) Tell Me, is it not already fated when someone will get sick with some illness, what their health will be like at a certain age, and whether they will contract some major or serious illness? It is, and that's for certain, let Me tell you. We won't discuss now how God predestines things for you; people's appearance, facial features, body shape and their date of birth are clearly known to all. Those nonbelieving diviners, astrologers, and those who can read the stars and people's palms, can tell from people's

palms, faces, and birth dates when they will have a disaster, and when they will encounter some misfortune—these things have already been determined. So, when someone gets sick, it may seem as though it has been caused by exhaustion, feelings of anger, or because they live poorly and lack nutrition—it may seem like this on the surface. This situation applies to everyone, so why do some people in the same age group get this illness, while others don't? Is it fated to be like this? (Yes.) In layman's terms, it is fated. How do we say it in words that accord with the truth? All this comes under the sovereignty and arrangements of God. Therefore, irrespective of what your food, drink, accommodation, and living environment are like, they have nothing to do with when you will get sick or what sickness will afflict you. People who don't believe in God always look for reasons from an objective standpoint and always emphasize the causes of the sickness, saying, "You have to exercise more, and eat more vegetables and less meat." Is that truly the case? People who never eat any meat can still get high blood pressure and diabetes just the same, and vegetarians can still have high cholesterol. Medical science has not provided an accurate or reasonable explanation for these things. Let Me tell you, all the different foods God has created for man are foods which man is supposed to eat; just don't eat them to excess, but instead eat them in moderation. It is necessary to learn how to take care of your health, but always wanting to study how to prevent illness is wrong. As we just said, what someone's health will be like at a certain age and whether they will contract a major illness is all arranged by God. Nonbelievers don't believe in God and they go looking for someone to see these things in palms, in birth dates, and in faces, and they believe these things. You believe in God and often listen to sermons and fellowships on the truth, so if you don't believe this, then you are nothing but a disbeliever. If you truly believe that everything is in God's hands, then

you should believe that these things—serious illnesses, major illnesses, minor illnesses, and health—all fall under the sovereignty and arrangements of God. The emergence of a serious illness and what someone's health will be like at a certain age are not things that happen by accident, and to understand this is to have a positive and accurate understanding. Does this accord with the truth? (Yes.) It accords with the truth, it is the truth, you should accept this, and your attitude and views on this matter should be transformed. And what is resolved once these things are transformed? Are your feelings of distress, anxiety, and worry not resolved? At the very least, your negative emotions of distress, anxiety, and worry about sickness are resolved in theory. Because your understanding has transformed your thoughts and views, it therefore resolves your negative emotions. This is one aspect: Whether or not someone will get sick, what serious illness they will get, and what their health will be like at each stage of life cannot be changed by the will of man, but rather are all predestined by God. Some people say, "So is it okay if I don't want to get sick? Is it okay if I want to ask God to take sickness from me? Is it okay if I want to ask God to steer me clear of this disaster and misfortune?" What do you think? Are these things okay? (No.) You say this with such certainty, but no one is able to understand these things clearly. Perhaps someone is loyally performing their duty and has the determination to pursue the truth, and they are so very important for some work in God's house, and God perhaps takes this serious illness that affects their duty, their work, and their physical energy and strength away from them, as God will take responsibility for His work. But is there such a person as this? Who is like this? You don't know, do you? There are perhaps people like this. If there really were people like this, then wouldn't God be able to take away their illness or misfortune with just one word? Wouldn't God be able to do it with just a thought? God's thought

would be: “This person will encounter an illness in a particular month at this age. They are now so busy with their work, so they will not get this sickness. They do not need to experience this sickness. Let it pass them by.” There is no reason why this shouldn’t happen, and it would require only a word from God, right? But who could receive such a blessing? Whosoever truly possesses such determination and loyalty and can truly serve this function in God’s work, that is for whom it is possible to receive such a blessing. This isn’t the topic we need to talk about, so we won’t talk about it right now. We’re talking about sickness; this is something most people will experience during their lifetime. Therefore, the kind of sickness that will afflict people’s bodies at what time or at what age and what their health will be like are all things arranged by God and people cannot decide these things for themselves; just like the time when someone is born, they are not able to decide it for themselves. So, is it not foolish to feel distressed, anxious, and worried about things you cannot decide for yourself? (Yes.) People should set about resolving the things they can resolve themselves, and for those things they cannot do themselves, they should wait for God; people should submit silently and ask God to protect them—this is the mindset people should have. When illness really does strike and death really is near, then people should submit and not complain or rebel against God or say things that blaspheme against God or things that attack Him. Instead, people should stand as created beings and experience and appreciate all that comes from God—they should not try to choose things for themselves. This should be a special experience that enriches your life, and it’s not necessarily a bad thing, right? Therefore, when it comes to illness, people should first resolve their wrong thoughts and views concerning the origin of the illness, and then they will no longer worry about this; moreover, people have no right to control known or unknown things, nor are they capable of controlling them,

as all these things are under the sovereignty of God. The attitude and principle of practice people should have are to wait and submit. From understanding to practice, all should be done in line with the truth principles—this is to pursue the truth.

—The Word, Vol. 6. On the Pursuit of the Truth I. How to Pursue the Truth (4)

Whether you are sick or in pain, as long as you have a single breath left, as long as you are still living, as long as you can still speak and walk, then you have the energy to perform your duty, and you should be well-behaved in the performance of your duty with your feet planted firmly on the ground. You must not abandon the duty of a created being or the responsibility given to you by the Creator. As long as you are not yet dead, you should complete your duty and fulfill it well. Some people say, "These things You say are not very considerate. I'm sick and it's hard for me to bear!" When it's hard for you, you can take a rest, and you can take care of yourself and receive treatment. If you still wish to perform your duty, you can reduce your workload and perform some suitable duty, one that doesn't impact your recovery. This will prove that you have not abandoned your duty in your heart, that your heart has not strayed from God, that you have not denied God's name in your heart, and that you have not abandoned the desire to be a proper created being in your heart. Some people say, "I've done all of that, so will God take this sickness from me?" Will He? (Not necessarily.) Whether God takes that sickness from you or not, whether God cures you or not, what you do is what a created being ought to do. Whether you are physically capable of performing your duty or not, whether you can take on any work or not, whether your health permits you to perform your duty or not, your heart must not stray from God, and you must not abandon your duty in your heart. In this way, you will fulfill your responsibilities, your obligations, and your duty—this is the faithfulness you should hold to.

Just because you cannot do things with your hands or you're not able to speak anymore, or your eyes no longer see, or you cannot move your body anymore, you must not think that God ought to heal you, and if He doesn't heal you then you want to deny Him in your innermost heart, abandon your duty, and leave God behind. What is the nature of such an act? (It is a betrayal of God.) It is a betrayal! When they're not sick, some people will often come before God to pray, and when they're sick and they hope that God will heal them, placing all their hopes on God, they will still come before God and not abandon Him. However, after some time has passed and God has still not cured them, they become disappointed in God, they abandon God deep in their hearts and they abandon their duties. When their illness isn't so bad and God does not cure them, some people do not abandon God; when their illness becomes serious, however, and they are facing death, they know then for certain that God really hasn't cured them, that they have waited all this time only to have waited for death, and so they abandon and deny God in their hearts. They believe that if God hasn't cured them, then God must not exist; that if God hasn't cured them, then God must not be God at all, and is not worth believing in. Because God hasn't cured them, they regret ever having believed in God, and they stop believing in Him. Is this not a betrayal of God? This is a serious betrayal of God. Therefore, you absolutely must not go that way—only those who submit to God until death have true faith.

When sickness comes calling, what path should people follow? How should they choose? People should not sink into distress, anxiety, and worry, and contemplate their own future prospects and paths. Rather, the more people find themselves in times like these and in such special situations and contexts, and the more they find themselves in such immediate difficulties, the more they should seek the truth and pursue the

truth. Only by doing this will the sermons you have heard in the past and the truths you have understood not be in vain and will take effect. The more you find yourself in such difficulties as these, the more you should relinquish your own desires and submit to God's orchestrations. God's purpose in setting up this kind of situation and arranging these conditions for you is not to make you sink into the emotions of distress, anxiety, and worry, and it is not so that you can test God to see if He will cure you when sickness befalls, thereby sounding out the truth of the matter; God sets up these special situations and conditions for you so that you can learn the practical lessons in such situations and conditions, to attain deeper entry into the truth and into submission to God, and so that you know more clearly and accurately how God orchestrates all people, events, and things. The fates of man are in God's hands and, whether people can sense it or not, whether they are truly aware of it or not, they should submit and not resist, not reject, and certainly not test God. You may die in any case, and if you resist, reject, and test God, then it goes without saying what your end will be. Conversely, if in the same situations and conditions you are able to seek how a created being ought to submit to the Creator's orchestrations, seek what lessons you are to learn and what corrupt dispositions you are to know in the situations God brings about for you, and understand God's intentions in such situations, and bear your testimony well to meet God's demands, then this is what you should do. When God arranges for someone to get an illness, whether major or minor, His purpose in doing so is not to make you appreciate the ins and outs of being sick, the harm the illness does to you, the hardships and difficulties the illness causes you, and all the myriad feelings the illness causes you to feel—His purpose is not for you to appreciate sickness through being sick. Rather, His purpose is for you to learn the lessons from sickness, to learn how to feel for God's intentions, to

know the corrupt dispositions you reveal and the wrong attitudes you adopt toward God when you're sick, and to learn how to submit to God's sovereignty and arrangements, so that you can achieve true submission to God and be able to stand firm in your testimony—this is absolutely key. God wishes to save you and cleanse you through sickness. What about you does He wish to cleanse? He wishes to cleanse all your extravagant desires and demands toward God, and even cleanse the various plans, judgments, and schemes you make at all costs to survive and live. God does not ask you to make plans, He does not ask you to judge, and He does not allow you to have any extravagant desires toward Him; He requires only that you submit to Him and, in your practice and experience of submitting, to know your own attitude toward sickness, and to know your attitude toward these bodily conditions He gives to you, as well as your own personal wishes. When you come to know these things, you can then appreciate how beneficial it is for you that God has arranged the circumstances of the illness for you or that He has given you these bodily conditions; and you can appreciate just how helpful they are to changing your disposition, to you attaining salvation, and to your life entry. That is why, when illness comes calling, you must not always be wondering how you can escape it or flee from it or reject it. … When facing illness, you may actively seek treatment, but you should also approach it with a positive attitude. As to how much your illness can be treated and whether it can be cured, and whatever may happen in the end, you should always submit and not complain. This is the attitude you should adopt, for you are a created being and you have no other option. You cannot say, "If I'm cured of this disease, then I'll believe it is God's great power, but if I'm not cured, then I'll not be happy with God. Why did God give me this disease? Why does He not cure this disease? Why did I get this disease and not someone else? I don't want

it! Why do I have to die so early at such a young age? How come other people get to keep on living? Why?" Don't ask why, it is God's orchestration. There is no reason, and you shouldn't ask why. Asking why is rebellious talk, and this is not a question a created being should ask. Don't ask why, there is no why. God has arranged things and planned things like this. If you ask why, then it can only be said that you are too rebellious, too intransigent. When something dissatisfies you, or God does not do as you wish or let you have your way, you become unhappy, you're disgruntled, and you always ask why. So, God asks you, "As a created being, why haven't you done your duty well? Why haven't you faithfully performed your duty?" And how will you respond? You say, "There is no why, this is just how I am." Is that acceptable? (No.) It's acceptable for God to speak to you that way, but it's not acceptable for you to speak to God in that way. You are standing in the wrong position, and you are too senseless. No matter what difficulties a created being encounters, it is perfectly natural and justified that you should submit to the arrangements and orchestrations of the Creator. For example, your parents begat you, raised you, and you call them mother and father—this is perfectly natural and justified, and this is how it should be; there is no why. So, God orchestrates all these things for you and, whether you enjoy blessings or suffer hardships, this is also perfectly natural and justified, and you have no choice in the matter. If you can submit until the very end, then you will attain salvation like Peter did. However, if you blame God, abandon God, and betray God because of some temporary illness, then all the relinquishing, the expending, the performing of your duty, and the paying the price you have done before will have been for nothing. This is because all your past hard work will not have laid any foundation for you to perform the duty of a created being well or take your proper place as a created being, and it will not have changed anything about

you. This will then cause you to betray God because of your illness, and your end will be as Paul's, to be punished in the end. The reason for this determination is that everything you have done before was so that you can obtain a crown and for the sake of receiving blessings. If, when you finally face illness and death, you are still able to submit without any complaints, it proves that all you did before was done sincerely and willingly for God. You are submissive to God, and ultimately your submission will mark a perfect end to your life of faith in God, and this is commended by God. Therefore, an illness can cause you to have a good end, or it can cause you to have a bad end; the kind of end you come to depends on the path you follow and what your attitude toward God is.

—The Word, Vol. 6. On the Pursuit of the Truth I. How to Pursue the Truth (3)

No one goes their whole life without suffering. For some people, it has to do with family, for some, with work, for some, with marriage, and for some, with physical illness. Everyone must suffer. Some say, "Why must people suffer? How great it would be to live our whole lives peacefully and happily. Can't we not suffer?" No—everyone must suffer. Suffering causes every person to experience the myriad sensations of physical life, whether these sensations be positive, negative, active or passive; suffering gives you different feelings and appreciations, which, for you, are all your experiences in life. That is one aspect, and it is in order to make people more experienced. If you can seek the truth and understand God's intention from this, then you will draw ever closer to the standard God requires of you. Another aspect is that it is the responsibility that God gives to man. What responsibility? This is the suffering you should undergo. If you can take on this suffering and bear it, then this is testimony, and not something shameful. When they get sick, some people are afraid that other people will come to know about it; they think that getting sick is something shameful,

when in fact it is nothing to be ashamed about. As a normal person, if, amid illness, you are able to submit to God's arrangements, endure all kinds of suffering, and are still able to perform your duty normally, are able to complete the commissions that God gives you, then is this a good thing or a bad thing? This is a good thing, this is testimony to your submission to God, this is testimony to you loyally performing your duty, and it is testimony which shames and triumphs over Satan. And so, any suffering should be accepted and submitted to by every created being and every one of God's chosen people. This is how you must understand it, and you must learn this lesson and achieve true submission to God. This is in line with the intention of God, and it is God's wish. This is what God arranges for every created being. God's putting you in these situations and conditions is equivalent to giving you a responsibility, obligation, and commission, and so you should accept them. Is this not the truth? (It is.) As long as it comes from God, as long as God makes such a demand of you and has this intention for you, then it is the truth. Why is it said to be the truth? This is because if you accept these words as the truth, then you'll be able to solve your corrupt disposition, your notions and your rebelliousness, so that when you encounter difficulties again you will not go against the desires of God or rebel against God, that is, you will be able to practice the truth and submit to God. In this way, you'll be able to bear testimony which brings shame upon Satan, and you'll be able to gain the truth and attain salvation.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Resolving One's Notions Can One Embark on the Right Track of Belief in God (1)

Related Experiential Testimonies

Getting Covid Revealed Me

Freed From Anxiety Over My Illnesses

A Different Kind of Blessing

Related Hymns

The Onset of Illness Is God's Love

18. How to approach familial, fleshly relationships

Words of Almighty God of the Last Days

Pernicious influences that thousands of years of "the lofty spirit of nationalism" have left deep in the human heart, as well as the feudal thinking by which people are bound and chained, without an iota of freedom, with no will to aspire or persevere, no desire to make progress, remaining instead negative and regressive, entrenched in a slave mentality, and so on—these objective factors have imparted an indelibly filthy and ugly cast to the ideological outlook, ideals, morality, and disposition of humanity. Humans, it would seem, are living in a dark world of terrorism, which none among them seeks to transcend, and none among them thinks of moving on to an ideal world; rather, they are content with their lot in life, to spend their days bearing and raising children, striving, sweating, going about their chores, dreaming of a comfortable and happy family, and dreaming of conjugal affection, of filial children, of joy in their twilight years as they peacefully live out their lives…. For tens, thousands, tens of thousands of years until now, people have been squandering their time in this way, with no one creating a perfect life, all intent only on mutual slaughter in this dark world, on the race for fame and fortune, and on intriguing against one another. Who has ever sought after God's intentions? Has anyone ever heeded the work of God? All the parts of humanity occupied by the influence of darkness have long since become human nature, and so it is quite difficult to carry out the work of God, and people have even less heart to pay attention to what God has entrusted to them today.

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (3)

People who live in this real society have been deeply corrupted by Satan. Regardless of whether they're educated or not, a lot of traditional culture is ingrained in people's thoughts and views. In particular, women are required to attend to their husbands and raise their children, to be a good wife and loving mother, devoting their whole lives to their husbands and children and living for them, making sure the family has three square meals a day, and doing the washing, cleaning, and all other housework well. This is the accepted standard of being a good wife and loving mother. Every woman also thinks this is the way things should be done, and that if she doesn't then she's not a good woman, and has violated conscience and the standards of morality. Violating these moral standards will weigh heavily on some people's conscience; they'll feel they've let their husbands and children down, and that they're not a good woman. But after you believe in God, have read a lot of His words, understood some truths, and seen through some matters, you'll think, "I am a created being and should perform my duty as such, and expend myself for God." At this time, is there a conflict between being a good wife and loving mother, and doing your duty as a created being? If you want to be a good wife and loving mother, then you cannot do your duty full time, but if you want to do your duty full time then you cannot be a good wife and loving mother. What do you do now? If you choose to do your duty well and be responsible for the work of the church, loyal to God, then you must give up being a good wife and loving mother. What would you think now? What sort of discord would arise in your mind? Would you feel like you've let down your children, your husband? Where does this feeling of guilt and unease come from? When you don't fulfill the duty of a created being, do you feel like you've let God down? You have no sense of guilt or blame because, in your heart and mind, there isn't the slightest hint of the truth. So, what do you

understand? Traditional culture and being a good wife and loving mother. Thus the notion of "If I'm not a good wife and loving mother, then I'm not a good or decent woman" will arise in your mind. You'll be bound and fettered by this notion from then on, and will remain so by these kinds of notions even after you believe in God and do your duty. When there is a conflict between doing your duty and being a good wife and loving mother, while you may reluctantly choose to do your duty, possessing perhaps a little loyalty to God, there'll still be a feeling of unease and blame in your heart. Therefore, when you have some spare time while doing your duty, you'll look for chances to take care of your children and husband, wanting to make it up to them even more, and think it's fine even if you have to suffer more, as long as you have peace of mind. Is this not brought about by the influence of traditional culture's ideas and theories about being a good wife and loving mother? You now have a foot in both camps, wanting to fulfill your duty well but also wanting to be a good wife and loving mother. But before God, we only have one responsibility and obligation, one mission: to properly fulfill the duty of a created being. Have you fulfilled this duty well? Why did you stray off track again? Is there really no sense of blame or reproach in your heart? Because the truth has still not laid foundations in your heart, and does not yet reign over it, you can stray off track when doing your duty. Although now you're able to do your duty, you're actually still falling far short of the standards of truth and God's requirements. Can you see this fact clearly now? What does God mean when He says that "God is the source of man's life"? It is to make everyone realize this: Our lives and souls all come from God and were created by Him—not from our parents, and certainly not from nature, but given us by God. Only our flesh was born of our parents, as our children are born of us, but their fate is entirely in God's hands. That we can believe in God is an

opportunity given by Him; it is ordained by Him and is His grace. There is therefore no need for you to fulfill your obligation or responsibility to anyone else; you should only fulfill your duty to God as a created being. This is what people must do above anything else, the main thing that should be done as the primary affair of one's life. If you do not fulfill your duty well, you are not a qualified created being. In the eyes of others, you may be a good wife and loving mother, an excellent housewife, a filial child, and an upstanding member of society, but before God you are one who rebels against Him, one who has not fulfilled their obligation or duty at all, one who accepted yet did not complete God's commission, one who gave up halfway. Can someone like this gain God's approval? People like this are worthless.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Recognizing One's Own Misguided Views Can One Truly Transform

If we look at it from the perspective of children, their lives and bodies come from their parents, who also have the kindness to raise and educate them, so children should obey their every word, fulfill their filial obligation, and not find fault with their parents. The hidden import of these words is that you should not discern your parents for who they really are. If we analyze it from this perspective, is this view correct? (No, it's wrong.) How should we treat this matter according to the truth? What would be the correct way of putting it? Are children's bodies and lives given to them by their parents? (No.) A person's fleshly body is born of their parents, but where does the parents' ability to have children come from? (It is given by God and comes from God.) What about a person's soul? Where does it come from? It also comes from God. So at the root, people are created by God, and all of this was preordained by Him. It was God who preordained you to be born into this family. God sent a soul to this family, and then you

were born of this family, and you have this predestined relationship with your parents—this was preordained by God. Because of God's sovereignty and preordination, your parents were able to have you and you were born into this family. This is looking at it from the root. But what if God didn't preordain things this way? Then your parents would never have had you, and you would never have had this parent-child relationship with them. There would have been no blood relationship, no family affection, and no connection whatsoever. Therefore, it is wrong to say that a person's life is given to them by their parents. Another aspect is that, looking at it from the child's perspective, their parents are one generation older than them. But as far as all human beings are concerned, parents are like everyone else, insofar as they are all members of the corrupt human race, and all have the corrupt dispositions of Satan. They are no different from anyone else, and no different from you. Although they physically gave birth to you, and in terms of your flesh-and-blood relationship, they are one generation older than you, nevertheless in terms of human disposition essence, you are all living under Satan's power, and you have all been corrupted by Satan and possess corrupt, satanic dispositions. In view of the fact that people all have corrupt, satanic dispositions, the essences of all people are the same. Regardless of differences in seniority, or one's age, or how early or late one came into this world, people essentially have the same corrupt disposition essence, they are all human beings who have been corrupted by Satan, and are no different in this respect. Regardless of whether their humanity is good or evil, because they have corrupt dispositions, they adopt the same perspectives and standpoints when it comes to viewing people and matters, and approaching the truth. In this sense, there is no difference between them. Also, everyone who lives among this evil human race accepts the various ideas and views that abound in this evil world, whether in terms of

words or thoughts, or whether in form or ideology, and accepts all kinds of ideas from Satan, whether through state education or the conditioning of social mores. These things are not in line with the truth at all. There is no truth in them, and people certainly do not understand what the truth is. From this point of view, parents and their children are equal and have the same ideas and views. It's just that your parents accepted these ideas and views 20 or 30 years previously, whereas you accepted them slightly later. That is to say, given the same social background, as long as you are a normal person, both you and your parents have accepted the same corruption from Satan, the conditioning of social mores, and the same ideas and views that stem from the various evil trends in society. From this point of view, children are the same type as their parents. From God's point of view, leaving aside the premise that He preordains, predestines, and selects, in God's eyes, both parents and their children are similar in that they are created beings, and whether they are created beings that worship God or not, they are all collectively known as created beings, and are all accepting of God's sovereignty, orchestrations, and arrangements. From this point of view, parents and their children actually have equal status in the eyes of God, and they all accept God's sovereignty and arrangements similarly and equally. This is an objective fact. If they are all chosen by God, they all have equal opportunities to pursue the truth. Of course, they also have equal opportunities to accept God's chastisement and judgment, and equal opportunities to be saved. Apart from the above similarities, there is only one difference between parents and their children, which is that the parents' ranking in the so-called family hierarchy is greater than that of their children. What does their ranking in the family hierarchy mean? It means that they are only a generation older, by 20 or 30 years—it's nothing more than a big age difference. And because of parents' special status, children

must be filial and fulfill their obligations to their parents. This is the only responsibility a person has toward their parents. But because children and parents are all part of the same corrupt human race, parents are not moral exemplars for their children, nor are they a benchmark or role model for their children's pursuit of the truth, nor are they a role model for their children in terms of worshiping and submitting to God. Of course, parents are not the incarnation of truth. People have no obligation or responsibility to regard their parents as moral exemplars and figures who should be obeyed unconditionally. Children should not be afraid to discern their parents' conduct, actions, and disposition essence. That is to say, when it comes to handling their own parents, people should not abide by such ideas and views as "The parent is always right." This view is based on the fact that parents have a special status, in that they gave birth to you under God's preordination, and are 20, 30 or even 40 or 50 years older than you. It is only from the perspective of this flesh-and-blood relationship, in terms of their status and their ranking in the family hierarchy, that they are different from their children. But because of this difference, people regard their parents as having no faults whatsoever. Is this right? This is wrong, irrational, and does not accord with the truth. Some people wonder how one should treat one's parents, given that parents and children have this flesh-and-blood relationship. If parents believe in God, they should be treated accordingly as believers; if they do not believe in God, they should be treated accordingly as nonbelievers. Whatever kind of people the parents are, they should be treated according to the corresponding truth principles. If they are devils, you should say that they are devils. If they have no humanity, you should say that they have no humanity. If the ideas and views they teach you are not in line with the truth, you don't have to listen to these things or accept them, and you can even discern them for what they are and

expose them. If your parents say, “I’m doing it for your own good,” and throw a tantrum and kick up a fuss, will you care? (No, I won’t care.) If your parents don’t believe, just don’t pay them any mind, and leave it at that. If they make such a big fuss, you will see that they are devils and nothing less. These truths concerning faith in God are the ideas and views that people most need to accept. They can’t accept them or take them on board, so just what kind of things are they? They don’t understand God’s words, so they’re subhuman, right?

—The Word, Vol. 6. On the Pursuit of the Truth I. How to Pursue the Truth (13)

No matter how much your parents nurtured you while they were raising you, and how much they fulfilled their responsibility to you, they were only doing what they ought to within the scope of the abilities of a created human—it was their instinct. Just look at birds, for more than a month before mating season, they are constantly looking for a safe place to make their nests. Male and female birds go out in shifts, carrying different kinds of plants, feathers, and twigs to start building their nests in relatively dense trees. The little nests built by various kinds of birds are all incredibly sturdy and intricate. For the sake of their offspring, birds expend all this effort making nests and building shelters. After they have built their nests and it comes time for incubation, there’s always a bird in each nest; the male and female birds are on alternating shifts for 24 hours a day, and they are incredibly attentive—when one of them returns, the other flies away soon after. Not long after this, some chicks hatch and poke their heads out of their shells, and you can hear them start to chirp in their trees. The adult birds fly back and forth, now returning to feed their chicks some worms, now returning again to feed them something else, showing incredible attentiveness. After a couple of months, some of the baby birds have grown a little, and can stand on the brim of their nests and flap their wings; their

parents fly back and forth, taking shifts feeding and guarding their chicks. … All kinds of living creatures and animals possess these instincts and laws, and they abide by them very well, carrying them out to perfection. This is something that no person can destroy. There are also some special animals, like tigers and lions. When these animals reach adulthood, they leave their parents, and some males even become rivals, biting, contending, and fighting as necessary. This is normal, it is a law. They are not very affectionate, and they do not live amid their feelings like people do, saying: "I have to repay their kindness, I have to recompense them—I have to obey my parents. If I don't show filial piety to them, other people will condemn me, berate me, and criticize me behind my back. I couldn't bear that!" Such things are not said in the animal world. Why do people say such things? Because in society and within groups of people, there are various incorrect ideas and consensuses. After people have been influenced, corroded, and rotted by these things, different ways of interpreting and dealing with the parent-child relationship arise within them, and they ultimately treat their parents as their creditors—creditors that they will never be able to repay their whole lives. There are even some people who feel guilty for their whole lives after their parents die, and think themselves unworthy of their parents' kindness, because of one thing they did that didn't make their parents happy or didn't go the way their parents wanted it to. Tell Me, is this not excessive? People live amid their feelings, so they can only be encroached upon and disturbed by various ideas stemming from these feelings. People live in an environment that is colored by the ideology of corrupt mankind, so they are encroached upon and disturbed by various fallacious ideas, which makes their lives exhausting and less simple than those of other living creatures. However, right now, because God is working, and because He is expressing the truth to tell people the true

nature of all these facts, and to enable them to understand the truth, after you come to understand the truth, these fallacious ideas and views will no longer burden you, and they will no longer serve as a guide for how you handle your relationship with your parents. At this point, your life will become more relaxed. Living a relaxed life does not mean that you will not know what your responsibilities and obligations are—you will still know these things. It just depends on which perspective and methods you choose to approach your responsibilities and obligations with. One path is to take the route of feelings, and to deal with these things based on emotional means, and the methods, ideas, and views that Satan guides man toward. The other path is to deal with these things based on the words that God has taught man. When people handle these matters according to Satan's fallacious ideas and views, they can only live within the entanglements of their feelings, and they are never able to distinguish right from wrong. Under these circumstances, they have no choice but to live in a snare, always tangled up with matters such as, "You're right, I'm wrong. You've given me more; I've given you less. You're ungrateful. You're out of line." Consequently, there is never a time when they speak clearly. However, after people understand the truth, and when they escape from their fallacious ideas and views, and from the web of feelings, these matters become simple to them. If you abide by a truth principle, idea, or view that is correct and comes from God, your life will become very relaxed. Neither public opinion, nor the awareness of your conscience, nor the burden of your feelings will impede how you handle your relationship with your parents anymore; by contrast, these things will enable you to face this relationship in a correct and rational way. … I am not fellowshipping on this to make you betray your parents, and I am certainly not doing it to make you draw boundaries between you and your parents—we're not starting a movement,

there is no need to draw any boundaries. I am fellowshipping on this just to impart a correct understanding of these matters to you, and to help you to accept a correct idea and view. In addition, I am fellowshipping on this so that when these things befall you, you will not be troubled by them, or bound by them hand and foot, and more importantly, when you encounter these things, they will not impact your performance of the duty of a created being. In this way, My fellowship will achieve its goal.

—The Word, Vol. 6. On the Pursuit of the Truth I. How to Pursue the Truth (17)

Is showing filial piety toward one's parents the truth? (No, it's not.) Being filial to one's parents is a correct and positive thing, but why do we say that it is not the truth? (Because people do not show filial piety to their parents with principles and they are not able to discern what kind of people their parents truly are.) How a person should treat their parents relates to the truth. If your parents believe in God and treat you well, should you be filial to them? (Yes.) How are you filial? You treat them differently from brothers and sisters. You do everything they say, and if they are old, you must stay by their side to care for them, which stops you from going out to perform your duty. Is it right to do this? (No.) What should you do at such times? This depends on the circumstances. If you are still able to look after them whilst performing your duty near your home, and your parents do not object to your faith in God, then you should fulfill your responsibility as a son or daughter and help your parents with some work. If they are ill, look after them; if something is troubling them, comfort them; if your financial circumstances allow, buy them the nutritional supplements that suit your budget. However, what should you choose to do if you are busy with your duty, there is no one to look after your parents, and they, too, believe in God? What truth should you practice? Since being filial to one's parents is not the truth, but only a human responsibility and obligation, what then

should you do if your obligation conflicts with your duty? (Prioritize my duty; put duty first.) An obligation is not necessarily one's duty. Choosing to perform one's duty is practicing the truth, whereas fulfilling an obligation is not. If you have this condition, you may fulfill this responsibility or obligation, but if the current environment does not allow it, what should you do? You should say, "I must do my duty—that is practicing the truth. Being filial to my parents is living by my conscience and it falls short of the practice of the truth." So, you should prioritize your duty and uphold it. If you have no duty now, and don't work far from home, and live close to your parents, then find ways to take care of them. Do your best to help them live a little better and lessen their suffering. But this also depends on what kind of people your parents are. What should you do if your parents are of poor humanity, if they constantly hinder you from believing in God, and if they keep dragging you away from believing in God and performing your duty? What is the truth that you should practice? (Rejection.) At this time, you must reject them. You have fulfilled your obligation. Your parents don't believe in God, so you have no obligation to show filial respect to them. If they believe in God, then they are family, your parents. If they do not, then you are walking different paths: They believe in Satan and worship the devil king, and they walk the path of Satan; they are people who are walking different paths to those who believe in God. You are no longer a family. They regard believers in God as their adversaries and enemies, so you have no more obligation to take care of them and must cut them off completely. Which is the truth: being filial to one's parents or performing one's duty? Of course, performing one's duty is the truth. Performing one's duty in God's house is not simply about fulfilling one's obligation and doing what one is supposed to do. It is about performing the duty of a created being. Herein is God's commission; it is your obligation, your

responsibility. This is a true responsibility, which is to fulfill your responsibility and obligation before the Creator. This is the Creator's requirement of people, and it is the great matter of life. But showing filial respect to one's parents is merely the responsibility and obligation of a son or daughter. It is certainly not commissioned by God, and less still does it accord with God's requirement. Therefore, between showing filial respect to one's parents and performing one's duty, there is no doubt that performing one's duty, and that alone, is practicing the truth. Performing one's duty as a created being is the truth, and it is a bounden duty. Showing filial respect to one's parents is about being filial to people. It does not mean that one is performing their duty, nor does it mean that they are practicing the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What Is the Truth Reality?

If, based on your living environment and the context you find yourself in, honoring your parents does not conflict with you completing God's commission and performing your duty—or, in other words, if honoring your parents does not impact your loyal performance of your duty—then you can practice them both at the same time. You do not need to outwardly separate from your parents, and you do not need to outwardly renounce or reject them. In what situation does this apply? (When honoring one's parents does not conflict with the performance of one's duty.) That is right. In other words, if your parents do not try to hinder your belief in God, and they are also believers, and they really support and encourage you to perform your duty loyally and complete God's commission, then your relationship with your parents is not a fleshly relationship between relatives, in the regular sense of the word, and it is a relationship between brothers and sisters of the church. In that case, aside from interacting with them as fellow brothers and sisters of the church, you must also fulfill a few of your filial

responsibilities to them. You must show them a bit of extra concern. As long as it does not affect the performance of your duty, that is, so long as your heart is not constrained by them, you can call your parents to ask them how they are doing and to show a bit of concern for them, you can help them to resolve a few difficulties and handle some of their life problems, and you can even help them to resolve some of the difficulties they have in terms of their life entry—you can do all of these things. In other words, if your parents do not obstruct your belief in God, you should maintain this relationship with them, and you should fulfill your responsibilities to them. And why should you show concern for them, take care of them, and ask them how they are doing? Because you are their child and you have this relationship with them, you have another kind of responsibility, and because of this responsibility, you must ask after them a little more and provide them with more substantive assistance. So long as it does not affect the performance of your duty, and so long as your parents do not hinder or disturb your faith in God and your performance of your duty, and they do not hold you back either, then it is natural and fitting for you to fulfill your responsibilities to them, and you must do this to the extent where your conscience does not reproach you—this is the lowest standard that you must meet. If you cannot honor your parents at home due to the impact and hindrance of your circumstances, then you do not have to hold to this rule. You should put yourself at the mercy of God's orchestrations and submit to His arrangements, and you do not need to insist on honoring your parents. Does God condemn this? God does not condemn this; He does not force people to do this. … If your parents do not believe in God, and they do not share a common language or common pursuits and goals with you, and they are not walking the same path as you, and they even hinder and persecute your belief in God, then you can discern them, see through to their essence,

and reject them. Of course, if they verbally abuse God or curse you, you can curse them in your heart. So, what does the "honoring one's parents" that God speaks of refer to? How should you practice it? That is, if you can fulfill your responsibilities, then fulfill them a bit, and if you do not have that chance, or if the friction in your interactions with them has already become too great, and there is conflict between you, and you have already reached the point where you can no longer see each other, then you should hurry to separate yourself from them. When God speaks of honoring these kinds of parents, He means that you should fulfill your filial responsibilities from the perspective of your position as their child, and do the things that a child ought to do. You should not mistreat your parents, or argue with them, you should not hit or shout at them, you should not abuse them, and you should fulfill your responsibilities to them to the best of your ability. These are things that ought to be carried out within the scope of humanity; these are the principles that one should practice with regard to "honoring one's parents." Are they not easy to carry out? You do not need to deal with your parents hot-headedly, saying: "You devils and disbelievers, God curses you to the lake of fire and brimstone and the bottomless pit, He will send you to the eighteenth level of hell!" That is not necessary, you do not need to go to this extreme. If circumstances allow, and if the situation requires it, you can fulfill your filial responsibilities to your parents. If this is not necessary, or if circumstances do not allow it and it is not possible, you can dispense with this obligation. All you need to do is fulfill your filial responsibilities when you meet with your parents and interact with them. When you have done that, you have completed your task. What do you think of this principle? (It's good.) There must be principles to how you treat all people, including your parents. You cannot act impetuously, and you cannot verbally abuse your parents just because they persecute your belief in God. There are so

many people in the world who do not believe in God, there are so many nonbelievers, and there are so many people who insult God—are you going to go curse and shout at all of them? If not, then you should not shout at your parents either. If you shout at your parents but not at those other people, then you are living amid hot-headedness, and God does not like this. Do not think that God will be satisfied with you if you verbally abuse and curse your parents without good cause, saying that they are devils, living Satans, and Satan's lackeys, and cursing them to hell—that is just not the case. God will not find you acceptable or say that you have humanity because of this false display of proactivity. Instead, God will say that your actions carry with them emotions and hot-headedness. God will not like you acting in this way, it is too extreme, and it does not accord with His intentions. There must be principles to how you treat all people, including your parents; regardless of whether they believe in God or not, and regardless of whether or not they are evil people, you must treat them with principles. God has told man this principle: It is about treating others fairly—it is just that people have an extra degree of responsibility toward their parents. All you need to do is fulfill this responsibility. Regardless of whether your parents are believers or not, regardless of whether they pursue their belief or not, regardless of whether their outlook on life and their humanity line up with yours or not, you just need to fulfill your responsibility to them. You do not need to avoid them—just let everything take its natural course, according to God's orchestrations and arrangements. If they hinder your belief in God, then you should still fulfill your filial responsibilities to the best of your ability, so that your conscience at least does not feel indebted to them. If they do not hinder you, and they support your belief in God, then you should also practice according to the principles, treating them well when it is fitting to do so. In sum, no matter

what, God's requirements of man do not change, and the truth principles that people should practice cannot change. In these matters, you simply need to uphold the principles, and fulfill the responsibilities that you are able to.

—The Word, Vol. 6. On the Pursuit of the Truth I. What It Means to Pursue the Truth (4)

By what principle do God's words ask that people treat others? Love what God loves, and hate what God hates: This is the principle that should be adhered to. God loves those who pursue the truth and are able to follow His will; these are also the people that we should love. Those who are not able to follow God's will, who hate and rebel against God—these people are detested by God, and we should detest them, too. This is what God asks of man. If your parents do not believe in God, if they know full well that faith in God is the right path, and that it can lead to salvation, yet remain unreceptive, then there is no doubt that they are people who are averse to and hate the truth, and that they are people who resist and hate God—and God naturally abhors and hates them. Could you abhor such parents? They oppose and revile God—in which case they are surely demons and Satans. Could you hate and curse them? These are all real questions. If your parents prevent you from believing in God, how should you treat them? As is asked by God, you should love what God loves, and hate what God hates. During the Age of Grace, the Lord Jesus said, "Who is My mother? And who are My brothers?" "For whoever shall follow the will of My Father which is in heaven, the same is My brother, and sister, and mother." These words already existed back in the Age of Grace, and now God's words are even more clear: "Love what God loves, and hate what God hates." These words cut straight to the point, yet people are often unable to grasp their true meaning. If a person is someone who denies and opposes God, who is cursed by God, but they are a parent or relative of yours, they don't appear

to be an evil person as far as you can tell, and they treat you well, then you might find yourself unable to hate that person, and might even remain in close contact with them, your relationship unchanged. Hearing that God hates such people will trouble you, and you are unable to stand on the side of God and ruthlessly reject them. You're always constrained by feelings, and you cannot fully let go of them. What is the reason for this? This happens because your feelings are too strong, and they hinder you from practicing the truth. That person is good to you, so you can't bring yourself to hate them. You could only hate them if they did hurt you. Would that hatred be in line with the truth principles? Also, you're bound by traditional notions, thinking that they are a parent or relative, so if you hate them, you would be scorned by society and reviled by public opinion, condemned as unfilial, without a conscience, and not even human. You think you would suffer divine condemnation and punishment. Even if you want to hate them, your conscience won't let you. Why does your conscience function this way? It's because a way of thinking has been sown within you since you were a child, through the inheritance of your family, the education given to you by your parents, and the indoctrination of traditional culture. This way of thinking is rooted very deeply in your heart, and it makes you mistakenly believe that filial piety is perfectly natural and justified, and that anything inherited from your ancestors is always good. You learned it first and it remains dominant, creating a great stumbling block and disturbance in your faith and acceptance of the truth, leaving you unable to put God's words into practice, and to love what God loves, hate what God hates. You know in your heart that your life came from God, not from your parents, and you also know that your parents not only don't believe in God, but resist God, that God hates them and you should submit to God, stand on His side, but you just can't bring yourself to hate them, even if you want to. You can't

turn that corner, you can't steel your heart, and you cannot practice the truth. What's the root of this? Satan uses this kind of traditional culture and notions of morality to bind your thoughts, your mind, and your heart, leaving you unable to accept God's words; you have been possessed by these things of Satan, and rendered incapable of accepting God's words. When you want to practice God's words, these things cause disturbance within you, cause you to oppose the truth and God's requirements, and make you powerless to rid yourself of the yoke of traditional culture. After struggling for a while, you compromise: You prefer to believe traditional notions of morality are correct and in line with the truth, and so you reject or forsake God's words. You do not accept God's words as the truth and you think nothing of being saved, feeling that you still live in this world, and can only survive by relying on these people. Unable to endure society's recrimination, you would rather choose to give up the truth and God's words, abandoning yourself to traditional notions of morality and the influence of Satan, preferring to offend God and not practice the truth. Is man not pitiful? Do they not have need of God's salvation? Some people have believed in God for many years, but still have no insight into the matter of filial piety. They really do not understand the truth. They can never break through this barrier of worldly relationships; they do not have the courage, nor the confidence, let alone the determination, so they cannot love and obey God. Some people are able to see beyond this, and it is no easy thing indeed for them to say, "My parents don't believe in God, and they stop me from believing. They are devils." Not a single nonbeliever has faith that there is a God, or that He created the heavens and earth and all things, or that man is created by God. There are even some who say, "Life is given to man by their parents, and they should honor them." Where does such a thought or view come from? Does it come from Satan? It is

millennia of traditional culture that have educated and misled man in this way, causing them to deny God's creation and sovereignty. Without Satan misleading and controlling people, mankind would investigate God's work and read His words, and they would know that they are created by God, that their life is given by God; they would know that everything they have is given by God, and that it is God whom they should thank. Should anyone do us a good turn, we should accept it from God—in particular our parents, who gave birth to and raised us; this is all arranged by God. God holds sovereignty over all; man is just a tool for service. If someone can set their parents aside, or their husband (or wife) and children, in order to expend themselves for God, then that person will be stronger and have a greater sense of justice before Him.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Recognizing One's Own Misguided Views Can One Truly Transform

One day, when you understand some of the truth, you will no longer think that your mother is the best person, or that your parents are the best people. You will realize that they are also members of the corrupt human race, and that their corrupt dispositions are all the same. All that sets them apart is the physical blood relationship with you. If they don't believe in God, then they are the same as the nonbelievers. You will no longer look at them from the perspective of a family member, or from the perspective of your fleshly relationship, but from the side of the truth. What are the main aspects you should look at? You should look at their views on belief in God, their views on the world, their views on handling matters, and most importantly, their attitudes toward God. If you assess these aspects accurately, you will be able to see clearly whether they are good or bad people. One day you may see clearly that they are people with corrupt dispositions just like you. It may be even clearer that they are not the kind-

hearted people who have real love for you that you imagined them to be, nor are they able to lead you to the truth or onto the right path in life at all. You may see clearly that what they have done for you is of no great benefit to you, and that it is of no use to you in taking the right path in life. You may also find that many of their practices and opinions are contrary to the truth, that they are of the flesh, and that this makes you despise them, and feel repulsed and averse. If you come to see these things, you will then be able to treat your parents correctly in your heart, and you will no longer miss them, worry about them, or be unable to live apart from them. They have completed their mission as parents, so you will no longer treat them as the closest people to you or idolize them. Instead, you will treat them as ordinary people, and at that time, you will completely escape the bondage of feelings and truly emerge from your feelings and family affection. Once you've done that, you will realize that those things are not worth cherishing. At that point, you will see relatives, family, and fleshly relationships as stumbling blocks to understanding the truth, and to freeing yourself of feelings. It's because you have that familial relationship with them—that fleshly relationship that paralyzes you, leads you astray, and makes you believe that they treat you the best, are the closest to you, care for you better than anyone, and love you the most—it's all of this that makes you unable to clearly discern if they are good or bad people. Once you have truly walked away from these feelings, though you may still think of them from time to time, will you still miss them with all of your heart, dwell on them, and long for them the way you do now? You won't. You won't say: "The person I really can't be without is my mother; she is the one who loves me, takes care of me, and cares for me the most." When you have this level of perception, will you still cry when you think of them? No. This problem will be resolved. So with problems or matters that are causing you

difficulty, if you haven't gained that aspect of the truth and if you haven't entered into that aspect of the truth reality, you will be trapped in such difficulties or states, and you will never be able to come out from them. If you treat these kinds of difficulties and problems as the key problems of life entry and then seek the truth to resolve them, then you will be able to enter into this aspect of the truth reality; unwittingly, you will learn your lesson from these difficulties and problems. When the problems are resolved, you will feel that you are not as close to your parents and family members, you will more clearly see their nature essence, and you will see what kind of people they truly are. When you see your loved ones clearly, you will say: "My mother does not accept the truth at all; she is actually averse to the truth and hates it. In her essence, she is an evil person, a devil. My father is a people pleaser, standing on the side of my mother. He neither accepts nor practices the truth at all; he is not someone who pursues the truth. Based on my mother's and father's behavior, the two of them are disbelievers; they are both devils. I have to completely rebel against them, and draw clear boundaries with them." In this way, you will stand on the side of the truth, and will be able to renounce them. When you are able to discern who they are, what kind of people they are, will you still have feelings for them? Will you still feel affection for them? Will you still have a fleshly relationship with them? You will not. Will you still need to restrain your feelings? (No.) So what do you actually rely on to resolve these difficulties? You rely on understanding the truth, on depending on God, and looking up to God. If you are clear on these things in your heart, then do you still need to restrain yourself? Do you still feel wronged? Do you still need to suffer such great pain? Do you still need others to fellowship with you and do ideological work? You do not, because you have already settled things yourself—it is a piece of cake. Coming back around, how should you resolve this issue so

that you do not think of or miss them? (Seek the truth to resolve it.) Those are big words that sound very official—but speak a little more practically. (Apply God's words to see through to their essence; that is, discern them based on their essence. Then, we will be able to set aside our affection, and our fleshly relationship.) That's right. You must base your discernment of people's nature essence on the words of God. Without the exposure of the word of God, no one can see through to the nature essence of others. Only by being based in the words of God and the truth can one see through to people's nature essence; only then can one solve the problem of human feelings at its source. Start first by leaving behind your affections and fleshly relationships; whoever your feelings are strongest for, that is who you should first dissect and discern. What do you think of this solution? (It's good.) Some people say: "Discerning and dissecting the people for whom my feelings are strongest—that's so callous!" The point of having you discern them is not so that you will sever relations with them—it is not so that you will cut off your parent-child relationships, nor is it so that you will totally forsake them, never to interact with them again. You should fulfill your responsibilities toward your loved ones, but you cannot be constrained or tangled up by them, because you are a follower of God; you must possess this principle. If you might still become constrained or tangled up by them, you cannot do your duty well, nor can you guarantee that you can follow God to the end of the road. If you were not a follower of God or lover of the truth, then no one would require this of you.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Resolving One's Corrupt Disposition Can Bring About True Transformation

How did Job treat his children? He just fulfilled his responsibility as a father, sharing the gospel and fellowshipping on the truth with them. However, whether or not they listened to him, whether or not they obeyed,

Job didn't force them to believe in God—he didn't drag them kicking and screaming, or interfere in their lives. Their ideas and opinions were different to his own, so he did not interfere with what they did, and did not interfere with what sort of path they were taking. Did Job seldom speak to his children about believing in God? He certainly would have had enough words with them about this, but they refused to listen, and did not accept them. What was Job's attitude toward that? "I have fulfilled my responsibility; as for what kind of path they take, that is up to what they choose, and it is up to God's orchestrations and arrangements. If God does not work on them, or move them, I will not try to force them." Therefore, Job did not pray for them before God, or cry tears of anguish over them, or fast for them or suffer in any way at all. He did not do these things. Why did Job not do any of these things? Because none of these were ways of submitting to God's sovereignty and arrangements; they all came out of human ideas and were ways of actively forcing matters. When Job's children would not take the same path as he did, this was his attitude; so when his children died, what was his attitude? Did he cry or not? Did he vent his feelings? Did he feel hurt? The Bible contains no record of any of these things. When Job saw his children die, did he feel heartbroken or sad? (He did.) Speaking in terms of the affection he felt for his children, he certainly did feel that little bit of sadness, but he still submitted to God. How was his submission expressed? He said: "These children were given to me by God. Whether or not they believed in God, their lives are in God's hands. If they had believed in God, and God wanted to take them away, He would still have done so; if they had not believed in God, they still would have been taken away if God had said they would be taken away. All of this is in God's hands; otherwise, who could take people's lives away?" In short, what is this to be taken to mean? "Jehovah gave, and Jehovah has taken

away; blessed be the name of Jehovah" (Job 1:21). He maintained this attitude in the way he treated his children. Whether they were alive or dead, he continued to have this attitude. His method of practice was correct; in every way he practiced, in the viewpoint, attitude and state with which he treated everything, he was always in a position and state of submitting, waiting, seeking, and then achieving knowledge. This attitude is very important. If people never have this kind of attitude in anything they do, and have especially strong personal ideas and place personal intentions and benefit before all else, then are they really submitting? (No.) In such people genuine submission cannot be seen; they are unable to achieve genuine submission.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Principles of the Practice of Submitting to God

Another side of Job's humanity is demonstrated in this exchange between him and his wife: "Then said his wife to him, Do you still retain your integrity? curse God, and die. But he said to her, You speak as one of the foolish women speaks. What? shall we receive good at the hand of God, and shall we not receive evil?" (Job 2:9–10). Seeing the torment he was suffering, Job's wife tried to give Job advice to help him escape his torment, yet her "good intentions" did not gain Job's approval; instead, they stirred his anger, for she denied his faith in, and submission to Jehovah God, and also denied the existence of Jehovah God. This was intolerable to Job, for he had never allowed himself to do anything that opposed or hurt God, to say nothing of others. How could he remain indifferent when he saw others speak words that blasphemed against and insulted God? Thus he called his wife a "foolish woman." Job's attitude toward his wife was one of anger and hate, as well as reproach and reprimand. This was the natural expression of Job's humanity—differentiating between love and hate—and

it was a true representation of his upright humanity. Job was possessed of a sense of justice—one which made him hate the trends and tides of evil, and loathe, condemn, and reject absurd heresy, ridiculous arguments, and ludicrous assertions, and allowed him to hold true to his own, correct principles and stance when he had been rejected by the masses and deserted by those who were close to him.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Each person has their own destiny, and this is all predestined by God; no one can take charge of someone else's fate. You need to stop stressing over your family and learn to let go and relinquish everything. How do you do this? One way is to pray to God. You must also contemplate how your relatives who do not believe in God pursue worldly things, wealth, and material comforts. They belong to Satan, and they're a different type of person than you. You'll lead a life of suffering if you don't perform your duty and you live among them. Since you view matters differently from them, you won't get along well but will instead be tormented. There will be only pain and no happiness. Can affection bring you peace and joy? Catering to the flesh will bring you nothing but suffering, emptiness, and lifelong regret. This is something you need to grasp thoroughly. So, missing your family is unilateral; it's being needlessly sentimental! You're walking a different path than they are. Your outlook on life, worldview, path in life, and goals of pursuit are all different. You aren't with your family now, but because you're related by blood, you always feel that you're close to them and that you're one family. However, when you actually are living with them, just a few days of dealing with them will leave you completely annoyed. They're full of lies; what they say is all false, sweet talk, and deceptive. Their way of behaving and dealing with the world is all based on satanic philosophy and life maxims. Their thoughts and views are all wrong

and absurd, and they're simply unbearable to hear. Then you'll think to yourself, "I used to have them on my mind all the time, and I was constantly afraid that they weren't living well. But living with these people now is truly insufferable!" You'll be repulsed by them. You haven't yet figured out what kind of people they are, so you still think that family ties are more important and more real than anything else. You're still constrained by affection. Try to let those things of affection go however you can. If you can't, then put your duty first. God's commission and your mission are most important. Fulfilling your duty first tops everything else, and don't bother for now with those things of your relatives in the flesh. When your commission and your duty are fulfilled, the truth becomes clearer and clearer to you, your relationship with God becomes more and more normal, your heart of submission to God grows ever greater, and your God-fearing heart grows ever greater and more evident, then the state in you will change. Once your state changes, your worldly views and affections will fade, you won't seek those things anymore, and your heart will just want to seek how to love God, how to satisfy Him, how to live in a manner that pleases Him, and how to live with the truth. Once your heart strives toward this, things to do with affections of the flesh will slowly fade, and they won't be able to bind or control you anymore.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Those who drag their utterly nonbelieving children and relatives into church are all extremely selfish, and they are just exhibiting kindness. These people only focus on being loving, regardless of whether they believe or not and regardless of whether it is God's intention. Some bring their wives before God, or drag their parents before God, and whether or not the Holy Spirit agrees with this or is working in them, they blindly continue to "adopt talented people" for God. What benefit can possibly be gained from

extending kindness toward these nonbelievers? Even if they, who are without the presence of the Holy Spirit, struggle to follow God, they still cannot be saved as one might believe. Those who can receive salvation are not actually so easy to obtain. People who have not undergone the Holy Spirit's work and trials, and have not been perfected by God incarnate, are utterly incapable of being made complete. Therefore, from the moment they begin to nominally follow God, those people lack the Holy Spirit's presence. In light of their conditions and actual states, they simply cannot be made complete. As such, the Holy Spirit decides not to expend much energy upon them, nor does He provide any enlightenment or guide them in any way; He merely allows them to follow along, and will ultimately reveal their outcomes—this is enough. Humanity's enthusiasm and intentions come from Satan, and in no way can these things complete the Holy Spirit's work. No matter what people are like, they must have the work of the Holy Spirit. Can humans make humans complete? Why does a husband love his wife? Why does a wife love her husband? Why are children dutiful to their parents? Why do parents dote on their children? What sorts of intentions do people actually harbor? Is their intent not to satisfy their own plans and selfish desires? Do they truly mean to act for the sake of God's management plan? Are they really acting for the sake of God's work? Is their intent to fulfill the duties of a created being? Those who, ever since the moment they began to believe in God, have been unable to attain the presence of the Holy Spirit, can never gain the work of the Holy Spirit; these people are decidedly objects to be destroyed. No matter how much love one has for them, it cannot replace the work of the Holy Spirit. People's enthusiasm and love represent human intentions, but cannot represent God's intentions, and nor can they be a substitute for God's work. Even if one extends the greatest possible amount of love or mercy toward those people who nominally

believe in God and pretend to follow Him without knowing what it actually means to believe in God, they will still not obtain God's sympathy, nor will they gain the work of the Holy Spirit. Even if people who sincerely follow God are of poor caliber and unable to understand a lot of truths, they can still occasionally gain the work of the Holy Spirit; however, those who are of considerably good caliber, but do not sincerely believe, simply cannot gain the Holy Spirit's presence. There is absolutely no possibility for salvation with such people. Even if they read God's words or occasionally listen to sermons, or even sing praises to God, they will ultimately not be able to survive until the time of rest.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

Those words spoken in the past, "When one believes in the Lord, fortune smiles upon one's entire family," are suitable for the Age of Grace, but are unrelated to humanity's destination. They were only appropriate for a stage during the Age of Grace. The connotation of those words was directed at the peace and material blessings that people enjoyed; they did not mean that the entire family of one who believes in the Lord will be saved, nor did they mean that when one receives blessings, one's entire family can also be brought into rest. Whether one receives blessings or suffers misfortune is determined according to one's essence, not according to any common essence one might share with others. That sort of saying or rule simply has no place in the kingdom. If a person is ultimately able to survive, it is because they have met God's requirements, and if they are ultimately unable to remain until the time of rest, it is because they have been rebellious against God and have not satisfied God's requirements. Everyone has a suitable destination. These destinations are determined according to each individual's essence, and have absolutely nothing to do

with other people. A child's evil behavior cannot be transferred to their parents, nor can a child's righteousness be shared with their parents. A parent's evil behavior cannot be transferred to their children, nor can a parent's righteousness be shared with their children. Everyone bears their respective sins, and everyone enjoys their respective blessings. No one can be a substitute for another person; this is righteousness. From man's perspective, if parents receive blessings, then their children should be able to, too, and if children commit evil, then their parents must atone for those sins. This is a human perspective and a human way of doing things; it is not God's perspective. Everyone's outcome is determined according to the essence that comes from their conduct, and it is always determined appropriately. No one can bear the sins of another; even more so, no one can receive punishment in another's stead. This is absolute. A parent's doting care for their children does not indicate that they can perform righteous deeds in their children's stead, nor does the dutiful affection of a child to their parents mean that they can perform righteous deeds in their parents' stead. This is what is truly meant by the words, "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." People cannot take their evildoing children into rest on the basis of their deep love for them, nor can anyone take their wife (or husband) into rest on the basis of their own righteous conduct. This is an administrative rule; there can be no exceptions for anyone. In the end, doers of righteousness are doers of righteousness, and evildoers are evildoers. The righteous will eventually be allowed to survive, while the evildoers will be destroyed. The holy are holy; they are not filthy. The filthy are filthy, and not one part of them is holy. The people who will be destroyed are all the evil ones, and the ones who will survive are all the righteous—even if the children of the evil ones

perform righteous deeds, and even if the parents of the righteous ones commit evil deeds. There is no relationship between a believing husband and a nonbelieving wife, and there is no relationship between believing children and nonbelieving parents; these two types of people are completely incompatible. Prior to entering into rest, one has physical relatives, but once one has entered into rest, one will no longer have any physical relatives to speak of. Those who do their duty are enemies of those who do not; those who love God and those who hate Him are in opposition to one another. Those who will enter into rest and those who will have been destroyed are two incompatible types of created beings. Created beings that fulfill their duties will be able to survive, while those that do not fulfill their duties will be objects of destruction; what is more, this shall last through eternity. Do you love your husband in order to fulfill your duty as a created being? Do you love your wife in order to fulfill your duty as a created being? Are you dutiful to your nonbelieving parents in order to fulfill your duty as a created being? Is the human view on believing in God right or wrong? Why do you believe in God? What do you wish to gain? How do you love God? Those who cannot fulfill their duties as created beings, and who cannot make an all-out effort, will become objects of destruction. There are physical relationships that exist between the people of today, as well as associations by blood, but in the future, these will all be shattered. Believers and nonbelievers are not compatible; rather, they are opposed to one another. Those in rest will believe that there is a God and will submit to God, whereas those who are rebellious against God will all have been destroyed. Families will no longer exist upon earth; how could there be parents or children or spousal relationships? The very incompatibility of belief and unbelief will have utterly severed such physical relationships!

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

Once humankind has entered into rest, the evildoers will have been destroyed and all of humanity will be on the right track; all the types of people will be with their own kind in accordance with the functions that they should carry out. Only this will be humanity's day of rest, it will be the inevitable trend for humanity's development, and only when humanity enters into rest will God's great and ultimate accomplishment reach completion; this will be the final part of His work. This work will end all of humanity's decadent life of the flesh, as well as the life of corrupt humanity. Humans shall thenceforth enter into a new realm. Though all humans will live in the flesh, there will be significant differences between the essence of this life and the life of corrupt humanity. The significance of this existence and that of the existence of corrupt humanity also differ. Although this will not be the life of a new kind of person, it can be said to be the life of a humanity that has received salvation, as well as a life in which humanity and reason have been regained. These are people who once were rebellious against God, who have been conquered by God and then saved by Him; these are people who dishonored God and later bore witness to Him. After they have undergone and survived His test, their existence will be the most meaningful existence; they are people who bore witness to God before Satan, and are humans who are fit to live. Those who will be destroyed are the ones who cannot stand witness to God and are not fit to go on living. Their destruction shall be a result of their evil behavior, and such annihilation is the best destination for them. In the future, when humanity enters the beautiful realm, there will be none of the relationships between husband and wife, between father and daughter, or between mother and son that people imagine they will find. At that time, each human will follow their own kind, and families will already have been shattered. Having completely failed, Satan will never disturb humanity again, and humans

will no longer have corrupt satanic dispositions. Those rebellious people will already have been destroyed, and only the people who submit will remain. As such, very few families will survive intact; how can physical relationships continue to exist? Humanity's previous life of the flesh will be utterly banned; how can physical relationships then exist between people? Without corrupt satanic dispositions, human life will no longer be the old life of the past, but rather a new life. Parents will lose children, and children will lose parents. Husbands will lose wives, and wives will lose husbands. Physical relationships currently exist between people, but they will exist no longer once everyone has entered into rest. Only this sort of humanity will possess righteousness and holiness; only this sort of humanity can worship God.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

Related Videos

Stage Play "The Battle to Expel the Wicked"

Related Experiential Testimonies

See My Parents for Who They Are

My Emotions Clouded My Judgment

Related Hymns

Can Man Not Put Aside Their Flesh for This Short Time?

God Decides People's Outcomes According to Their Essence

19. How to approach marriage

Words From the Bible

"And Jehovah God said, It is not good that the man should be alone; I will make him an help meet for him" (Genesis 2:18).

"And Jehovah God caused a deep sleep to fall on Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; And the rib, which Jehovah God had taken from man, made He a woman, and brought her to the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall join to his wife: and they shall be one flesh" (Genesis 2:21–24).

"To the woman He said, I will greatly multiply your sorrow and your conception; in sorrow you shall bring forth children; and your desire shall be to your husband, and he shall rule over you. And to Adam He said, Because you have listened to the voice of your wife, and have eaten of the tree, of which I commanded you, saying, You shall not eat of it: cursed is the ground for your sake; in sorrow shall you eat of it all the days of your life; Thorns also and thistles shall it bring forth to you; and you shall eat the herb of the field; In the sweat of your face shall you eat bread, till you return to the ground; for out of it were you taken: for dust you are, and to dust shall you return" (Genesis 3:16–19).

Words of Almighty God of the Last Days

Marriage has its origin and source in God's creation. God created the first man, who needed a partner to help and accompany him, to live with him, and so God created a partner for him, and then human marriage came into being. That is all. It is that simple. This is the rudimentary

understanding of marriage you should have. Marriage comes from God; it is arranged and ordained by Him. At the very least, you can say that it is not a negative thing, rather, it is a positive thing. It could also accurately be said that marriage is proper, that it is a proper segment in the course of human life and within the process of people's existence. It is not wicked, nor is it a tool or means by which to corrupt mankind; it is proper and positive, because it was created and ordained by God, and of course, He arranged it. Human marriage originates in God's creation, and it is something He personally arranged and ordained, so looking at it from this angle, the only perspective that one ought to have regarding marriage is that it comes from God, that it is a proper and positive thing, that it is not negative, wicked, selfish, or dark. It does not come from man, nor from Satan, much less did it organically develop within nature; rather, God created it with His own hands, and personally arranged and ordained it. This is absolutely certain. This is the most original, accurate definition and concept of marriage.

—The Word, Vol. 6. On the Pursuit of the Truth I. How to Pursue the Truth (9)

The true meaning of marriage is not just for the multiplication of the human race, but more importantly, it is for God to arrange a partner for each man and woman, who will accompany them through each time of their life, whether difficult and painful, or easy, joyful, and happy—in it all, they have someone to confide in, to be one with them in heart and mind, and to share in their sorrow, pain, happiness, and joy. This is the meaning behind God arranging marriage for people, and it is the subjective need of each individual person. When God created mankind, He did not want them to be lonely, so He arranged marriage for them. In marriage, men and women each take on different roles, and the most important thing is that they accompany and support one another, living each day well, moving well along the road of life. For one, they can accompany each other, and for

another, they can support each other—this is the meaning of marriage and the necessity for its existence. Of course, it is also the understanding and attitude people ought to have toward marriage, and it is the responsibility and obligation they ought to fulfill toward marriage.

—The Word, Vol. 6. On the Pursuit of the Truth I. How to Pursue the Truth (9)

Marriage is a key event in any person's life; it is the time when one starts truly to assume various kinds of responsibilities, and gradually to complete various kinds of missions. People harbor many illusions about marriage before they experience it themselves, and all these illusions are quite beautiful. Women imagine that their other halves will be Prince Charming, and men imagine that they will marry Snow White. These fantasies go to show that every person has certain requirements for marriage, their own set of demands and standards. Though in this evil age people are constantly bombarded with distorted messages about marriage, which create even more additional requirements and give people all sorts of baggage and strange attitudes, any person who has experienced marriage knows that no matter how one understands it, no matter what one's attitude toward it is, marriage is not a matter of individual choice.

One encounters many people in one's life, but no one knows who will become one's partner in marriage. Though everyone has their own ideas and personal stances on the subject of marriage, no one can foresee who will truly, finally become their other half, and one's own ideas on the matter count for little. After meeting someone you like, you can pursue that person; but whether they are interested in you, whether they are able to become your partner—that is not yours to decide. The object of your affections is not necessarily the person with whom you will be able to share your life; and meanwhile, someone you never expected may quietly enter your life and become your partner, the most important element in your fate,

your other half, to whom your fate is inextricably bound. And so, though there are millions of marriages in the world, each and every one is different: So many marriages are unsatisfactory, so many are happy; so many span East and West, so many North and South; so many are perfect matches, so many are of equal social rank; so many are happy and harmonious, so many painful and sorrowful; so many arouse the envy of others, so many are misunderstood and frowned upon; so many are full of joy, so many are awash with tears and bring despair…. In these myriad types of marriage, humans reveal loyalty and lifelong commitment toward marriage; they reveal love, attachment, and inseparability, or resignation and incomprehension. Some betray their marriage, or even feel hatred toward it. Whether marriage itself brings happiness or pain, everyone's mission in marriage is predestined by the Creator and will not change; this mission is something that everyone must complete. The fate of each person that lies behind every marriage is unchanging, determined long in advance by the Creator.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

Marriage is an important juncture in a person's life. It is the product of a person's fate and a crucial link in one's fate; it is not founded on any person's individual volition or preferences, and is not influenced by any external factors, but completely determined by the fates of the two parties, by the Creator's arrangements and predeterminations for the fates of both members of the couple. On the surface, the purpose of marriage is to continue the human race, but in truth, marriage is nothing but a ritual that one undergoes in the process of completing one's mission. In marriage, people do not merely play the role of rearing the next generation; they adopt all the various roles involved in maintaining a marriage and the missions those roles require one to complete. Since one's birth influences the

changes undergone by the people, events, and things that surround it, one's marriage will also inevitably affect these people, events, and things, and furthermore, will transform them all in various ways.

When one becomes independent, one begins one's own journey in life, which leads one, step by step, toward the people, events, and things that have a connection to one's marriage. At the same time, the other person who will be in that marriage is approaching, step by step, toward those same people, events, and things. Under the Creator's sovereignty, two unrelated people with related fates gradually enter into a single marriage and become, miraculously, a family: "two locusts clinging to the same rope." So, when one enters into a marriage, one's journey in life will influence and touch upon one's other half, and likewise one's partner's journey in life will influence and touch upon one's own fate in life. In other words, human fates are interconnected, and no one can complete one's mission in life or perform one's role in complete independence from others. One's birth has a bearing on a huge chain of relationships; growing up also involves a complex chain of relationships; and similarly, a marriage inevitably exists and is maintained within a vast and complex web of human connections, involving every member of that web and influencing the fate of everyone who is a part of it. A marriage is not the product of both members' families, the circumstances in which they grew up, their appearances, their ages, their calibers, their talents, or any other factors; rather, it arises from a shared mission and a related fate. This is the origin of marriage, a product of human fate orchestrated and arranged by the Creator.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

You shouldn't have any subjective or unrealistic fantasies about marriage, about who your partner is or what kind of person your partner is; you should have an attitude of submission to God, you should submit to

God’s arrangements and ordination, and trust that God will prepare someone most suitable for you. Isn’t it necessary to have a submissive attitude? (Yes.) Second, you must let go of those criteria for choosing a partner instilled in you by the wicked trends of society and then establish the correct criteria for choosing a partner, that is, at the very least your partner should be someone who believes in God as you do and who walks the same path as you do—this is from a general perspective. Furthermore, your partner must be able to fulfill the responsibilities of a man or a woman in marriage; they must be able to fulfill the responsibilities of a partner. How can you judge this aspect? You must look at the quality of their humanity, whether they have a sense of responsibility, and whether they have conscience. And how do you judge whether someone has conscience and humanity? If you don’t associate with them then you have no way of knowing what their humanity is like, and even if you do associate with them, if it is only for a short time, you may still be unable to discover what they’re like. So then, how do you judge whether someone has humanity? You look at whether they take responsibility for their duty, for God’s commission, and for the work of God’s house, and you look at whether they can safeguard the interests of God’s house and whether they are faithful to their duty—this is the best way to judge the quality of someone’s humanity. Suppose this person’s character is very upright and, when it comes to the work God’s house delegates to them, they are extremely dedicated, responsible, serious and earnest, very meticulous, not at all careless, and never neglectful, and they pursue the truth, and they listen carefully and conscientiously to everything God says. Once it is clear to them and they understand it, they immediately put it into practice; although such a person may not have high caliber, they are at the very least someone who is not perfunctory toward their duty and the work of the church, and who can

earnestly take responsibility. If they are conscientious and responsible toward their duty, then they will certainly wholeheartedly live their life with you and will take responsibility for you until the very end—the character of such a person can withstand tests. Even if you get sick, grow old, grow ugly, or you have faults and deficiencies, this person will always treat you correctly and tolerate you, and they will always do their best to safeguard you and your family and protect you, give you a stable life, so that you live with peace of mind. This is the happiest thing for a man or woman in married life. They won't necessarily be able to give you a wealthy, luxurious, or romantic life, and they won't necessarily be able to offer you anything different in terms of affection or any other aspect, but at the very least, they will make you feel at ease and that, with them, your life will be settled, and there will be no danger or feeling of unease. When you look at that person, you'll be able to see what their life will be like 20 or 30 years from now and even into old age. This kind of person should be your criterion for choosing a partner. Of course, this criterion for choosing a partner is a little high and someone like this is not easy to find amongst modern mankind, right? To judge what someone's character is like and whether they'll be able to fulfill their responsibilities in marriage, you must look at their attitude toward their duty—this is one aspect. Another aspect is that you must look at whether they have a God-fearing heart. If they do, then at the very least they will not do anything inhumane or that is immoral or unethical, and so they will certainly treat you well. If they don't have a God-fearing heart, and they are brazen, willful, or their humanity is vicious, deceitful, and arrogant; if they don't have God in their heart and consider themselves superior to others; if they handle work, duties, and even God's commission and any major matter of God's house recklessly according to their own will, acting wantonly, never being cautious, not seeking

principles, and especially when dealing with offerings they recklessly take and misappropriate them, fearing nothing, then you must absolutely not look for someone like that. Without a God-fearing heart, they are capable of anything. Right now, a man like that may be sweet-talking you and pledging his undying love, but when the day comes when he's not happy, when you aren't able to satisfy his needs and are no longer his beloved, then he'll say he doesn't love you and that he has no feelings for you anymore, and he'll just up and leave you whenever he wants. Even if you're not divorced yet, he'll still go looking for someone else—all this is possible. He can abandon you anytime, anyplace, and he's capable of anything. Such men are very dangerous and aren't worth you entrusting your whole life to. If you find a man like this to be your lover, your darling, your chosen partner, then you'll be in trouble. Even if he's tall, rich, and handsome, incredibly talented, and he takes good care of you and is considerate of you, and superficially speaking, he particularly makes the grade whether he is your boyfriend or your husband, yet he doesn't have a God-fearing heart, then this person cannot be your chosen partner. If you are infatuated with him and start dating him and then you get married, then he will be a nightmare and a disaster for you all your life. You say, "I'm not afraid, I pursue the truth." You've fallen into the hands of a devil, and he hates God, defies God, and employs all manner of ways to disturb your belief in God—are you able to overcome this? Your little bit of stature and faith cannot stand his torment, and after a few days you're so tormented that you beg for mercy and are unable to carry on believing in God. You lose your faith and your mind is filled with this feuding back and forth. It's like being thrown into a meat grinder and torn to pieces, with no human likeness, entirely mired in it, until finally you are doomed to the same fate as that devil you're married to, and your life will be over.

Is the pursuit of marital happiness the goal people should pursue in life once they're married? Does this have anything to do with the marriage that God has ordained? (No.) God has given marriage to man, and He has given an environment to you in which you can fulfill the responsibilities and obligations of a man or a woman within the framework of marriage. God has given you marriage, which means He has given you a partner. This partner will accompany you until the end of this life and will accompany you through every stage of life. What do I mean by "accompany"? I mean your partner will help and look after you, share with you all the things you encounter in life. That is, no matter how many things you encounter, you will no longer face them alone, but rather the two of you will face them together. Living in this way makes life somewhat easier and more relaxed, with both people doing what they're supposed to do, each bringing their skills and strengths into play, and getting their life started. It is just that simple. However, God never made a demand of people, saying, "I have given you marriage. You are married now so you absolutely must love your partner until the end and constantly flatter them—this is your mission." God has given you marriage, given you a partner, and given you a different living environment. Within this kind of living environment and situation, He makes your partner share and face everything together with you, so that you can live more freely and easily, while at the same time allowing you to appreciate a different stage of life. However, God hasn't sold you out to marriage. What do I mean by this? I mean that God hasn't taken your life, your fate, your mission, the path you follow in life, the direction you choose in life, and the kind of faith you have and given it all to your partner to determine for you. He hasn't said that the kind of fate, pursuits, life path, and outlook on life a woman has must be decided by her husband, or that

the kind of fate, pursuits, outlook on life, and life a man has must be decided by his wife. God has never said such things and has not ordained things in this way. You see, did God say any such thing when He established marriage for mankind? (No.) God has never said that the pursuit of marital happiness is a woman's or a man's mission in life, and that you must maintain the happiness of your marriage well in order for your life's mission to be accomplished and for you to successfully conduct yourself as a created being—God has never said any such thing. Neither has God said, "You must choose your life path within the framework of marriage. Whether you will attain salvation or not will be decided by your marriage and by your spouse. Your outlook on life and fate will be decided by your spouse." Has God ever said such a thing? (No.) God has ordained marriage for you and given you a partner. You enter into marriage but your identity and status before God do not change—you're still you. If you're a woman then you're still a woman before God; if you're a man then you're still a man before God. But there is one thing which you both share, and that is, regardless of whether you're a man or a woman, you are all created beings before the Creator. Within the framework of marriage, you tolerate and love each other, you help and support each other, and this is fulfilling your responsibilities. Before God, however, the responsibilities you should fulfill and the mission you should accomplish cannot be replaced by the responsibilities you fulfill to your partner. Therefore, when there is conflict between your responsibilities to your partner and the duty a created being should perform before God, what you should choose is to perform the duty of a created being and not to fulfill your responsibilities to your partner. This is the direction and the aim you should choose and, of course, it is also the mission you should accomplish. Some people, however, mistakenly make the pursuit of marital happiness, or the fulfilling of their

responsibilities to their partner, and their caring for, looking after, and loving their partner, into their mission in life, and they regard their partner as their sky, their destiny—this is wrong. Your destiny is under God's sovereignty and is not governed by your partner. Marriage cannot change your destiny, nor can it change the fact that God governs your destiny. Concerning the kind of outlook on life you ought to have and the path you ought to follow, you should seek these in the words of God's teachings and requirements. These things are not dependent upon your partner and are not for them to decide. Besides fulfilling their responsibilities to you, they shouldn't have control over your destiny, nor should they demand that you change your direction in life, nor decide what path you follow, nor decide what outlook on life you should have, much less should they constrain you or obstruct you from pursuing salvation. As far as marriage goes, all people can do is accept it from God and adhere to the definition of marriage God has ordained for man, with both husband and wife fulfilling their responsibilities and obligations to each other. What they cannot do is decide their partner's destiny, previous life, present life, or the next life, let alone eternity. Your destination, your destiny, and the path you follow can only be decided by the Creator. Therefore, as a created being, whether your role is that of wife or husband, the happiness you should pursue in this life comes from you performing the duty of a created being and accomplishing the mission of a created being. It does not come from marriage itself, much less from you fulfilling the responsibilities of a wife or husband within the framework of marriage. Of course, the path you choose to follow and the outlook on life you adopt shouldn't be built upon marital happiness, much less should they be determined by one or the other of the spousal couple—this is something you ought to understand. So, people entering marriage who only pursue marital happiness and regard this pursuit as their mission

should let go of such thoughts and views, change the way they practice, and change the direction they're headed in life. You are entering marriage and living together with your partner under the ordination of God, that's all, and it's enough to fulfill the responsibilities of a wife or husband while you share your life together. As for what path you follow and what outlook on life you adopt, your partner is under no obligation and has no right to decide these things. Even though you are already married and have a spouse, your so-called spouse can only carry the meaning of being a spouse that has been ordained by God. They can only fulfill the responsibilities of a spouse, and you can choose and decide everything else that is unrelated to your spouse. Of course, what is even more important is that your choices and decisions should not be based upon your own preferences and understanding, but rather on the words of God. Do you understand the fellowship on this matter? (Yes.) Therefore, the actions of any partner within the framework of marriage who pursues marital happiness at all costs or makes any sacrifice shall not be remembered by God. No matter how well or how perfectly you fulfill your obligations and responsibilities to your partner, or how much you live up to your partner's expectations—in other words, no matter how well or how perfectly you maintain your marital happiness, or how enviable it is—it does not mean that you have fulfilled the mission of a created being, nor does it prove that you are a created being who is up to standard. Perhaps you're a perfect wife or a perfect husband, but that remains confined to the framework of marriage. The Creator takes the measure of what kind of person you are based on how you perform the duty of a created being before Him, what kind of path you follow, what your outlook on life is, what you pursue in life, and how you accomplish the mission of a created being. With these things, God measures the path you follow as a created being and your future destination. He does not measure these things

based on how you fulfill your responsibilities and obligations as a wife or a husband, nor on whether your love for your partner pleases them.

—The Word, Vol. 6. On the Pursuit of the Truth I. How to Pursue the Truth (11)

We're fellowshipping on letting go of the pursuit of marital happiness not so that you give up on marriage as a formality, nor is it to encourage you to get divorced, but rather it is so that you give up on those pursuits regarding marital happiness. First of all, you should let go of those views which dominate you in your pursuit of marital happiness, and then you should let go of the practice of pursuing marital happiness and devote the majority of your time and energy to performing the duty of a created being and pursuing truth. As for marriage, as long as it doesn't clash or conflict with your pursuit of truth, then the obligations you should fulfill, the mission you should accomplish, and the role you should play within the framework of marriage will not change. Therefore, asking that you let go of the pursuit of marital happiness doesn't mean asking you to abandon marriage or to divorce as a formality, but rather it means asking you to fulfill your mission as a created being and properly perform the duty you should perform with the premise of fulfilling the responsibilities you should perform in marriage. Of course, if your pursuit of marital happiness impacts, obstructs, or even ruins your performance of the duty of a created being, then you should abandon not only your pursuit of marital happiness, but also your entire marriage. What is the final purpose and meaning of fellowshipping on these issues? It is so that marital happiness doesn't impede your steps, tie your hands, blind your eyes, distort your vision, disturb and occupy your mind; it is so that the pursuit of marital happiness doesn't fill your life path and fill your life, and so that you correctly approach the responsibilities and obligations you should fulfill in marriage and make the correct choices concerning the responsibilities and obligations

you should fulfill. A better way to practice is to devote more time and energy to your duty, perform the duty you should perform, and accomplish the mission God has entrusted to you. You must never forget that you are a created being, that it is God who has led you through life to this moment, that it is God who has given you marriage, who has given you a family, and that it is God who has bestowed upon you the responsibilities you should fulfill within the framework of marriage, and that it is not you who chose marriage, it is not that you came to be married out of thin air, or that you can maintain your marital happiness by relying on your own abilities and strength. Have I now explained this clearly? (Yes.) Do you understand what you're supposed to do? Is the path now clear to you? (Yes.) If there is no conflict or contradiction between the responsibilities and obligations you should fulfill in marriage and your duty and mission as a created being, then under such circumstances, you should fulfill your responsibilities within the framework of marriage however they are to be fulfilled, and you should fulfill your responsibilities well, shoulder the responsibilities you should shoulder, and not try to shirk them. You must take responsibility for your partner, and you should take responsibility for your partner's life, their feelings, and everything about them. However, when there is a clash between the responsibilities and obligations you shoulder within the framework of marriage and your mission and duty as a created being, then what you must let go of is not your duty or mission but are rather your responsibilities within the framework of marriage. This is what God expects of you, it is God's commission for you and, of course, it is what God requires of any man or woman. Only when you are capable of this will you be pursuing the truth and following God. If you are not capable of this and cannot practice in this way, then you are just a nominal believer, you do not follow God with a true heart, and you are not a pursuer of truth. You now

have the opportunity and conditions to leave China to perform your duty, and some people say, “If I leave China to perform my duty, then I’ll have to leave my spouse at home. Are we never to see each other again? Won’t we have to live separately? Won’t we have no marriage anymore?” Some people think, “Oh, how will my partner live without me? Won’t our marriage fall apart if I’m not there? Will our marriage be over? What will I do in the future?” Should you be thinking about the future? What should you be thinking about most? If you want to be someone who pursues the truth, then what you should be thinking about most is how to let go of that which God asks you to let go of and how to accomplish that which God asks you to accomplish. If you are to be without a marriage and without your partner beside you in the future, in the days to come, you can still live until old age and live well just the same. If you abandon this opportunity, however, then that is tantamount to you abandoning your duty and the mission God has entrusted to you. To God, you would then not be someone who pursues the truth, someone who truly wants God, or someone who is in pursuit of salvation. If you actively wish to abandon your opportunity and right to attain salvation and your mission and you instead choose marriage, you choose to stay united as husband and wife, you choose to be with and satisfy your spouse, and you choose to keep your marriage intact, then in the end you will gain some things and lose some things. You understand what it is you will lose, right? Marriage is not your everything, nor is marital happiness—it cannot decide your fate, it cannot decide your future, and even less so can it decide your destination. So, what choices people should make, and whether or not they should let go of the pursuit of marital happiness and perform the duty of a created being is up to them to decide.

—The Word, Vol. 6. On the Pursuit of the Truth I. How to Pursue the Truth (10)

God has ordained marriage for you only so that you may learn to fulfill your responsibilities, learn to live peacefully together with another person and share life together, and experience what life shared with your partner is like and how to handle all the things you encounter together, making your life richer and more different. However, He does not sell you out to marriage and, of course, He does not sell you to your partner to be their slave. You are not their slave, and they are not your slave master, either. You are equals. You only have the responsibilities of a wife or a husband to your partner, and when you fulfill these responsibilities, God considers you to be a satisfactory wife or husband. There is nothing your partner has that you do not, and you are not worse than your partner. If you believe in God and pursue the truth, can perform your duty, often attend gatherings, pray-read God's words, and come before God, then these are things God accepts and they are what a created being should do and the normal life a created being should live. There is nothing shameful about this, nor must you feel like you owe your partner anything because you live this kind of life—you owe them nothing. If you wish, you have the obligation to bear testimony to your partner of God's work. If they don't believe in God, however, and they don't follow the same path as you, then you do not need and are under no obligation to tell them or explain to them anything or any information about your faith or the path you follow, nor do they have any right to know about it. It is their responsibility and obligation to support, encourage, and defend you. If they can't do this, then they are without humanity. Why? Because you follow the right path, and it's because you follow the right path that your family and your partner are blessed and enjoy the grace of God along with you. It's only right for your partner to be grateful for this, rather than discriminating against you or bullying you because of your faith or because you're being persecuted, or else believing that you should do more

household chores and other things, or that you owe them something. You don't owe them emotionally, spiritually, or in any other way—they owe you. Because of your faith in God, they enjoy extra grace and blessings from God, and they gain these things exceptionally. What do I mean by "they gain these things exceptionally"? I mean that someone like that doesn't deserve to gain those things and shouldn't gain those things. Why shouldn't they gain them? Because they don't follow God or acknowledge God, therefore the grace they enjoy comes because of your faith in God. They benefit along with you and enjoy blessings with you, and it's only right for them to be grateful to you. In other words, because they enjoy these extra blessings and this grace, they should fulfill their responsibilities more and support your belief in God more. Because one person in the home believes in God, some people have their family business go well and become greatly successful. They make a lot of money, their family lives a good life, they become rich in material things, and their quality of life increases—how did all these things come about? Would your family be able to obtain all these things if one of you didn't believe in God? Some people say, "God ordained them to have a rich fate." It's correct that God ordained this, but if their family didn't have that one person who believes in God, their business wouldn't be so graced and blessed. Because they have that one person who believes in God, because that one who believes in God has true faith, sincerely pursues, and is willing to devote themselves and expend themselves for God, their non-believing spouse receives the grace and blessings exceptionally. It's so easy for God to do this small thing. Those who don't believe are still not satisfied, and they even suppress and bully those who believe in God. The persecution the country and society subject believers to is already a disaster for them, and yet their family members go to even greater lengths and pile on the pressure. If, in such circumstances,

you still believe you are letting them down and are willing to become a slave to your marriage, then that really is something you shouldn't do. So they don't support your belief in God, fine; so they don't defend your belief in God, also fine. They are free to not do those things. However, they shouldn't treat you as a slave because you believe in God. You're not a slave, you're a human being, a dignified and upright person. At the very least, you're a created being before God, and not anyone's slave. If you must be a slave, then you can only be a slave to the truth, a slave to God, and not a slave to any person, much less have your spouse as your slave master. In terms of fleshly relationships, apart from your parents, the one who is closest to you in this world is your spouse. Yet because you believe in God, they treat you like an enemy and attack and persecute you. They object to you attending gatherings, if they hear any gossip, they come home to scold and mistreat you. Even when you're praying or reading God's words at home and not affecting the normality of their life at all, they will still scold and oppose you, and even beat you. Tell Me, what kind of thing is this? Are they not a demon? Is this the person who's closest to you? Does someone like this deserve to have you fulfill any responsibility toward them? (No.) No, they don't! And so, some people who are in this kind of marriage are still at their partner's beck and call, willing to sacrifice everything, sacrifice the time they should spend performing their duty, the opportunity to perform their duty, and even their opportunity to attain salvation. They shouldn't do these things, and at the very least they should relinquish such ideas. Besides owing God, people don't owe anyone anything. You don't owe your parents, your husband, your wife, your children, much less your friends—you don't owe anything to anyone. Everything people have has its source in God, including their marriages. If we must talk about owing, people only owe God. Of course, God doesn't

demand that you pay Him back, He just asks that you follow the correct path in life. God's greatest intention with regard to marriage is for you not to lose your dignity and integrity because of your marriage, not to become someone with no correct path to pursue, without their own outlook on life or their own direction for pursuit, and not to become someone who even gives up pursuing the truth, gives up their chance to attain salvation, and gives up any commission or mission God has given to them, to instead become a willing slave to your marriage. If you handle your marriage in this way, then it would have been better if you hadn't gotten married at all, and the single life would suit you better. If you cannot rid yourself of this kind of marital situation or structure no matter what you do, then it would be best if you extricated yourself from the marriage completely, and it would be better for you to live as a free person. As I have said, God's purpose in ordaining marriage is so that you can have a partner, to go through the ups and downs of life and pass through every stage of life in the company of your partner, so that you're not alone or lonely in every stage of life, to have someone beside you, someone to confide your innermost thoughts to, and someone to comfort and take care of you. However, God doesn't use marriage to bind you, or to bind your hands and feet, so that you have no right to choose your own path and become a slave to marriage. God has ordained marriage for you and arranged a partner for you; He hasn't found you a slave master, nor does He want you to be confined within your marriage without your own pursuits, your own life goals, without the correct direction for your pursuits, and without the right to seek salvation. On the contrary, whether you're married or not, the greatest right God has bestowed on you is the right to pursue your own life goals, to establish the correct outlook on life, and to seek salvation. No one can take this right away from you, and no one can interfere with it, including your spouse. So,

those of you who play the role of slaves in your marriages should relinquish this way of living, relinquish your ideas or practices concerning wanting to be a slave to your marriage, and leave that situation behind. Don't be constrained by your partner, and don't be affected, limited, restricted or bound by your partner's emotions, views, words, attitudes, or even their actions. Leave it all behind and bravely and boldly rely on God. When you want to read God's words then read God's words, attend gatherings when you're supposed to attend gatherings, for you are a human being, not a dog, and you need no one to regulate your behavior or restrict or control your life. You have the right to choose your own goals and direction in life—God has bestowed this right upon you, and in particular, you are walking the right path. The most important thing is that, when God's house needs you to do a certain job, when God's house gives you a duty, you should dutifully relinquish everything without choice or reservation and perform the duty you should do and complete the mission God has given you. If this job requires you to leave home for ten days or a month, then you should choose to perform your duty well, complete the commission God has entrusted you with, and satisfy God's heart—this is the attitude, determination, and desire those who pursue the truth should possess. If this job requires you to be away for six months, a year, or for an unknown period of time, then you should dutifully relinquish your family and your marital spouse and go complete the mission God has given you. That's because this is the time when the work of God's house and your duty need you the most, and not the time when your marriage and your partner need you the most. Therefore, you mustn't think that if you're married then you must be a slave to your marriage, or that it's a disgrace if your marriage ends or breaks up. Actually, it's not a disgrace, and you must see the circumstances in which the marriage ended and what God's arrangement was. If it was ordained and

governed by God, and not caused by man, then that is glorious, it is an honor, for you have given up and ended your marriage for a just cause, seeking to satisfy God and accomplish your mission as a created being. This is something that will be remembered and accepted by God, and that's why I say it is a glorious thing, not a disgrace! Even though some people's marriages end because their partner abandons and betrays them—in colloquial terms, they get dumped and given the boot—this isn't anything shameful. Instead, you should say, "This is my honor. Why? That my marriage has gotten to this point and has ended in this way is ordained and governed by God. It was God's guidance that led me to take this step. If God hadn't done this and made him boot me out onto the street, I really wouldn't have had the faith and the courage to take this step. Thanks be to the sovereignty and guidance of God! All glory be to God!" This is an honor. In all kinds of marriages, you can have this kind of experience, you can choose to follow the right path under God's guidance, accomplish the mission God has given you, leave your spouse under this kind of premise and with this kind of motivation, and end your marriage, and this is something to be congratulated on. There is at least one thing that is worth rejoicing about, and that is that you are no longer a slave to your marriage. You have escaped the slavery of your marriage, and you no longer have to worry, feel pained, and struggle because you are a slave to your marriage and want to get free but are unable to. From that moment on, you have escaped, you're free, and that is a good thing. Having said this, I hope that those whose marriages have previously ended in pain and who are still shrouded in the shadows of this matter can truly let go of their marriage, let go of the shadows that it has left you with, let go of the hatred, anger, and even anguish that it has left you with, and no longer feel pain and anger because all the sacrifices and efforts you made for your partner were repaid

with their infidelity, betrayal, and ridicule. I hope you leave all that behind you, rejoice that you are no longer a slave to your marriage, rejoice that you no longer have to do anything or make unnecessary sacrifices for the slave master in your marriage, and instead, under God's guidance and sovereignty, follow the right path in life, perform your duty as a created being, and are no longer upset and have nothing else to worry about. Of course, there's no longer any need to be concerned, worried, or anxious about your marital spouse or to have your mind occupied with thoughts of him, everything will be good from now on, you don't need to discuss your personal matters with your spouse anymore, you don't need to be constrained by them anymore. You only need to seek the truth, and just look for the principles and basis in God's words. You are already free and are no longer a slave to your marriage. It's fortunate that you have left that nightmare of marriage behind you, that you have genuinely come before God, are no longer restricted by your marriage, and you have more time to read God's words, attend gatherings, and perform spiritual devotions. You're completely free, you don't have to act a certain way depending on anyone else's moods anymore, you don't have to listen to anyone's jeering taunts anymore, you don't have to consider anyone's moods or feelings anymore—you're living the single life, great! You're no longer a slave, you can get out of that environment where you had various responsibilities to fulfill toward people, you can be a true created being, be a created being under the dominion of the Creator, and perform the duty of a created being—how wonderful it is to do this purely! You never have to argue, worry, bother with, tolerate, endure, suffer, or be angry about your marriage again, you never have to live in that odious environment and complicated situation again. This is great, all these are good things, and everything is going well. When someone comes before the Creator, they act and speak according to

God's words and in accordance with the truth principles. Everything goes smoothly, there are no more of those messy disputes, and your heart can become quiet. These are all good things, but it's a shame that some people are still willing to be slaves in such an odious marital environment, and they do not escape or leave it behind them. In any case, I still hope that, even if these people don't end their marriages and don't live with broken marriages behind them, they should at least not be slaves to their marriages. No matter who your spouse is, no matter what talents or humanity they possess, how high their status is, how skilled and capable they are, they are still not your master. They're your spouse, your equal. They're no nobler than you, nor are you lowlier than them. If they aren't able to fulfill their marital responsibilities, then you are within your rights to rebuke them, and it is your obligation to manage them and lecture them. Don't degrade yourself and allow yourself to be exploited because you think they're too formidable or you're afraid that they'll tire of you, reject you or abandon you, or because you want to maintain the continuity of your marital relationship, willingly compromising yourself to be their slave and a slave to your marriage—this is not appropriate. This is not how someone should behave, nor is it the responsibilities someone should fulfill, within the framework of marriage. God does not ask you to be a slave, nor does He ask you to be a master. He asks only that you fulfill your responsibilities, and that's why you must correctly understand the responsibilities you ought to perform in marriage, and you should also correctly understand and see clearly the role you play in marriage. If the role you play is distorted and does not accord with humanity or with what God has ordained, then you should check yourself and reflect on how to get out of this state. If your spouse can be rebuked, then rebuke them; if by rebuking your spouse you will suffer

unwelcome consequences, then you should make a wiser, more appropriate choice.

—The Word, Vol. 6. On the Pursuit of the Truth I. How to Pursue the Truth (11)

When people get married, they all think themselves lucky and happy. Most people believe that when they get married, their partner is a symbol of their chosen future life and that, of course, their marriage is the destination they seek in this life. What does this mean? It means that everyone who gets married believes that marriage is their destination, and that once they have such a marriage, that marriage is their destination. What does "destination" mean? It means a foothold. They entrust their prospects, their future, and their happiness to their marriage as well as to the partner they entered marriage with, and so after they get married, they think that they will never again want for anything or have any more worries. This is because they feel they've already found their destination, and this destination is both their partner and also the home they build together with that person. Since they've found their destination, they no longer need to pursue anything or hope for anything. … when someone enters into marriage, if they regard their marriage as their destination, while they regard all their pursuits, their outlook on life, the path they follow in life, and what God requires of them as superfluous things for their spare time, then imperceptibly having their marriage as their destination is not a good thing, but conversely it becomes an obstacle, a stumbling block, and a hindrance for their pursuit of the correct goals in life, their establishment of the correct outlook on life, and even for their pursuit of salvation. This is because when someone who gets married considers their partner to be their destination and their destiny in this life, they believe that their partner's various emotions, their happiness and unhappiness, are related to themselves, and that their own happiness and unhappiness and various emotions are related to their partner, and so

their partner's life, death, happiness and joy are linked together with their own life, death, happiness and joy. Therefore, these people's idea that their marriage is their life destination makes their pursuit of their life path, positive things, and salvation very sluggish and passive. If the partner of someone who follows God in their marriage chooses not to follow God and instead chooses to pursue worldly things, then the one who does follow God will be severely impacted by their partner. … This is because in her heart, her husband is her soul, he is her life, and even more so he is her sky, her everything. The husband in her heart loves her the most, and she is the one who loves her husband the most. But now she's run up against a problem: If her husband opposes her belief in God and her prayers are to no avail, what then? She frets about this a lot. When she is required to go perform her duty away from home, although she also wishes to perform her duty in God's house, when she hears that to perform her duty she must leave home and travel far away, and that she must be away from home for a long time, she feels incredible anguish. Why is that? She worries that by leaving home her husband will have no one to look after him, she will miss her husband and won't be able to stop worrying about him. She will be concerned about him and will long for him and will even feel that she can't live without him at her side, that she will lose hope and direction in life, and that she won't be able to wholeheartedly perform her duty either. Now, she just has to think about it and her heart is pained, never mind if this really were to happen. So, in the church, she never dares to ask to go perform her duty in another place, or if there is some job that requires someone to stay away for a long period of time and sleep overnight away from home, she never dares to put herself forward for the job or dares to agree to such a request. She just does everything within her power delivering letters for her brothers and sisters, or sometimes hosting them for gatherings at her home, but she never dares

to part from her husband for a whole day. … These people feel that being able to look at their partner, hold their hand, and live with them means that they have a lifetime of support, like being soothed and comforted. They think they will have no worries about food or clothing, no concerns, and that their partner is their destination. Nonbelievers have a saying that goes, "If I have you in this life, then I need nothing else." This is how these people feel toward their marriage and their partner in their innermost hearts; they feel happy when their partner's happy, anxious when their partner's anxious, and they suffer when their partner suffers. If their partner dies, they don't want to live anymore either. And if their partner goes off and falls in love with someone else, what do they do? (They don't want to live.) Some don't want to live anymore and so they commit suicide, and some people lose their minds. Tell Me, what's this all about? What kind of person loses their mind? To lose one's mind shows that they're possessed. Some women believe their husband to be their destination in life, and that once they've found such a man, they will never again love any other man—it is a case of "If I have him in this life then I need nothing else." But her husband disappoints her, goes off to love someone else, and doesn't want her anymore. So what happens in the end? She then hates absolutely all members of the opposite sex. When she sees another man, she wants to spit at him, curse him, and hit him. She develops violent tendencies, and her sense of reason gets warped. There are some who really do lose their minds. These are the consequences when people don't correctly understand marriage.

—The Word, Vol. 6. On the Pursuit of the Truth I. How to Pursue the Truth (11)

How should you handle it when your spouse is unfaithful? You shouldn't quarrel and make trouble, nor should you make a scene and roll around on the ground. You should understand that when this happens, the

sky does not cave in, nor is your dream of your destination destroyed, nor of course does it mean that your marriage must end and break up, much less does it mean that your marriage has failed or that it has come to the end of the road. It's just that, because everyone has corrupt dispositions, and because people are influenced by the wicked trends and common practices of the world and they have no immunity to defend themselves against wicked trends, people cannot avoid making mistakes, being unfaithful, straying in their marriages, and letting their partner down. If you look at this problem from this perspective, then it's not such a big deal. All marital families are influenced by the general environment of the world and by the wicked trends and common practices of society. Also, from an individual's perspective, people have sexual desires, and in addition are influenced by such phenomena as the love affairs between men and women in movies and TV dramas and the trend of pornography in society. It's difficult for people to adhere to the principles they should uphold. In other words, it's difficult for people to maintain a moral baseline. The boundaries of sexual desire are easily broken; sexual desire itself is not corrupt, but because people have corrupt dispositions, plus the fact that people live in this kind of general environment, they easily make mistakes when it comes to relations between males and females, and this is something you should clearly understand. No one with a corrupt disposition can withstand temptation or enticement in this kind of general environment. Human sexual desire can overflow anytime and anywhere, and people will engage in infidelity anytime and anywhere. This is not because there is a problem with sexual desire itself, but because there is something wrong with people themselves. People will use their sexual desires to do things that cause them to lose their morality, ethics, and integrity, such as engaging in infidelity, having affairs, having mistresses, and so on. So, as someone who believes in God, if you can

regard these things correctly, then you should handle them rationally. You are a corrupted human being, and he is a corrupted human being too, and so you mustn't demand that he be like you and stay faithful just because you are able to stay faithful to your marriage, demanding that he mustn't ever be unfaithful. When something like that happens, you should face it in the correct way. Why is that? Everyone has the opportunity to encounter such an environment or temptation. You can watch your spouse like a hawk but it won't matter, and the more closely you watch him, the faster and sooner it happens. That's because everyone has corrupt dispositions, everyone lives in this general environment of a wicked society, and very few are not promiscuous. They are kept from being so only by their situation or conditions. There are not many things in which humans are superior to beasts. At the very least, a beast naturally reacts to its sexual instincts, but that's not the case with humans. Humans can consciously engage in promiscuity and incest—only people can engage in promiscuity. Therefore, in the general environment of this wicked society, not just those who don't believe in God but almost all people are capable of doing such things. This is an indisputable fact, and one cannot escape from this problem. So, since this kind of thing can happen to anyone, why don't you permit it to happen with your husband? This is actually a very normal thing to happen. It's only because you are emotionally entangled with him that when he abandons you and dumps you, you aren't able to overcome it and you can't bear it. If something like this happened to someone else, you would just wear a wry smile and think, "That's just normal. Isn't everyone like this in society?" How does that saying go? Something about "playing the field" outside? (Keeping the home front locked down while playing the field outside.) These are all popular words and things of the world's wicked trends. This is something commendable for a man. If a man can't keep his home front

locked down and isn't able to play the field outside, it shows that the man has no ability and people will laugh at him. So when this kind of thing happens to a woman, she can make a scene, roll around, and vent her hotheadedness, crying, making trouble, and not eating because this has happened, and wanting to seek death, hang herself, and commit suicide. Some women get so angry that they lose their minds. This is imperceptibly related to her attitude toward marriage, and of course it is also directly related to her idea that "her spouse is her destination." The woman believes that by breaking up their marriage, her husband has destroyed the entrustment and wonderful aspiration of her life's destination. Because her husband was the first to destroy the balance of their marriage, the first to break the rules, because he dumped her, violated the vows of marriage, and turned her beautiful dream into a nightmare, this causes her to express herself in these ways and engage in these extreme behaviors. If people accept the correct understanding of marriage from God, then they will behave somewhat more rationally. When this kind of thing happens to them, normal people will feel hurt, they will cry, and they will suffer. But when they calm down and think about God's words, think about the general environment in society, and then think about the actual situation, that everyone has corrupt dispositions, they will handle the matter rationally and correctly, and they will let it go rather than cling onto it like a dog with a bone. What do I mean by "let it go"? I mean that since your husband has done this thing and has been unfaithful to your marriage, you should accept this fact, sit down with him and talk, asking, "What're your plans? What will we do now? Shall we continue to keep our marriage going or end the marriage and choose to live separately?" Just sit and talk; there's no need to fight or cause trouble. If your husband insists on ending the marriage, then that's not a big deal. Nonbelievers often say, "There are plenty of fish in the

sea," "Men are like buses—there will always be another along soon," and what is that other saying? "Don't give up the whole forest for the sake of one single tree." And not only is this tree ugly, but it's also rotten inside. Are these sayings right? These are things nonbelievers use to comfort themselves, but do they have anything to do with the truth? (No.) So what should the correct thinking and view be? When you encounter such an event, first of all you shouldn't get hotheaded, and you must contain your anger and say, "Let's calm down and talk. What do you plan to do?" He says, "I plan to keep trying with you." And then you say, "If so, then let's keep trying. Don't have any more affairs, perform your responsibilities as a husband, and we can draw a line under this matter. If you can't do that, then we'll break up and go our separate ways. God may have ordained that our marriage should end here. If so, then I am willing to submit to His arrangement. You can follow the way that is broad, I'll follow the path of faith in God, and we won't affect each other. I won't interfere with you, and you shouldn't constrain me. My fate is not up to you and you are not my destination. God decides my fate and my destination. Which stop I reach in this life will be my last stop, and will be the arrival of my destination—I must ask God, He knows, He holds sovereignty, and I wish to submit to His orchestrations and arrangements. In any case, if you don't want to keep this marriage going with me, then we will part in peace. Although I have no particular skill and this family depends on you financially, I can still go on living without you, and I will live well. God won't let a sparrow starve, so how much more will He do for me, a living human being. I have hands and feet, I can look after myself. You don't need to worry. If God has ordained that I will be lonely for the rest of my life without you by my side, then I'm willing to submit, and I'm willing to accept this fact without complaint." Isn't this a good thing to do? (Yes, it is.) It's great, right? There's no need to

argue and quarrel, much less make endless trouble about it so that everyone ends up knowing about it—there's no need for any of that. A marriage is no one's business but yours and your husband's. If a conflict arises in the marriage, then the two of you must resolve it and bear the consequences. As someone who believes in God, you should submit to God's orchestrations and arrangements regardless of the outcome. Of course, when it comes to marriage, no matter what cracks appear or what consequences arise, whether the marriage continues or not, whether you embark on a new life within your marriage, or whether your marriage ends right then and there, your marriage is not your destination, and neither is your spouse. He was just ordained by God to appear in your life and your existence to play a role accompanying you on your path through life. If he can accompany you all the way to the end of the road and get to the very end with you, then there's nothing better than that, and you should thank God for His grace. If there's a problem during the marriage, whether cracks appear or something happens that's not to your liking, and ultimately your marriage comes to an end, that doesn't mean you have no destination anymore, that your life is now thrown into darkness, or that there is no light, and you have no future. It could be that your marriage ending is the beginning of a more wonderful life. All of this is in God's hands, and it is for God to orchestrate and arrange. It could be that your marriage ending gives you a deeper comprehension and appreciation of marriage, and a deeper understanding. Of course, it could be to you that your marriage ending is an important turning point in your life goals and direction and in the path you walk. What it brings you will not be gloomy memories, much less painful memories, nor will it be all negative experiences and results, but rather it will bring you positive and active experiences which you could not have had if you were still married. If your marriage carried on, you would perhaps always

live this plain, mediocre, and dull life until the end of your days. If, however, your marriage ends and breaks up, then that is not necessarily a bad thing. You were previously constrained by the happiness and responsibilities of your marriage, as well as by the emotions or way of living of your concern for your spouse, your looking after him, consideration for him, caring for him, and worrying about him. Beginning from the day your marriage ends, however, all the circumstances of your life, your goals for living and your life pursuits undergo a thorough and complete change, and it must be said that this change is brought to you by your marriage ending. It could be that this result, change, and transition is what God intends you to gain from the marriage that He has ordained for you, and is what God intends you to gain by leading you to end your marriage. Although you have been hurt and have taken a tortuous path, and although you have made some unnecessary sacrifices and compromises within the framework of marriage, what you receive in the end cannot be obtained within married life. Therefore, whatever the case, it is correct to let go of the thought and view that "marriage is your destination." Whether your marriage keeps going or is facing a crisis, or your marriage is facing a breakup or has already ended, whatever the situation, marriage itself is not your destination. This is something people should understand.

—The Word, Vol. 6. On the Pursuit of the Truth I. How to Pursue the Truth (11)

God has given you a settled life and a partner only so that you can live better and have someone to look after you, have someone beside you, not so that you can forget God and forget His words or abandon your obligation to perform your duty and your life goal of pursuing salvation once you have a spouse, and then live for your spouse. If you really act this way, if you really do live this way, then I hope you will change course as soon as possible. No matter how important someone is to you, or how important

they are to your life, your living, or your life path, they are not your destination because they are only a corrupted human being. God has arranged your current spouse for you, and you can live together with them. If God changed His mood and arranged someone else for you, you could still live just as well, and so your current spouse is not your one and only, nor are they your destination. Only God is the One to whom your destination is entrusted, and only God is the One to whom the destination of mankind is entrusted. You can still survive and live if you leave your parents, and of course you can still live just as well if you leave your partner. Your parents aren't your destination, nor is your partner. Just because you have a partner, someone to entrust your spirit, your soul, and your flesh to, don't forget the most important things in life. If you forget God, forget what He has entrusted you with, forget the duty a created being should perform, and forget what your identity is, then you will have lost all conscience and reason. Regardless of what your life is like now, whether you're married or not, your identity before the Creator will never change. No one can be your destination, and you cannot entrust yourself to anyone. Only God can give you a suitable destination, only God is the One to whom the survival of mankind is entrusted, and this will always be so.

—The Word, Vol. 6. On the Pursuit of the Truth I. How to Pursue the Truth (11)

Related Experiential Testimonies

Believers Must Not Be Unequally Yoked Together with Unbelievers

A Choice Made Without Regret

20. How to experience persecution and tribulations

God's Words From the Bible

"And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell" (Matthew 10:28).

"He that finds his life shall lose it: and he that loses his life for My sake shall find it" (Matthew 10:39).

Words of Almighty God of the Last Days

As believers in God, each of you should appreciate how you have truly gained the utmost exaltation and salvation by receiving the work of God in the last days and the work of His plan that He does in you today. God has made this group of people the sole focus of His work throughout all the universe. He has sacrificed all His heart's blood for you; He has reclaimed and given to you all the work of the Spirit throughout the universe. That is why you are the fortunate ones. Moreover, He has shifted His glory from Israel, His chosen people, onto you, and He shall make the purpose of His plan fully manifest through this group. Therefore, you are the ones who will receive the inheritance of God, and even more than this, you are the heirs to God's glory. Perhaps you all remember these words: "For our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory." You have all heard these words before, yet none of you understood their true meaning. Today, you are profoundly aware of their true significance. These words shall be fulfilled by God during the last days, and they shall be fulfilled in those who have been brutally persecuted by the great red dragon in the land where it lies coiled. The great red dragon

persecutes God and is the enemy of God, and so, in this land, those who believe in God are thus subjected to humiliation and oppression, and these words are fulfilled in you, this group of people, as a result. Because it is embarked upon in a land that opposes God, all of God's work faces tremendous obstacles, and accomplishing many of His words takes time; thus, people are refined as a result of God's words, which is also part of suffering. It is tremendously difficult for God to carry out His work in the land of the great red dragon—but it is through this difficulty that God does one stage of His work, making manifest His wisdom and His wondrous deeds, and using this opportunity to make this group of people complete. It is through people's suffering, through their caliber, and through all the satanic dispositions of the people of this filthy land that God does His work of purification and conquest, so that, from this, He may gain glory, and so that He may gain those who will bear witness to His deeds. Such is the entire significance of all the sacrifices that God has made for this group of people. That is, it is through those who oppose Him that God does the work of conquest, and only thus can the great power of God be made manifest. In other words, only those in the unclean land are worthy of inheriting the glory of God, and only this can highlight the great power of God. That is why it is from the unclean land, and from those who live in the unclean land, that the glory of God is gained. Such is the intention of God. Jesus' stage of work was the same: He could only gain glory among those Pharisees who persecuted Him; if not for the persecution of the Pharisees and the betrayal of Judas, Jesus would not have been ridiculed or slandered, much less crucified, and thus could not have gained glory. Where God works in each age, and where He does His work in the flesh, is where He gains glory and where He gains those He intends to gain. This is the plan of God's work, and this is His management.

—The Word, Vol. 1. The Appearance and Work of God. Is the Work of God As Simple As Man Imagines?

When I formally begin My work, all people move as I move, such that people throughout the universe occupy themselves in step with Me, the whole universe is in a state of "joyful busyness," and man is spurred onward by Me. In consequence, the great red dragon itself is whipped into a state of frenzy and bewilderment by Me, and it serves My work, and, despite being unwilling, it is unable to follow its own desires, but is left with no choice but to "submit to My orchestrations." In all of My plans, the great red dragon is My foil, My enemy, and also My servant; as such, I have never relaxed My "requirements" of it. Therefore, the final stage of the work of My incarnation is completed in its household—this is more conducive to the great red dragon doing service for Me properly, through which I will conquer it and complete My plan.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 29

My work among the group of people of the last days is an unprecedented enterprise, and thus, so that My glory may fill the cosmos, all people must suffer the last hardship for Me. Do you understand My intention? This is the final requirement I make of man, which is to say, I hope that all people can bear strong, resounding testimony to Me before the great red dragon, that they can offer themselves up for Me a final time, and fulfill My requirements one last instance. Can you truly do this? You were incapable of satisfying My heart in the past—could you break this pattern in the final instance? I give people the chance to reflect; I let them ponder carefully before finally giving Me an answer—is it wrong to do this? I wait for man's response, I await his "letter of reply"—do you have the faith to fulfill My requirements?

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 34

It was previously said that these people are the progeny of the great red dragon. In fact, to be clear, they are the embodiment of the great red dragon. When God forces them to the end of the road and slaughters them, then—without a doubt—the spirit of the great red dragon has no further chance to work in them. In this way, when people walk to the end of the road is also when the great red dragon ends up dead. It can be said that it is using death to repay God's "great kindness"—which is the aim of God's work in the nation of the great red dragon. When people are ready to sacrifice their lives, everything becomes trifling, and no one can get the better of them. What could be more important than life? Thus, Satan becomes incapable of doing any more in people, there is nothing it can do with man. Although, in the definition of the "flesh" it is said that the flesh is corrupted by Satan, if people truly give themselves over, and are not driven by Satan, then no one can get the better of them—and at this moment, the flesh will perform its another function, and begin to formally receive the direction of the Spirit of God. This is a necessary process, it must happen step-by-step; if not, God would have no means of working in the stubborn flesh. Such is the wisdom of God.

—The Word, Vol. 1. The Appearance and Work of God. Interpretations of the Mysteries of "God's Words to the Entire Universe," Chapter 36

Regardless of how "powerful" Satan is, regardless of how audacious and ambitious it is, regardless of how great is its ability to inflict damage, regardless of how wide-ranging are the techniques with which it corrupts and lures man, regardless of how clever are the tricks and schemes with which it intimidates man, regardless of how changeable is the form in which it exists, it has never been able to create a single living thing, has never been able to set down laws or rules for the existence of all things, and

has never been able to rule and control any object, whether animate or inanimate. Within the cosmos and the firmament, there is not a single person or object that was born from it, or exists because of it; there is not a single person or object that is ruled by it, or controlled by it. On the contrary, it not only has to live under the dominion of God, but, moreover, must submit to all of God's orders and commands. Without God's permission, it is difficult for Satan to touch even a drop of water or grain of sand upon the land; without God's permission, Satan is not even free to move the ants about upon the land, let alone mankind, who was created by God. In the eyes of God, Satan is inferior to the lilies on the mountain, to the birds flying in the air, to the fish in the sea, and to the maggots on the earth. Its role among all things is to serve all things, to serve mankind, and to serve God's work and His plan of management. Regardless of how malicious its nature, and how evil its essence, the only thing it can do is to dutifully abide by its function: being of service to God, and providing a counterpoint to God. Such is the substance and position of Satan. Its essence is unconnected to life, unconnected to power, unconnected to authority; it is merely a plaything in God's hands, just a machine in service to God!

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

You should not be afraid of this and that; no matter how many difficulties and dangers you might face, you are capable of remaining steady before Me, unobstructed by any hindrance, so that My will may be carried out unimpeded. This is your duty; otherwise, I shall bring My wrath upon you, and with My hand I shall…. You will then endure endless mental suffering. You must endure all; for Me, you must be ready to relinquish everything you possess and do everything you can to follow Me, and be ready to expend your all. Now is the time that I shall test you: Will you

offer your loyalty to Me? Can you loyally follow Me to the end of the road? Be not afraid; with My support, who could ever block this road? Remember this! Do not forget! All that occurs is by My goodwill, and everything is under My observation. Can you follow My word in all that you say and do? When the trials of fire come upon you, will you kneel down and call out? Or will you cower, incapable of moving forward?

You must possess My courage within you, and you must have principles when it comes to facing relatives who do not believe. For My sake, however, you also must not yield to any dark forces. Rely on My wisdom to walk the perfect way; do not allow any of Satan's conspiracies to take hold. Put all your efforts into placing your heart before Me, and I shall comfort you and bring you peace and happiness. Do not strive to be a certain way in front of other people; does making Me satisfied not carry more value and weight? In satisfying Me, will you not be even further filled with eternal and lifelong peace and happiness? Your current suffering indicates just how great your future blessings will be; they are indescribable. You know not the greatness of the blessings that you shall have; you could not even dream of it. Today it has become real; so very real! This is not so far away—can you see it? Every last bit of this is within Me; how bright is the road ahead! Wipe away your tears, and feel no more pain or sorrow. All things are arranged by My hands, and My goal is to soon make you the overcomers and to bring you into glory alongside Me. For all that happens to you, you should be correspondingly grateful and full of praise; that will bring Me deep satisfaction.

The transcendent life of Christ has already appeared; there is nothing for you to be afraid of. Satans are under our feet, and their time will not last much longer. Awaken! Cast away the world of licentiousness; free yourself

from the abyss of death! Be loyal to Me no matter what, and bravely advance; I am your rock of strength, so rely on Me!

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 10

If people do not have any confidence, it is not easy for them to continue down this path. Everyone can now see that God's work does not conform in the slightest with people's notions and imaginings. God has done so much work and spoken so many words, and though people may acknowledge that they are the truth, notions about God are still liable to arise in them. If people wish to understand the truth and gain it, they must have the confidence and willpower to be able to stand by what they have already seen and what they have gained from their experiences. No matter what God does in people, they must uphold what they themselves possess, be sincere in front of God, and remain devoted to Him to the very end. This is mankind's duty. People must uphold that which they should do. Belief in God requires submission to Him and experience of His work. God has done so much work—it could be said that for people it is all perfection, refinement, and even more, chastisement. There has not been a single step of God's work that has been in line with human notions; what people have enjoyed is God's stern words. When God comes, people should enjoy His majesty and His wrath. However, no matter how stern His words may be, He comes to save and perfect mankind. As created beings, people should fulfill the duties that they ought to, and stand witness for God in the midst of refinement. In every trial they should uphold the witness that they should bear, and do so resoundingly for the sake of God. A person who does this is an overcomer. No matter how God refines you, you remain full of confidence and never lose confidence in Him. You do what man should do. This is what God requires of man, and man's heart should be able to fully

return to Him and turn toward Him in every passing moment. This is an overcomer. Those whom God refers to as “overcomers” are those who are still able to stand witness and maintain their confidence and devotion to God when under the influence of Satan and while being laid siege to by Satan, that is, when they find themselves amidst the forces of darkness. If you are still able to keep a pure heart before God and maintain your genuine love for God no matter what, then you are standing witness in front of God, and this is what God refers to as being an “overcomer.” If your pursuit is excellent when God blesses you, but you retreat without His blessings, is this purity? Since you are certain that this way is true, you must follow it until the end; you must maintain your devotion to God. Since you have seen that God Himself has come to the earth to perfect you, you should give your heart entirely to Him. If you can still follow Him no matter what He does, even if He determines an unfavorable outcome for you at the very end, this is maintaining your purity in front of God. Offering a holy spiritual body and a pure virgin to God means keeping a sincere heart in front of God. For mankind, sincerity is purity, and the ability to be sincere toward God is maintaining purity. This is what you should put into practice. When you ought to pray, you pray; when you ought to gather together in fellowship, you do so; when you ought to sing hymns, you sing hymns; and when you ought to rebel against the flesh, you rebel against the flesh. When you perform your duty, you do not muddle through it; when you are faced with trials you stand firm. This is devotion to God. If you do not uphold what people should do, then all of your previous suffering and resolutions have been futile.

—The Word, Vol. 1. The Appearance and Work of God. You Should Maintain Your Devotion to God

Right now, those visions and those truths that you understand are laying a foundation for your future experiences; in the future tribulation you will all have practical experience of these words. Later, when trials come upon you and you undergo the tribulation, you will think of the words you say today, which are: "No matter what tribulation, trials, or great disasters I encounter, I must satisfy God." Think about the experiences of Peter and then the experiences of Job—you will be galvanized by today's words. Only in this way can your faith be inspired. At that time, Peter said that he was not worthy of receiving God's judgment and chastisement, and when the time comes you will also be willing to have all people see God's righteous disposition through you. You will readily accept His judgment and chastisement, and His judgment, chastisement, and curse will be a comfort to you. Now, it is simply not acceptable for you to not be equipped with the truth. Without it, not only will you be unable to stand firm in the future, but you might not be capable of experiencing the current work. If this is the case, will you not be one of those eliminated and punished? Right now, there have not been any facts that have come upon you, and I have supplied you in whichever aspects you are lacking; I speak from every aspect. You have not endured much suffering; you just take what is available without having paid any kind of price, and, more than that, you do not have your own genuine experiences or insights. So, what you understand is not your true statures. You are limited to understanding, knowledge, and seeing, but you have not reaped much of a harvest. If I never paid any mind to you but had you undergo experiences in your own home, you would have scurried back out into the great wide world long ago. The path that you walk in the future will be a course of suffering, and if you successfully walk this current stretch of the path, then you will have testimony when you undergo the greater tribulation in the future. If you

understand the significance of human life and have taken the right path of human life, and if in the future you submit to His designs without any complaints or choices no matter how God deals with you, and if you do not make any demands of God, then in this way you will be a person of value. Right now, you have not undergone tribulation, so you can obey anything without differentiation. You say that however God leads, that way is fine, and that you would leave all up to God's orchestrations. Whether God chastises or curses you, you will be willing to satisfy Him. Having said that, what you say now does not necessarily represent your stature. What you are willing to do now cannot show that you are capable of following until the end. When great tribulations come upon you or when you undergo some persecution or coercion or even greater trials, then you will not be able to say those words. If you can have that kind of understanding then and you stand firm, this will be your stature. What was Peter like at that time? Peter said: "Lord, I will sacrifice my life for You. If You would have me die, I will die!" That was the way he prayed at the time. He also said: "Even if others do not love You, I must love You until the end. I will follow You at all times." That is what he said at the time, but as soon as trials came upon him, he fell apart and wept. You all know that Peter denied the Lord three times, do you not? There are many people who will weep and show human weakness when trials come upon them. You are not the master of yourself. In this, you cannot control yourself. Maybe today you are doing really well, but that is because you have a suitable environment. If that changes tomorrow, you will show your cowardice and incompetence, your despicableness and unworthiness. Your "manliness" will have long since come to nothing, and at times you may even cast your task to one side and walk away. This shows that what you understood at the time was not your actual stature. One must look at a person's actual stature to see whether they

truly love God, whether they are able to really submit to God's design, and whether they are able to put all of their strength into achieving what God requires; and whether they remain loyal to God and give the best of all things to God, even if it means sacrificing their own life.

—The Word, Vol. 1. The Appearance and Work of God. How You Should Walk the Final Stretch of the Path

These days, most people who believe in God have not yet embarked on the right track and have not come to understand the truth, so they still feel empty inside, that life is suffering, and that they do not have the energy to do their duties. This is how God's believers are before they have a vision in their hearts. People have not obtained truth and do not yet know God, so they do not yet feel much pleasure. You, especially, have all suffered persecution and experienced difficulty in returning home. When you suffer, you also have thoughts of death and an unwillingness to live. These are weaknesses of the flesh. Some people even think, "Belief in God should be pleasurable. In the Age of Grace, the Holy Spirit bestowed peace and joy upon people. Now there is too little peace and joy, and pleasure like there was during the Age of Grace does not exist. Believing in God today is extremely vexing." You only know that the pleasure of the flesh is better than anything else. You do not know what work God is doing today. God has to allow your flesh to suffer in order to transform your disposition. Even though your flesh suffers, you have God's word and you have God's blessing. You cannot die even if you want to. Can you resign yourself to not knowing God and not obtaining the truth? Now, for the most part, it is just that people have not yet obtained the truth, and they do not have life. They are in the midst of seeking salvation, so they must suffer a little in this process. Today, everyone in the world is undergoing trials, even God is suffering, so is it appropriate for you not to suffer? Without refinement

through great disasters there cannot be genuine faith, and truth and life cannot be obtained. Not having trials and refinement would not do. Just look at Peter—he ultimately underwent seven years of trials (after he was fifty-three years old). He experienced hundreds of trials throughout those seven years. He had to go through one of these trials every few days, and only after undergoing all manner of trials did he obtain life and experience a transformation in his disposition. When you truly obtain the truth and come to know God, you will feel that you should be living for God. If you do not live for God, then you will be sorry; you will live out the rest of your days in bitter regret and extreme remorse. You can't die yet. You must clench your fists and resolutely continue to live. You must live a life for God. When people have truth within them, they have this resolve and never again desire to die. When death threatens you, you will say, "Oh God, I am unwilling to die. I still do not know You. I still have not repaid Your love. I cannot die until I come to know You well." Are you at this point now? Not yet, are you? Some people face the pain of family, some face the pain of marriage, and some suffer from persecution, lacking even a place to live. No matter where they go, it is someone else's home, and they feel pain in their hearts. Isn't the pain that you are experiencing right now the pain that God has suffered? You are suffering with God, and God accompanies humans in suffering. You all have a part in Christ's tribulation, kingdom, and endurance today, and you will gain glory in the end! This suffering is meaningful. Isn't that how it is? You cannot be devoid of this will. You must understand the meaning of suffering today and why you suffer so much. You must seek the truth and reach an understanding of God's intention, and then you will have the will to suffer. If you don't understand God's intention, and you merely think about suffering, then the more you think about it, the more uncomfortable it becomes and the more negative

you feel, like your path of life is coming to an end. You will begin to suffer the torment of death. If you put your heart and all your effort into the truth, and you are able to understand the truth, then your heart will be brightened, and you will experience enjoyment. You will find peace and joy within your heart in life, and when illness strikes or death looms, you will say, "I haven't obtained the truth yet, so I can't die. I must expend well for God, testify to God well, and repay God's love. How I die in the end doesn't matter, because I will have lived a satisfactory life. No matter what, I can't die yet. I must persist and live on." You must now have clarity in this matter, and you must understand the truth from these things. When people have the truth, they have strength. When they have the truth, they possess an inexhaustible energy that fills their body. When they have the truth, they have determination. Without the truth, people are as soft as rotten vegetables; when they possess the truth, they become as hard as steel. No matter how bitter things are, they will not feel bitter at all.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Know Man's Nature

Today, most people do not have that knowledge. They believe that suffering is without value, they are renounced by the world, their home life is troubled, they are not beloved of God, and their prospects are bleak. The suffering of some people reaches an extreme, and their thoughts turn to death. This is not true love for God; such people are cowards, they have no perseverance, they are weak and powerless! God is eager for man to love Him, but the more man loves Him, the greater man's suffering, and the more man loves Him, the greater man's trials. If you love Him, then every kind of suffering will befall you—and if you do not, then perhaps everything will go smoothly for you and all will be peaceful around you. When you love God, you will feel that much around you is insurmountable, and because your stature is too small you will be refined; moreover, you

will be incapable of satisfying God, and you will always feel that God's intentions are too lofty, that they are beyond the reach of man. Because of all this you will be refined—because there is much weakness within you, and much that is incapable of satisfying the intentions of God, you will be refined internally. Yet you must clearly see that purification is only achieved through refinement. Thus, during these last days you must bear testimony to God. No matter how great your suffering, you should walk until the very end, and even at your last breath, still you must be faithful to God and at the mercy of God; only this is truly loving God, and only this is the strong and resounding testimony. When you are tempted by Satan, you should say: "My heart belongs to God, and God has already gained me. I cannot satisfy you—I must devote my all to satisfying God." The more you satisfy God, the more God blesses you and the greater the strength of your love for God; so, too, will you have faith and resolve, and will feel that nothing is more worthy or significant than a life spent loving God. It can be said that man has but to love God to be without sorrow. Although there are times when your flesh is weak and you are beset by many real troubles, if during these times you truly rely on God, then within your spirit you will be consoled, you will feel grounded, and you will have something to depend upon. In this way, you will be able to overcome many environments, and so you will not complain about God because of the anguish that you suffer. Instead, you will want to sing, dance, and pray, to assemble and commune, to give thought to God, and you will feel that all the people, matters, and things around you that are organized by God are fitting. If you do not love God, all that you look upon will be irksome to you and nothing will be pleasing to your eyes; in your spirit you will not be free but downtrodden, your heart will always complain about God, and you will always feel that you suffer so much torment, and that it is so unjust. If you do not pursue for

the sake of happiness, but in order to satisfy God and to not be accused by Satan, then such pursuit will give you great strength to love God. Man is able to carry out all that is spoken by God, and all that he does is able to satisfy God—this is what it means to be possessed of reality. Pursuing the satisfaction of God is using your God-loving heart to put His words into practice; regardless of the time—even when others are without strength—inside of you there is still a God-loving heart, and you yearn for and miss God from deep within. This is real stature. Just how great your stature is depends on how much of a God-loving heart you possess, on whether you are able to stand fast when tested, whether you are weak when a certain environment comes upon you, and whether you can stand your ground when your brothers and sisters reject you; the arrival of the facts will show just what your God-loving heart is like. It can be seen from much of God's work that God really does love man, though the eyes of man's spirit have yet to be completely opened and he is unable to clearly see much of the work of God and His intentions, nor the many things which are lovely about God; man has too little true love for God. You have believed in God throughout all this time, and today God has cut off all means of escape. Realistically speaking, you have no choice but to take the right path, the right path that you have been led onto by the harsh judgment and supreme salvation of God. Only after experiencing hardship and refinement does man know that God is lovely. Having experienced up until today, it can be said that man has come to know part of God's loveliness, but this is still not enough, because man is so lacking. Man must experience more of God's wondrous work, and more of all the refinement of suffering arranged by God. Only then can man's life disposition be changed.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Painful Trials Can You Know the Loveliness of God

You must remember that these words have now been spoken: Later on, you will experience greater tribulation and greater suffering! To be perfected is not a simple or easy thing. At the very least you must possess the faith of Job, or maybe even greater faith than his. You should know that the trials in the future will be greater than the trials of Job, and that you must still undergo long-term chastisement. Is this a simple thing? If your caliber cannot be improved, if your comprehension ability is lacking, and if you know too little, then at that time you will not have any testimony, but will instead become a joke, a plaything for Satan. If you cannot hold on to the visions now, then you have no foundation at all, and in the future you will be discarded! No stretch of the path is easy to walk, so do not take this lightly. Carefully weigh up and make preparations for how to walk the final stretch of this path properly. This is the path that must be walked in the future, the path that all people must walk. You must not let this knowledge go unheeded; do not think that what I say to you is all a waste of breath. The day will come when you will put it all to good use—My words cannot be spoken in vain. This is the time to equip yourself, the time to pave the way for the future. You should prepare the path that you should later walk; you should be worried and anxious about how you will be able to stand firm in the future, and prepare well for your future path. Do not be gluttonous and lazy! You must do absolutely everything you can to make the best use of your time, so that you may gain everything that you need. I am giving you everything so that you can understand. You have seen with your own eyes that in less than three years, I have said so many things and done so much work. One reason that I have been working in this way is because people are lacking so much, and another reason is because time is too short; there cannot be any further delays. You imagine that people must first achieve perfect internal clarity before they can bear witness and be utilized

—but would that not be too slow? So, for how long will I have to accompany you? If you would have Me accompany you until I am old and gray, that would be impossible! By undergoing greater tribulation, genuine understanding within all people will be achieved. These are the steps of the work. Once you fully understand the visions fellowshipped today and you attain genuine stature, then whatever hardships you undergo in the future will not overwhelm you, and you will be able to withstand them. When I have completed this last step of work and finished uttering the last words, in the future people will need to walk their own path. This will fulfill the words spoken before: The Holy Spirit has a commission for every single person, and work to do in every single person. In the future, everyone will walk the path that they should walk, led by the Holy Spirit. Who will be able to care for others when undergoing tribulation? Each individual has their own suffering, and each has their own stature. No one's stature is the same as anyone else's. Husbands will not be able to care for their wives, or parents for their children; no one will be able to care for anyone else. It will not be like now, when mutual care and support are still possible. That will be a time when every type of person is exposed. That is, when God smites the shepherds, then the sheep of the flock will be scattered, and at that time you will not have any true leader. The people will be divided—it will not be like now, when you can come together as a congregation. In the future, those who do not have the work of the Holy Spirit will show their true colors. Husbands will sell out their wives, wives will sell out their husbands, children will sell out their parents, and parents will persecute their children—the human heart is beyond fathoming! All that can be done is for one to hold on to what one has, and to properly walk the final stretch of the path. Right now, you do not see this clearly; you are all short-sighted. It is no easy thing to successfully experience this step of work.

If you acknowledge that you are a created being, you must prepare yourself to suffer and pay a price for the sake of fulfilling your responsibility to spread the gospel and for the sake of doing your duty properly. The price might be suffering some physical ailment or hardship, or suffering the persecutions of the great red dragon or the misunderstandings of worldly people, as well as the tribulations one undergoes when spreading the gospel: being sold out, being beaten and scolded, being condemned—even being mobbed and put in mortal danger. It is possible, in the course of spreading the gospel, that you will die before God's work is completed, and that you will not live to see the day of God's glory. You must be prepared for this. This is not meant to frighten you; it is a fact. Now that I have made this clear, and you have understood it, if you still have this aspiration and are sure it will not change, and you stay loyal unto death, this proves you possess a certain stature. Do not assume that spreading the gospel in these overseas nations with religious freedoms and human rights will be free from danger and that everything you do will go smoothly, that it will all have God's blessings and be in company with His great power and authority. This is the stuff of human notions and imaginings. The Pharisees also believed in God, yet they took the incarnate God and crucified Him upon the cross. So what bad things is the current religious world capable of doing to the incarnate God? They have done so many bad things—judging God, condemning God, blaspheming God—there is no bad thing of which they are not capable. Do not forget that those who took the Lord Jesus and crucified Him upon the cross were believers. Only they had the opportunity to do this sort of thing. The nonbelievers did not care about those things. It was these believers who colluded with the

government to take the Lord Jesus and crucify Him upon the cross. Moreover, how did those disciples of the Lord Jesus die? Among the disciples, there were those who were stoned, dragged behind a horse, crucified upside down, dismembered by five horses—every sort of death befell them. What was the reason for their deaths? Were they lawfully executed for their crimes? No. They were condemned, beaten, scolded, and put to death because they spread the Lord's gospel and were rejected by the people of the world—that is how they were martyred. Let us not speak of the final outcome of those martyrs, or of God's definition of their conduct, but ask this: When they arrived at the end, did the ways that they met the end of their lives accord with human notions? (No, it did not.) From the perspective of human notions, they paid such a great price to spread the work of God, but were ultimately killed by Satan. This does not accord with human notions, but this is precisely what happened to them. It is what God allowed. What truth can be sought in this? Was God allowing them to die this way His curse and condemnation, or was it His plan and blessing? It was neither. What was it? People now reflect on their deaths with much heartache, but that was how things were. Those who believed in God died that way, how is this to be explained? When we mention this topic, you put yourselves in their position, so are your hearts sad, and do you feel a hidden pain? You think, "These people did their duty to spread God's gospel and should be considered good people, so how could they come to such an end and such an outcome?" Actually, this was how their bodies died and passed away; this was their means of departure from the human world, yet that did not mean their outcome was the same. No matter what the means of their death and departure was nor how it happened, it was not how God defined the final outcomes of those lives, of those created beings. This is something you must see clearly. On the contrary, they used precisely those means to

condemn this world and to testify to God's deeds. These created beings used their most precious lives—they used the last moment of their lives to testify to God's deeds, to testify to God's great power, and to declare to Satan and the world that God's deeds are right, that the Lord Jesus is God, that He is the Lord, and God's incarnate flesh. Even down to the final moment of their lives, they never denied the name of the Lord Jesus. Was this not a form of judgment upon this world? They used their lives to proclaim to the world, to confirm to human beings that the Lord Jesus is the Lord, that the Lord Jesus is Christ, that He is God's incarnate flesh, that the work of redemption He did for all humanity allows humanity to live on—this fact is forever unchanging. Those who were martyred for spreading the gospel of the Lord Jesus, to what extent did they perform their duty? Was it to the ultimate extent? How was the ultimate extent manifested? (They offered their lives.) That's right, they paid the price with their lives. Family, wealth, and the material things of this life are all external things; the only thing that is related to the self is life. To every living person, life is the thing most worthy of being treasured, the most precious thing and, as it happens, these people were able to offer their most precious possession—life—as confirmation of and testimony to God's love for mankind. Until the day they died, they did not deny God's name, nor did they deny God's work, and they used their last moments of life to testify to the existence of this fact—is this not the highest form of testimony? This is the best way of doing one's duty; this is what it is to fulfill one's responsibility. When Satan threatened and terrorized them, and, in the end, even when it made them pay the price of their lives, they did not abandon their responsibility. This is what it is to fulfill one's duty to the utmost extent. What do I mean by this? Do I mean to have you use the same method to testify of God and to spread His gospel? You do not necessarily need to do so, but you must understand

that this is your responsibility, that if God needs you to, you should accept it as something you are honor-bound to do. People today have fear and worry inside them, but what purpose do those feelings serve? If God does not need you to do this, what is the use in worrying about it? If God needs you to do this, you should not shirk this responsibility nor reject it. You should cooperate proactively and accept it without worry. No matter how one dies, they should not die before Satan, and not die in Satan's hands. If one is going to die, they should die in God's hands. People came from God, and to God they return—such is the reason and attitude that a created being should possess. This is the final truth one should understand in spreading the gospel and performing their duty—one must pay the price of their life to spread and testify to the gospel of God incarnate's performance of His work and salvation of mankind. If you have this aspiration, if you can bear testimony in this way, that is wonderful. If you still do not possess this sort of aspiration, you should, at least, properly fulfill the responsibility and duty that lie before you, entrusting the rest to God. Perhaps then, as the months and years pass and your experience and age increase, and your understanding of the truth deepens, you will realize that you have an obligation and a responsibility to offer your life to the work of God's gospel, even until the last moment of your life.

It is now the proper time to start talking about these topics because the spreading of the gospel of the kingdom has already begun. Previously, in the Age of Law and the Age of Grace, some ancient prophets and saints gave their lives in spreading the gospel, so those born in the last days can also give their lives for this cause. This is not something new or sudden, much less is it an excessive requirement. This is what created beings ought to do and the duty they ought to perform. This is the truth; this is the highest truth. If all you do is shout slogans about what you want to do for God, how

you want to fulfill your duty, and how much you want to expend and exert for God, it is useless. When reality hits home for you, when you are asked to sacrifice your life, whether you complain at the very last moment, whether you are willing, and whether you truly submit—this is the test of your stature.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Spreading the Gospel Is the Duty to Which All Believers Are Honor-Bound

Man will be fully made complete in the Age of Kingdom. After the work of conquest, man will be subjected to refinement and tribulation. Those who can overcome and stand testimony during this tribulation are the ones who will ultimately be made complete; they are the overcomers. During this tribulation, man is required to accept this refinement, and this refinement is the last instance of God's work. It is the last time that man will be refined prior to the conclusion of all the work of God's management, and all those who follow God must accept this final test, and they must accept this last refinement. Those who are beset by tribulation are without the work of the Holy Spirit and the guidance of God, but those who have been truly conquered and who truly seek after God will ultimately stand fast; they are the ones who are possessed of humanity, and who truly love God. No matter what God does, these victorious ones will not be bereft of the visions and will still put the truth into practice without failing in their testimony. They are the ones who will finally emerge from the great tribulation. Even though those who fish in troubled waters can still freeload today, no one is able to escape the final tribulation, and no one can escape the final test. For those who overcome, such tribulation is a tremendous refinement; but for those who fish in troubled waters, it is the work of utter elimination. No matter how they are tried, the allegiance of those who have God in their heart remains unchanged; but for those who do not have God

in their heart, once the work of God is not advantageous to their flesh, they change their view of God, and even depart from God. Such are those who will not stand fast in the end, who only seek God's blessings and have no desire to expend themselves for God and dedicate themselves to Him. Such base people will all be expelled when God's work comes to an end, and they are unworthy of any sympathy. Those without humanity are incapable of truly loving God. When the environment is safe and secure, or there are profits to be made, they are totally obedient toward God, but once that which they desire is compromised or finally refuted, they immediately revolt. Even in the space of just one night, they may go from a smiling, "kind-hearted" person to an ugly-looking and ferocious killer, suddenly treating their benefactor of yesterday as their mortal enemy, without rhyme or reason. If these demons are not cast out, these demons that would kill without blinking an eye, will they not become a hidden danger? The work of saving man is not achieved following the completion of the work of conquest. Although the work of conquest has come to an end, the work of purifying man has not; such work will only be finished once man has been wholly purified, once those who truly submit to God have been made complete, and once those disguisers who are without God in their heart have been cleared out. Those who do not satisfy God in the final stage of His work will be completely eliminated, and those who are eliminated are of devils. As they are incapable of satisfying God, they are rebellious against God, and even though these people follow God today, this does not prove that they are those who will finally remain. In the words that "those who follow God to the end will receive salvation," the meaning of "follow" is to stand firm in the midst of tribulation. Today, many believe that following God is easy, but when God's work is about to end, you will know the true meaning of "follow." Just because you are still able to follow God

today after being conquered, this does not prove that you are one of those who will be made perfect. Those who are unable to endure the trials, who are incapable of being victorious amid tribulation will, ultimately, be incapable of standing fast, and so will be unable to follow God to the very end. Those who truly follow God are able to withstand the test of their work, whereas those who do not truly follow God are incapable of withstanding any of God's trials. Sooner or later they will be expelled, while the overcomers will remain in the kingdom. Whether or not man truly seeks God is determined by the test of his work, that is, by God's trials, and has nothing to do with the decision by man himself. God does not reject any person on a whim; all that He does can utterly convince man. He does not do anything that is invisible to man, or any work that cannot convince man. Whether man's belief is true or not is proved by the facts and cannot be decided by man. That "wheat cannot be made into tares, and tares cannot be made into wheat" is without doubt. All those who truly love God will ultimately remain in the kingdom, and God will not mistreat anyone who truly loves Him. Based on their different functions and testimonies, the overcomers within the kingdom will serve as priests or followers, and all those who are victorious amid tribulation will become the body of priests within the kingdom. The body of priests will be formed when the work of the gospel throughout the universe has come to an end. When that time comes, that which should be done by man will be the performance of his duty within the kingdom of God, and his living together with God within the kingdom. In the body of priests there will be chief priests and priests, and the remainder will be the sons and people of God. This is all determined by their testimonies to God during tribulation; they are not titles that are given on a whim. Once man's status has been established, the work of God will cease, for each is classed according to kind and returned to their

original position, and this is the mark of the accomplishment of God's work, it is the final outcome of the work of God and the practice of man, and it is the crystallization of the visions of God's work and the cooperation of man. In the end, man will find repose in the kingdom of God, and God, too, will return to His dwelling place to rest. This will be the final outcome of 6,000 years of cooperation between God and man.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

The kingdom is expanding in humanity's midst, it is forming in humanity's midst, and it is standing up in humanity's midst; there is no force that can destroy My kingdom. Of My people who are in the kingdom of today, which of you is not a human being among human beings? Which of you lies outside the human condition? When My new starting point is announced to the multitude, how will humanity react? You have seen with your own eyes the state of humankind; surely you do not still harbor hopes of enduring forever in this world? I am now walking abroad amongst My people and I live in their midst. Today, those who bear genuine love for Me—such people are blessed. Blessed are those who submit to Me, they will surely stay in My kingdom. Blessed are those who know Me, they will surely wield power in My kingdom. Blessed are those who seek after Me, they will surely escape from Satan's bonds and enjoy My blessings. Blessed are those who are able to rebel against themselves, they will surely enter into My possession and inherit My kingdom's bounty. Those who run around for Me I will remember, those who make expenditures for Me I will joyfully embrace, and to those who make offerings to Me I will grant enjoyments. Those who find enjoyment in My words I will bless; they will surely be the pillars that hold up the ridgepole in My kingdom, they will surely have matchless abundance in My house, and no one can compare with them. Have you ever accepted the blessings that you were given? Have

you ever sought the promises that were made for you? You will surely, under the guidance of My light, break through the stranglehold of the forces of darkness. You will surely not, in the midst of darkness, lose the guidance of My light. You will surely be the masters of all creation. You will surely be overcomers before Satan. You will surely, at the downfall of the kingdom of the great red dragon, stand up amid the myriad throngs as proof of My victory. You will surely stand firm and unwavering in the land of Sinim. Through the sufferings you endure, you will inherit My blessings, and will surely radiate My glory throughout the entire universe.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 19

Related Videos

Stage Play "Remembering a Departed Loved One"

An Indelible Wound

Related Experiential Testimonies

Angel's Story

Wanted but Innocent

Days of Violation and Torture

Oppressed by My Family: A Learning Experience

My Bumpy Road of Spreading the Gospel

Related Hymns

You Are Those Who Will Receive the Inheritance of God

Song of the Overcomers

Seek to Love God No Matter How Great Your Suffering

Life's Testimony

21. How to overcome Satan's temptation

Words of Almighty God of the Last Days

The building of the kingdom is aimed directly at the spiritual realm. That is, the state of battle of the spiritual realm is made plain directly among all My people, and this suffices to show that not only within the church, but also and more so in the Age of Kingdom, every person is constantly at war. Despite their physical bodies, the spiritual realm is revealed directly, and they come in contact with the life of the spiritual realm. Thus, when you begin to be faithful, you must prepare properly for the next part of My work. You should give over the entirety of your heart; only then can you satisfy My heart. I care nothing for what happened previously in the church; today, it is in the kingdom. In My plan, Satan has, all along, been stalking behind each step and, as the foil of My wisdom, has always been trying to find ways and means to disrupt My original plan. Yet could I succumb to its deceitful schemes? All things in heaven and on earth act as My service objects; could the deceitful schemes of Satan be any different? This is precisely where My wisdom intersects; it is precisely that which is wondrous about My deeds, and it is the principle of operation for My entire management plan. During the era of the building of the kingdom, still I do not avoid the deceitful schemes of Satan, but continue to do the work I must. Among the universe and all things, I have chosen the deeds of Satan as My foil. Is this not a manifestation of My wisdom? Is this not precisely that which is wondrous about My work?

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 8

Everything that God does is necessary and possessed of extraordinary significance, for all that He does in man concerns His management and the

salvation of mankind. Naturally, the work that God did in Job is no different, even though Job was perfect and upright in the eyes of God. In other words, regardless of what God does or the means by which He does it, regardless of the cost, regardless of His objective, the purpose of His actions does not change. His purpose is to work God's words into man, as well as God's requirements and intentions for man; in other words, it is to work into man all that God believes to be positive in accordance with His steps, enabling man to understand God's heart and comprehend God's essence, and allowing man to submit to God's sovereignty and arrangements, thus allowing man to attain fear of God and shunning of evil—all of this is one aspect of God's purpose in all He does. The other aspect is that, because Satan is the foil and service object in God's work, man is often given to Satan; this is the means God uses to allow people to see in Satan's temptations and attacks the wickedness, ugliness, and contemptibility of Satan, thus causing people to hate Satan and be able to know and recognize that which is negative. This process allows them to gradually free themselves from Satan's control and accusations, disturbances, and attacks—until, thanks to God's words, their knowledge of God, their submission to God, their faith in God, and fear of God, they triumph over the attacks and accusations of Satan; only then will they have been completely delivered from the power of Satan. People's deliverance means that Satan has been defeated, it means that they are no longer the food in Satan's mouth—instead of swallowing them, Satan has relinquished them. This is because such people are upright, because they have faith, submission, and fear toward God, and because they completely break with Satan. They bring shame upon Satan, they make a coward of Satan, and they utterly defeat Satan. Their conviction in following God, and submission to and fear of God defeat Satan, and make Satan completely

give them up. Only people such as this have truly been gained by God, and it is this which is God's ultimate objective in saving man. If they wish to be saved, and wish to be completely gained by God, then all those who follow God must face temptations and attacks both great and small from Satan. Those who emerge from these temptations and attacks and are able to fully defeat Satan are those who have been saved by God. This is to say, those who have been saved unto God are those who have undergone God's trials, and who have been tempted and attacked by Satan an untold number of times. Those who have been saved unto God understand God's intentions and requirements, and are able to submit to God's sovereignty and arrangements, and they do not forsake the way of fearing God and shunning evil amid Satan's temptations. Those who are saved unto God possess honesty, they are kindhearted, they differentiate between love and hate, they have a sense of justice and are rational, and they are able to care for God and treasure all that is of God. Such people are not bound, spied upon, accused, or abused by Satan; they are completely free, they have been completely liberated and released. Job was just such a man of freedom, and this is precisely the significance of why God had handed him over to Satan.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

When people have yet to be saved, their lives are often disturbed, and even controlled, by Satan. In other words, people who have not been saved are prisoners to Satan, they have no freedom, they have not been relinquished by Satan, they are not qualified or entitled to worship God, and they are closely pursued and viciously attacked by Satan. Such people have no happiness to speak of, they have no right to a normal existence to speak of, and moreover they have no dignity to speak of. Only if you stand up and do battle with Satan, using your faith in God and submission to, and fear of God as the weapons with which to fight a life-and-death battle with Satan,

such that you fully defeat Satan and cause it to turn tail and become cowardly whenever it sees you, so that it completely abandons its attacks and accusations against you—only then will you be saved and become free. If you are determined to fully break with Satan, but are not equipped with the weapons that will help you defeat Satan, then you will still be in danger. As time goes on, when you have been so tortured by Satan that there is not an ounce of strength left in you, yet you have still been unable to bear testimony, have still not completely freed yourself of Satan's accusations and attacks against you, then you will have little hope of salvation. In the end, when the conclusion of God's work is proclaimed, you will still be in the grip of Satan, unable to free yourself, and thus you will never have a chance or hope. The implication, then, is that such people will be completely in Satan's captivity.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

When Job first underwent his trials, he was stripped of all his property and all of his children, but he did not fall down or say anything that was a sin against God as a result. He had overcome the temptations of Satan, and he had overcome his material assets, his offspring and the trial of losing all his worldly possessions, which is to say he was able to submit to God as He took things away from him and he was also able to offer thanks and praise to God because of what God did. Such was Job's conduct during Satan's first temptation, and such was also Job's testimony during the first trial of God. In the second trial, Satan stretched forth its hand to afflict Job, and although Job experienced pain greater than he had ever felt before, still his testimony was enough to leave people astounded. He used his fortitude, conviction, and submission to God, as well as his fear of God, to once more defeat Satan, and his conduct and his testimony were once more approved of and favored by God. During this temptation, Job used his actual conduct

to proclaim to Satan that the pain of the flesh could not alter his faith and submission to God or take away his devotion to God and God-fearing heart; he would not renounce God or give up his own perfection and uprightness because he faced death. Job's determination made a coward of Satan, his faith left Satan timorous and trembling, the intensity with which he fought against Satan during their life-and-death battle bred in Satan a deep hatred and resentment; his perfection and uprightness left Satan with nothing more it could do to him, such that Satan abandoned its attacks on him and gave up its accusations against Job that it had laid before Jehovah God. This meant that Job had overcome the world, he had overcome the flesh, he had overcome Satan, and he had overcome death; he was completely and utterly a man who belonged to God. During these two trials, Job stood firm in his testimony, actually lived out his perfection and uprightness, and broadened the scope of his living principles of fearing God and shunning evil. Having undergone these two trials, there was born in Job a richer experience, and this experience made him more mature and seasoned, it made him stronger, and of greater conviction, and it made him more confident of the rightness and worthiness of the integrity to which he held firm. Jehovah God's trials of Job gave him a deep understanding and sense of God's concern for man, and allowed him to sense the preciousness of God's love, from which point consideration toward and love for God were added into his fear of God. The trials of Jehovah God not only did not alienate Job from Him, but brought his heart closer to God. When the fleshly pain endured by Job reached its peak, the concern that he felt from Jehovah God gave him no choice but to curse the day of his birth. Such conduct was not long-planned, but a natural revelation of the consideration for and love for God from within his heart, it was a natural revelation that came from his consideration for and love for God. This is to say, because he loathed himself, and he was unwilling to,

and could not stand to torment God, thus his consideration and love reached the point of selflessness. At this time, Job elevated his long-standing adoration and yearning for God and devotion to God to the level of consideration and loving. At the same time, he also elevated his faith and submission to God and fear of God to the level of consideration and loving. He did not allow himself to do anything that would cause harm to God, he did not permit himself any conduct that would hurt God, and did not allow himself to bring any sorrow, grief, or even unhappiness upon God for his own reasons. In God's eyes, although Job was still the same Job as before, Job's faith, submission, and fear of God had brought God complete satisfaction and enjoyment. At this time, Job had attained the perfection that God had expected him to attain; he had become someone truly worthy of being called "perfect and upright" in God's eyes. His righteous deeds allowed him to overcome Satan and to stand fast in his testimony to God. So, too, his righteous deeds made him perfect, and allowed the value of his life to be elevated and transcend more than ever, and they also made him the first person to no longer be attacked and tempted by Satan. Because Job was righteous, he was accused and tempted by Satan; because Job was righteous, he was handed over to Satan; and because Job was righteous, he overcame and defeated Satan, and stood firm in his testimony. Henceforth Job became the first man who would never again be handed over to Satan, he truly came before the throne of God and lived in the light, under the blessings of God without the spying or ruination of Satan…. He had become a true man in the eyes of God; he had been set free …

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Job had suffered the ravages of Satan, yet still he did not forsake the name of Jehovah God. His wife was the first to step out and, playing the role of Satan in a form that is visible to the eyes of man, attacked Job. The

original text describes it thus: “Then said his wife to him, Do you still retain your integrity? curse God, and die” (Job 2:9). These were the words spoken by Satan in the guise of man. They were an attack, and an accusation, as well as enticement, a temptation, and slander. Having failed in attacking Job’s flesh, Satan then directly attacked Job’s integrity, wishing to use this to make Job give up his integrity, renounce God, and no longer go on living. So, too, did Satan wish to use such words to entice Job: If Job forsook the name of Jehovah, then he need not endure such torment; he could free himself from the torment of the flesh. Faced with the advice of his wife, Job reprimanded her by saying, “You speak as one of the foolish women speaks. What? shall we receive good at the hand of God, and shall we not receive evil?” (Job 2:10). Job had long known these words, but at this time the truth of Job’s knowledge of them was proven.

When his wife advised him to curse God and die, her meaning was: “Your God treats you thus, so why not curse Him? What are you doing still living? Your God is so unfair to you, yet still you say ‘blessed be the name of Jehovah.’ How could He bring disaster upon you when you bless His name? Hurry up and forsake the name of God, and follow Him no more. Then, your troubles will be over.” At this moment, there was produced the testimony that God wished to see in Job. No ordinary person could bear such testimony, nor do we read of it in any of the stories of the Bible—but God had seen it long before Job spoke these words. God merely wished to use this opportunity to allow Job to prove to all that God was right. Faced with the advice of his wife, Job not only did not give up his integrity or renounce God, but he also said to his wife: “Shall we receive good at the hand of God, and shall we not receive evil?” Do these words carry great weight? Here, there is only one fact capable of proving the weight of these words. The weight of these words is that they are approved of by God in

His heart, they are what was desired by God, they are what God wanted to hear, and they are the outcome that God yearned to see; these words are also the marrow of Job's testimony. In this, Job's perfection, uprightness, fear of God, and shunning of evil were proven. The preciousness of Job lay in how, when he was tempted, and even when his whole body was covered with sore boils, when he endured the utmost torment, and when his wife and kinfolk advised him, he still uttered such words. To put it in another way, in his heart he believed that, no matter what temptations, or however grievous the tribulations or torment, even if death was to come upon him, he would not renounce God or spurn the way of fearing God and shunning evil. You see, then, that God held the most important place in his heart, and that there was only God in his heart. It is because of this that we read such descriptions of him in the Scriptures as: In all this did not Job sin with his lips. Not only did he not sin with his lips, but in his heart he did not complain about God. He did not say hurtful words about God, nor did he sin against God. Not only did his mouth bless the name of God, but in his heart he also blessed the name of God; his mouth and heart were as one. This was the true Job seen by God, and this was the very reason why God treasured Job.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Job's faith, submission, and his testimony to overcoming Satan have been a source of huge help and encouragement to people. In Job, they see hope for their own salvation, and see that through faith, and submission to and fear of God, it is entirely possible to defeat Satan, to prevail over Satan. They see that as long as they submit to God's sovereignty and arrangements, and as long as they possess the determination and faith not to forsake God after having lost everything, then they can bring shame and defeat upon Satan, and they see that they need only possess the

determination and perseverance to stand firm in their testimony—even if it means losing their lives—for Satan to be cowed and beat a hasty retreat. Job's testimony is a warning to later generations, and this warning tells them that if they do not defeat Satan, then they will never be able to rid themselves of the accusations and disturbances of Satan, nor will they ever be able to escape the abuse and attacks of Satan. Job's testimony has enlightened later generations. This enlightenment teaches people that only if they are perfect and upright will they be able to fear God and shun evil; it teaches them that only if they fear God and shun evil can they bear strong and resounding testimony to God; only if they bear strong and resounding testimony to God can they never be controlled by Satan and live under the guidance and protection of God—only then will they have been truly saved. Job's personality and his life's pursuit should be emulated by everyone who pursues salvation. That which he lived out during his whole life and his conduct during his trials is a precious treasure to all those who pursue the way of fearing God and shunning evil.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Peter was faithful to Me for many years, yet he never grumbled nor had any complaint; even Job was not his equal, and, throughout the ages, the saints have all fallen far short of Peter. He not only sought to know Me, but also came to know Me during a time when Satan was enacting its deceitful schemes. This led Peter to serve Me for many years, always in line with My intentions, and for this reason, he was never exploited by Satan. Peter drew lessons from the faith of Job, yet also clearly perceived Job's shortcomings. Although Job had been of great faith, he lacked knowledge of matters in the spiritual realm, so he said many words that did not correspond to reality; this shows that Job's knowledge was shallow and incapable of perfection. Therefore, Peter focused always on gaining a sense

of the spirit, and always paid attention to observing the dynamics of the spiritual realm. As a result, he not only was able to ascertain something of My intentions, but also had a modicum of knowledge of the deceitful schemes of Satan. Because of this, his knowledge of Me grew to be greater than anyone else's throughout the ages.

From Peter's experience, it is not hard to see that if humans wish to know Me, they must focus on giving careful consideration within their spirits. I do not ask that you "dedicate" a certain amount to Me externally; this is of secondary concern. If you do not know Me, then all the faith, love, and loyalty of which you speak are but illusions; they are froth, and you are sure to become someone who makes great boasts before Me but does not know himself. As such, you will once more be ensnared by Satan and unable to extricate yourself; you will become a son of perdition and an object of destruction. However, if you are cold and uncaring toward My words, then you undoubtedly oppose Me. This is fact, and you would do well to look through the gate of the spiritual realm at the many and varied spirits that have been chastised by Me. Which of them, faced with My words, was not negative, uncaring, and unaccepting? Which of them was not cynical about My words? Which of them did not try to find fault with My words? Which of them did not use My words as "defensive weapons" with which to "protect" themselves? They did not use the contents of My words as a way to know Me, but merely as toys to play with. In this, were they not resisting Me directly? Who are My words? Who is My Spirit? I have asked you such questions so many times, yet have you ever gotten any higher and clear insights about them? Have you ever truly experienced them? I remind you once again: If you do not know My words, nor accept them, nor put them into practice, then you will inevitably become objects of My chastisement! You will surely become victims of Satan!

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 8

When God said, "The state of battle of the spiritual realm is made plain directly among all My people," He meant that when people embark on the right track and begin to know God, not only is each person tempted internally by Satan, but they may also be tempted by Satan in the church itself. However, this is a path that everyone must take, so no one need be alarmed. Satan's temptation may come in several forms. Someone may neglect or forsake what God says, and might say negative things to dampen other people's positivity; however, such a person will usually not win others to their side. This is difficult to discern. The main reason for this is: Such a person might still be proactive in attending meetings, but they are unclear about visions. If the church does not guard against them, then the entire church could be swayed by their negativity into responding tepidly to God, and thereby not paying attention to God's words—and this would mean falling straight into Satan's temptation. Such a person might not resist God directly, but because they cannot fathom God's words and do not know God, they may go so far as to complain or have a heart full of resentment. They might say God has abandoned them and they are therefore incapable of receiving enlightenment and illumination. They may wish to leave, but they are slightly afraid, and they might say that God's work does not come from God but is instead the work of evil spirits.

Why does God mention Peter so often? And why does He say that even Job did not come close to being his equal? Saying so not only causes people to pay attention to Peter's deeds, but also has them set aside all the examples they have in their hearts, as even the example of Job—who had the greatest faith—will not do. Only in this way can a better result be achieved, wherein people are able to cast aside everything in an effort to

imitate Peter, and, in doing so, advance a step in their knowledge of God. God shows people the path of practice that Peter took to know God, and the goal of doing so is to give people a point of reference. God then goes on to predict one of the ways in which Satan will tempt humans when He says, "However, if you are cold and uncaring toward My words, then you undoubtedly oppose Me. This is fact." In these words, God foretells the crafty schemes Satan will try to use; they stand as a warning. It is not possible that everyone could be indifferent to God's words, yet nonetheless, some people will be taken captive by this temptation. Therefore, at the end, God reiterates with emphasis, "If you do not know My words, nor accept them, nor put them into practice, then you will inevitably become objects of My chastisement! You will surely become victims of Satan!" This is God's counsel to humanity—yet in the end, as God foretold, a portion of people will inevitably fall victim to Satan.

—The Word, Vol. 1. The Appearance and Work of God. Interpretations of the Mysteries of "God's Words to the Entire Universe," Chapter 8

Mat 4:8–11 Again, the devil takes Him up into an exceeding high mountain, and shows Him all the kingdoms of the world, and the glory of them; And said to Him, All these things will I give You, if You will fall down and worship me. Then said Jesus to him, Get you hence, Satan: for it is written, You shall worship the Lord your God, and Him only shall you serve. Then the devil leaves Him, and, behold, angels came and ministered to Him.

The devil Satan, having failed at its previous two ploys, tried yet another: It showed all the kingdoms in the world and their glory to the Lord Jesus and asked Him to worship it. What can you see about the true features of the devil from this situation? Is the devil Satan not absolutely shameless? (Yes.) How is it shameless? All things were created by God, and yet Satan

turned around and showed all things to God, saying, “Look at the wealth and glory of all of these kingdoms. If You worship me I’ll give them all to You.” Is this not a complete role reversal? Is Satan not shameless? God made all things, but did He make all things for His own enjoyment? God gave everything to mankind, but Satan wanted to seize it all and having seized it all, it told God, “Worship me! Worship me and I’ll give this all to You.” This is the ugly face of Satan; it is absolutely shameless! Satan does not even know the meaning of the word “shame.” This is just another example of its wickedness. It does not even know what shame is. Satan clearly knows that God created all things and that He manages and has dominion over all things. All things belong not to man, and much less to Satan, but to God, and yet the devil Satan brazenly said that it would give all things to God. Is this not another example of Satan once again acting absurdly and shamelessly? This causes God to hate Satan even more, does it not? Yet no matter what Satan tried, was the Lord Jesus fooled? What did the Lord Jesus say? (“You shall worship the Lord your God, and Him only shall you serve.”) Do these words have a practical meaning? (Yes.) What sort of practical meaning? We see Satan’s wickedness and shamelessness in its speech. So if man worshiped Satan, what would be the outcome? Would they obtain the wealth and glory of all of the kingdoms? (No.) What would they obtain? Would mankind become just as shameless and laughable as Satan? (Yes.) They would be no different from Satan then. Therefore, the Lord Jesus said these words, which are important for each and every human being: “You shall worship the Lord your God, and Him only shall you serve.” This means that except for the Lord, except for God Himself, if you served another, if you worshiped the devil Satan, then you would wallow in the same filth as Satan. You would then share Satan’s shamelessness and its wickedness, and just like Satan you would tempt God and attack God. Then

what would the outcome be for you? You would be loathed by God, struck down by God, destroyed by God. After Satan had tempted the Lord Jesus several times without success, did it try again? Satan did not try again and then it left. What does this prove? It proves that Satan's wicked nature, its malice, and its absurdity and preposterousness are not worth even mentioning in the face of God. The Lord Jesus defeated Satan with only three sentences, after which it scurried away with its tail between its legs, too ashamed to show its face, and it never again tempted the Lord Jesus. Since the Lord Jesus had defeated this temptation of Satan, He could now easily continue the work that He had to do and the tasks that lay before Him. Would everything that the Lord Jesus did and said in this situation carry any practical meaning for each and every human being if it were applied to the present day? (Yes.) What sort of practical meaning? Is defeating Satan an easy thing to do? Must people have a clear understanding of Satan's wicked nature? Must people have an accurate understanding of Satan's temptations? (Yes.) When you experience Satan's temptations in your own life, if you were able to see through to Satan's wicked nature, would you not be able to defeat it? If you knew about Satan's absurdity and preposterousness, would you still stand on Satan's side and attack God? If you understood how Satan's malice and shamelessness are being revealed through you—if you clearly recognized and understood these things—would you still attack and tempt God in this way? (No, we would not.) What would you do? (We would rebel against Satan and cast it aside.) Is that an easy thing to do? It is not easy. To do this, people must frequently pray, they must often place themselves before God and examine themselves. And they must let God's discipline and His judgment and chastisement come upon them. Only in this way will people gradually extricate themselves from being misled and controlled by Satan.

At present, are there many temptations for people who live in this society? Temptations surround you on all sides, all sorts of evil currents, all sorts of discourses, all sorts of thoughts and viewpoints, all sorts of misleading and enticements from all sorts of people, all sorts of devilish faces worn by all sorts of people. These are all temptations you face. For example, people may do favors for you, make you rich, become friends with you, go on dates with you, give you money, give you a job, invite you to dance, show you courtesy, or give you gifts. All these things are possibly temptations. If things don't go well, you will fall into the trap. If you are not internally equipped with some truth and lack any real stature, you will not be able to see these things for what they are, and they will all be traps and temptations for you. In one respect, if you don't possess the truth, you won't be able to see through Satan's tricks, and you won't be able to see the satanic faces of different kinds of people. You will not be able to overcome Satan, rebel against the flesh, and attain submission to God. In another respect, lacking the truth reality, you will be unable to resist all the varied evil currents, evil viewpoints, and absurd thoughts and sayings. When confronted with these, it will be like a sudden cold snap. Maybe you will only catch a mild cold, or maybe something more serious—you may even suffer a potentially life-threatening cold stroke.[a] Maybe you will lose your faith entirely. If you are lacking in the truth, just a few words from Satans and devils of the world of nonbelievers will leave you confused and bewildered. You will question whether or not you should believe in God and whether such faith is correct. It may be that, gathering today, you are in a good state, but then tomorrow, you go home and watch two episodes of a television show. You have been lured away. At night, you forget to pray before sleeping, and your mind is completely occupied with the plot of the

television show. If you continue to watch the television for two days, your heart is already far from God. You no longer wish to read God's word or fellowship about the truth. You don't even want to pray to God. In your heart, you are always saying, "When will I be able to do something? When can I start some important cause? My life doesn't have to be in vain!" Is that a change of heart? Originally, you wanted to understand more about the truth so that you could spread the gospel and bear witness for God. Why have you now changed? Just by watching movies and television programs, you allow Satan to take hold of your heart. Your stature is small indeed. Do you think you have the stature to resist these evil tides? Now God shows grace to you and takes you into His house to perform your duty. Don't forget your stature. At present, you are a flower in a greenhouse, unable to withstand the wind and rain outside. If people cannot recognize and withstand these temptations, Satan can take them captive at any time, in any place. Such is the small stature and pitiful state of man. As you do not possess the truth reality and lack understanding of the truth, all the words of Satan are as poison to you. If you give them your ear, they will be irremovably trapped inside your heart. In your heart, you say, "I will stop up my ears and seal my eyes," but you can't escape the temptation of Satan. You don't live in a vacuum. If you hear Satan's words, you won't be able to resist. You will fall into the trap. Your prayers and curses on yourself will be of no avail. You can't resist. Such things can influence your thoughts and influence your actions. They can block the path of your pursuit of truth. They can even control you, prevent you from expending yourself for God, render you negative and weak, and keep you far away from God. In the end, you will be worthless and despair of all hope.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only in the Frequent Reading of God's Words and Contemplation of the Truth Is There a Way Ahead

Footnotes:

a. Cold stroke, a term used in traditional Chinese medicine which refers to severe, potentially life-threatening, internal cold caused by external elements.

Accepting and following Christ in any country comes with some level of persecution and tribulation. You always need to act with caution and pray to and look to God, and you must also have wisdom and intelligence. Whatever country and social environment you are in, they all have a suitable environment that God has laid out and arranged for you. It all depends on whether or not one pursues the truth. A comfortable environment brings temptations for people, while persecution by torture also brings temptations and trials. Are there trials in comfortable environments then? There are also God's trials. God has arranged this comfortable environment for you, and everything depends on how you experience it—whether you will be fully ensnared by Satan's traps and in Satan's temptation, or whether you will be able to triumph over it in all respects and bear witness for God, holding fast to your loyalty and duty. This all depends on how you experience it and the choices you make. Mainland Chinese brothers and sisters have an environment that's a bit tougher, and God has given them a burden that is a bit heavier and laid out an environment for them that is a bit harsher, but He has also given them more. The tougher the environment and the greater the trials that God lays out, the more that people gain. But in a comfortable environment, people also experience temptations and trials everywhere, and God has given you much, too. If you can triumph over temptation every time you face it, then you won't gain any less than your brothers and sisters who experience persecution by torture. This also takes pursuing the truth and having stature to overcome. For example, things like being together with your family, eating and drinking well, entertainment and enjoyment, and some social trends that comfort the flesh and cause depravity are all temptations for you.

When you face these temptations, they will not only catch your eye, but also disturb and entice you. When you follow worldly things and trends, that is when Satan's temptations, or one could also say God's trials will arise. You will need to make a choice about how to respond to these temptations and trials, and this is when God tests people and shows them for who they are. This is the time when what God has said to you and the truths you have understood should take effect. If you are someone who pursues the truth and you have true faith in God in your heart, then you will be able to overcome these temptations and stand firm and bear witness for God in the trials that He has laid out for you. If instead of loving the truth, you love the world, you love trends, you love craving comfort and satisfying your flesh, and you love an empty life, then you will follow these worldly things. You will feel admiration for these things and be attracted to and possessed by them. Little by little, your heart will lose interest in believing in God, you will become averse to the truth, and then, in the midst of temptation, Satan will snatch you away. In a trial like this, you will have lost your testimony. There are many people who have heard a lot of sermons and are performing their duties but still feel empty inside. They still love following pop stars and famous people, keeping up with trends, watching entertainment programs on TV, and even binge-watching shows all night to the point that they become nocturnal. Some young people are even playing video games. To sum it up, they do not hesitate to pay any price and fanatically pursue these trendy things. And why do they do this? It is because they have not gained the truth. People who have not gained the truth have a certain feeling, which is that there doesn't seem to be much difference between believing in God and not believing in Him. They still feel empty in their hearts and that there is no meaning to their lives. If they follow trends, they feel that they are more fulfilled, that there is a bit more

richness to their life, and that they are a bit happier on a daily basis. If they believe in God and do not follow trends, they still feel that life is meaningless and empty. This is because they do not love the truth. You can also say confidently that these people do not understand the truth in the slightest and do not have the truth reality, and therefore they cannot live without following trends. Some people have never pursued the truth and they are unsettled even when performing their duties. They are unable to stand firm when they face temptations, and eventually they have to withdraw. Some people are quite enthusiastic and resolute when they start performing their duties, but they stop wanting to perform them when they face temptations, becoming perfunctory and lacking devotion. There is no testimony in this. If they can let go of their duties as soon as they face temptations and choose whatever they prefer, then they have no testimony. If another temptation comes, they might deny God and want to follow worldly trends and leave the church. Or when another temptation comes, they start to doubt God and are not sure whether He even exists, and even come to believe that they have evolved from apes. These people have been seized completely by Satan. Caught up in all of these temptations, they do not pray to God or seek the truth. They only think of the fate of their flesh, and as a result they fail to stand firm in their testimony. Step by step, they are dragged by Satan into hell and into the abyss of death. God has given this person over to Satan, and they no longer have any chance of salvation. Tell Me, is pursuing the truth not important? (It is.) The truth is very important. What function can the truth serve? At the very least, it can help you to see through Satan's schemes when you face temptation, to know what you should do and what you should not, and what it is that you should choose. At least it will make you know these things. The most important thing is that the truth will enable you to stand firm in temptation. You will

be able to stand firm, steadfast and unwavering, while holding to the duty that God has given you, being loyal to this duty, and being able to reject Satan. You will be able to stand firm in your testimony amidst trials like Job did. This is what people should gain at the very least.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

On earth, all manner of evil spirits are forever on the prowl for a place to rest, and are endlessly searching for human corpses that can be consumed. My people! You must remain within My care and protection. Never be dissolute! Never behave recklessly! You should offer up your loyalty in My house, and only with loyalty can you mount a countercharge against the trickery of devils. Under no circumstances should you behave as you did in the past, doing one thing in front of Me and another behind My back; if you act this way, then you are already beyond redemption. Have I not uttered more than enough words such as these? It is precisely because humanity's old nature is incorrigible that I have had to give people repeated reminders. Do not get bored! All that I say is for the sake of ensuring your destiny! A foul and filthy place is precisely what Satan needs; the more hopelessly irredeemable and the more dissolute you are, refusing to submit to restraint, then the more those unclean spirits will avail themselves of any opportunity to infiltrate you. If you have gotten to this point, then your loyalty will be nothing but idle chatter, without any reality to it whatsoever, and the unclean spirits will gulp down your resolution and transform it into rebellion and satanic plots to be used to disrupt My work. From there, you could be smitten by Me at any time. No one understands the gravity of this situation; people all simply turn a deaf ear to what they hear, and are not the least bit cautious. I remember not what was done in the past; are you actually still waiting for Me to be lenient toward you by "forgetting" once more? Though humans have opposed Me, I will not hold it against them, for

they are too small of stature, and so I have not made overly high demands of them. All I require is that they not be dissolute, and that they submit to restraint. Surely it is not beyond your capacity to meet this one stipulation, is it?

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 10

In every step of work that God does within people, externally it appears to be interactions between people, as if born of human arrangements or from human disturbance. But behind the scenes, every step of work, and everything that happens, is a wager made by Satan before God, and requires people to stand firm in their testimony to God. Take when Job was tried, for example: Behind the scenes, Satan was making a bet with God, and what happened to Job was the deeds of men and the disturbance of men. Behind every step of work that God does in you is Satan's wager with God—behind it all is a battle. For example, if you are prejudiced toward your brothers and sisters, you will have words that you want to say—words that you feel may be displeasing to God—but if you do not say them, you will feel internal discomfort, and at this moment, a battle will commence within you: "Do I speak or not?" This is the battle. Thus, in everything you encounter there is a battle, and when there is a battle within you, thanks to your actual cooperation and actual suffering, God works within you. Ultimately, you are able to put the matter aside inside of you and the anger is naturally extinguished. Such is the effect of your cooperation with God. Everything people do requires them to pay a certain price in their efforts. Without actual hardship, they cannot satisfy God; they do not even come close to satisfying God, and they are just spouting empty slogans! Can these empty slogans satisfy God? When God and Satan do battle in the spiritual realm, how should you satisfy God, and how should

you stand firm in your testimony to Him? You should know that everything that happens to you is a great trial and the time when God needs you to bear testimony. Though they may seem unimportant from the outside, when these things happen they show whether or not you love God. If you do, you will be able to stand firm in your testimony to Him, and if you have not put the love of Him into practice, this shows you are not someone who puts the truth into practice, that you are without the truth, and without life, that you are chaff! Everything that happens to people happens when God needs them to stand firm in their testimony to Him. Though nothing major is happening to you at the moment and you do not bear great testimony, every detail of your daily life is a matter of testimony to God. If you can win the admiration of your brothers and sisters, your family members, and everyone around you; if, one day, the nonbelievers come, and admire all that you do, and see that all that God does is wonderful, then you will have borne testimony. Although you have no insight and your caliber is poor, through God's perfection of you, you are able to satisfy Him and be considerate of His intentions, showing others what great work He has done in people of the poorest caliber. When people come to know God and become overcomers before Satan, loyal to God to a great extent, then none has more backbone than this group of people, and this is the greatest testimony. Although you are incapable of doing great work, you are able to satisfy God. Others cannot put aside their notions, but you can; others cannot bear testimony to God during their actual experiences, but you can use your actual stature and actions to repay God's love and bear resounding testimony to Him. Only this counts as actually loving God. If you are incapable of this, then you do not bear testimony among your family members, among your brothers and sisters, or before the people of the world. If you cannot bear testimony before Satan, Satan will laugh at you, it

will treat you as a joke, as a plaything, it will often make a fool of you and drive you insane. In the future, great trials may befall you—but today, if you love God with a true heart, and if, regardless of how great the trials ahead, irrespective of what happens to you, you are able to stand firm in your testimony and are able to satisfy God, then your heart will be comforted, and you will be unafraid no matter how great the trials you encounter in the future. You cannot see what will happen in the future; you can only satisfy God in today's circumstances. You are incapable of doing any great work and should focus on satisfying God by experiencing His words in real life, and bear strong and resounding testimony that brings shame upon Satan. Although your flesh will remain unsatisfied and will have suffered, you will have satisfied God and brought shame upon Satan. If you always practice in this way, God will open up a path before you. When, one day, a great trial comes, others will fall down, but you will still be able to stand firm: Because of the price you have paid, God will protect you so you can stand firm and not fall down.

—The Word, Vol. 1. The Appearance and Work of God. Only Loving God Is Truly Believing in God

What trials are you able to withstand today? Dare you say that you have a foundation, are you able to stand firm when faced with temptations? The temptations of being hunted and persecuted by Satan, for example, or of status and prestige, of marriage, or wealth, are you able to overcome these temptations? (We can more or less overcome some of them.) How many grades of temptations are there? And which grade are you able to overcome? For example, you might not be afraid when you hear that someone has been arrested for believing in God, and you may not be afraid when you see others being arrested and tortured—but when you are arrested, when you find yourself in this situation, are you able to stand

firm? This is a great temptation, is it not? Say, for example you know someone, someone of pretty good humanity, who is passionate in their faith in God, who has given up family and career to perform their duty and has suffered much hardship: A day suddenly comes when they are arrested and sentenced to jail for their faith in God, and you hear that they were subsequently beaten to death. Is this a temptation of you? How would you react if this happened to you? How would you experience this? Would you seek the truth? How would you seek the truth? How, during such a temptation, would you make yourself stand firm, and understand God's intention, and from this gain the truth? Have you ever considered such things? Are such temptations easy to overcome? Are they something extraordinary? How should things that are exceptional and contradict human notions and imaginings be experienced? If you have no path, are you liable to complain? Are you able to seek the truth in God's words and see the essence of problems? Are you able to use the truth to determine the right principles of practice? Is this not what should be found in those who pursue the truth? How can you know God's work? How should you experience it in order to obtain the fruits of God's judgment, purification, salvation, and perfection? What truths ought to be understood to solve people's myriad notions and grievances against God? What are the most useful truths you should equip yourselves with, the truths that will allow you to stand firm amid various trials? How great is your stature right now? What degree of temptations are you able to overcome? Do you have any idea? If you don't, then this is questionable. You just said that you could "more or less overcome some of them." These are muddled words. You must be clear about the kind of stature you have, what truths you have already equipped yourselves with, what temptations you are able to overcome, what trials you are able to accept, and during which trials you

should possess which truths, what knowledge of God's work, and choose which path to satisfy God—you must have a good idea about all of this. When you encounter something that doesn't fit with your notions and imaginings, how will you experience it? How, in such things, you should equip yourself with the truth—and with which aspects of the truth—in order to pass through smoothly, not just resolving your notions, but attaining true knowledge of God—is this not what you should seek? What kinds of temptations do you ordinarily experience? (Status, fame, gain, money, relations between men and women.) These, basically, are the common ones. And with regard to your stature today, in which temptations are you able to keep a hold of yourself and stand firm? Do you possess the true stature of overcoming these temptations? Can you really guarantee that you will perform your duty properly, and not do anything that violates the truth, or which is disruptive and disturbing, or defiant and rebellious, or which upsets God? (No.) So what must you do to perform your duty properly? For one, you must examine yourself in all things, to see whether or not your actions are in accordance with the truth principles, to see whether or not your actions are perfunctory, whether or not there are rebellious or resisting elements. If there are, you must seek the truth to resolve them. Additionally, if there are some things you do not know, you must seek the truth to resolve them. If you are pruned, you should accept it and submit. As long as people speak in accordance with the facts, then you absolutely cannot argue and engage in sophistry with them; only then can you come to know yourself and truly repent. People should achieve the requirements of these two aspects of things and have true entry. This way, they can achieve an understanding of the truth and enter into reality, and perform their duty to an acceptable standard.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. In Giving One's Heart to God, One Can Obtain the Truth

In everyday life, people come into contact with all kinds of people, events, and things, and if they do not have the truth and do not pray and seek it, then they will find it hard to cast off temptation. Take relations between men and women, for example. Some people are unable to resist such temptations, and they fall as soon as they face this kind of situation. Does this not show that they are too small in stature? People who do not have the truth are pitiful like this and they do not bear any witness at all. Some people fall into temptation when they encounter situations related to money. When they see someone else with money, they complain, "How come they have so much money and I'm so poor? It's not fair!" They complain when this happens to them, and they cannot accept it from God or submit to His orchestration and arrangement. There are also some people who are always focused on status, and when faced with this kind of temptation, they are unable to overcome it. For example, a nonbeliever wants to hire them for an official position, giving them many advantages, and they are unable to stand firm. They think, "Should I do it?" They pray, and they contemplate, and then: "Yes—I have to!" They have made up their mind, and there is no point in their seeking anymore. They have clearly decided to take up this official position and gain its benefits, but they also want to come back and believe in God, fearful of losing the blessings of belief in God. So they pray to Him: "Please test me, God." What's left to test you about? You have already decided to take up your official position. You did not stand firm in this matter, and you have already fallen. Do you still need to be tested? You are not worthy of God's testing. Would you, with your pitifully small stature, be up to it? There are even some despicable people who compete for any advantage they see. The Holy Spirit is right beside them, watching them to see what views they express and what their attitude is and begins to test them. Some people think to

themselves, “I don’t want it, even if it is God’s kindness toward me. I have enough already, and God shows too much kindness to me. I don’t care about being well-fed and well-dressed, I only care about pursuing the truth and being able to gain God. The truth I have received was given to me by God for nothing. I’m not worthy of these things.” The Holy Spirit scrutinizes their hearts and enlightens them even more, allowing them to understand more, and to be more invigorated, and making the truth more transparent to them. Those despicable people, however, see a benefit being given out and think, “I’ll fight for it before anyone else can. If they give it to someone else and not me, I’ll give them a good scolding and give them a hard time. I’ll show them what I’m made of, and then we’ll see who they give it to next time!” The Holy Spirit sees that they are this sort and reveals them. Their ugliness is exposed, and this kind of person must be punished. However many years they may believe, it will do nothing for them. They can gain nothing! Many times, when the Holy Spirit shows kindness to people, they gain it when they do not expect it. If God does not show you kindness, your punishment will also happen when you do not expect it. This is how dangerous things are for those who do not pursue the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. In Believing in God, Gaining the Truth Is Most Crucial

If you are not conscious of the temptations you encounter, but handle them poorly and can’t make the correct choices, these temptations will bring you to grief and misery. As an example, say the brothers’ and sisters’ special treatment of you includes the material perks of feeding you, clothing you, housing you, and providing your daily necessities. If what you enjoy is nicer than what they give you, you’ll look down on it, and you may spurn their gifts. However, if you met a rich man and he gave you a fine suit of clothes, saying that he does not wear it, could you stand firm in the face of

such temptation? You might think over the situation, saying to yourself, “He is rich, and these clothes mean nothing to him. He doesn’t wear them anyway. If he doesn’t give them to me, he’ll just pack them away somewhere. So, I will keep them.” What do you make of that decision? (They are already enjoying the benefits of status.) Why is this enjoying the benefits of status? (Because they accepted fine things.) Is it enjoying the benefits of status just to accept the fine things offered to you? If you are offered something ordinary, but it is just what you need and so you accept it, does this also count as enjoying the benefits of status? (Yes. Whenever they accept things from others to satisfy their own selfish desires, it counts.) It seems you’re not clear on this. Have you ever thought about this: If you were not a leader and had no status, would he still offer this gift? (He wouldn’t.) He certainly would not. It is because you are a leader that he makes this gift to you. The nature of the thing has changed. This is not normal charity, and herein is the problem. If you asked him, “If I were not a leader, but simply an ordinary brother or sister, would you make such a gift to me? If this item were needed by a brother or sister, would you give it to them?” He would say, “I couldn’t. I can’t give things willy-nilly to anyone. I give it to you because you are my leader. If you did not have this special status, why would I give you such a gift?” Now see how you have failed to understand the situation. You believed him when he said he had no use for that fine suit of clothes, but he was deceiving you. His purpose is to have you accept his gift so that, in the future, you will be good to him and afford him special treatment. This is the intention behind his gift. The fact is that you know in your heart that he would never give you such a gift if you had no status, but you still accept it. With your tongue, you say “Thanks be to God. I have accepted this gift from God, it is God’s benevolence to me.” Not only do you enjoy the benefits of status, but you also take enjoyment in

the things of God's chosen people, as though they were your proper due. Is this not shameless? If man has no sense of conscience and lacks all shame, then that is the problem. Is this just a matter of behavior? Is it simply wrong to accept things from others and right to refuse them? What should you do when you encounter such a situation? You must ask this giver of gifts if what they are doing conforms to the principles. Say to them, "Let us look for guidance from God's word or the administrative decrees of the church and see if what you are doing is in line with principles. If not, I cannot accept such a gift." If those resources inform the giver that their action violates the principles but they still wish to give you the gift, what should you do? You must act according to principles. Ordinary people can't overcome this. They long eagerly for others to give them more, and they wish to enjoy more special treatment. If you are the right kind of person, you should immediately pray to God when faced with such a situation, saying, "Oh God, what I'm faced with today is certainly a sign of Your goodwill. It's a lesson You've set out for me. I'm willing to seek the truth and act according to the principles." The temptations facing those with status are too great, and once a temptation comes, it is hard indeed to overcome. You need the protection and assistance of God; you must pray to God, and you must also seek the truth and frequently reflect on yourself. In this way, you will feel grounded and at peace. However, if you wait until after you receive such gifts to pray, will you still feel such groundedness and peace? (Not anymore.) What will God think of you then? Will God be pleased by your actions, or will He detest them? He will detest your actions. Is the problem simply one of whether you accept a thing? (No.) So, where is the problem? The problem lies in the opinions and attitude you adopt when confronting such a situation. Do you decide for yourself or do you seek the truth? Do you have any standard of conscience? Do you have a

God-fearing heart at all? Do you pray to God whenever you encounter the situation? Do you first seek to satisfy your own desires, or do you first pray and seek God's intentions? You are revealed in this matter. How should you handle such a situation? You must have principles of practice. First, externally, you must refuse these special material considerations, these temptations. Even when you are offered something you especially desire or precisely the thing you need, you must likewise refuse it. What is meant by material things? Food, clothing, and shelter, and items for daily use are all included. These special material considerations must be refused. Why must you refuse them? Is doing so merely a matter of how you act? No; it's a matter of your cooperative attitude. If you want to practice the truth, satisfy God, and shun temptation, you must first have this cooperative attitude. With this attitude, you will be able to shun temptation, and your conscience will be at peace. If you are offered something you want and you accept it, your heart will feel the reproach of your conscience, to some degree. However, due to your excuses and self-justifications, you will say that you ought to be given this thing, that it's your due. And then, the pangs of your conscience won't be so accurate or evident. Sometimes, certain reasons or thoughts and views may sway your conscience, so that its pangs are not obvious. So, is your conscience a reliable standard? It is not. This is an alarm bell that warns people. What kind of warning does it give? That there's no security in relying on feelings of conscience alone; one must also seek the truth principles. That is what's reliable. Without the truth to restrain them, people can still fall into temptation, giving various reasons and excuses that let them satisfy their greed for the benefits of status. Therefore, as a leader, you should adhere in your heart to this one principle: I will always refuse, always shun, and absolutely reject any special treatment. Absolute rejection is the prerequisite for shunning evil. If you

possess the prerequisite for shunning evil, you are already under the protection of God to some degree. And if you have such principles of practice and hold fast to them, you are already practicing the truth and are satisfying God. You are already walking the correct path. When you are walking the correct path and already satisfying God, do you still require the test of your conscience? Acting according to principles and practicing the truth is higher than the standards of conscience. If someone has the determination to be cooperative and is able to act according to principles, they have already satisfied God. This is the standard God requires of men.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Resolve the Temptations and Bondage of Status

You must often come before God, eat and drink and ponder His words, accept His discipline and guidance, and learn the lesson of submission—this is very important. You must be able to submit to all the environments, people, events, and things that God has arranged for you, and when it comes to matters you cannot quite fathom, you must frequently pray while seeking the truth; only by understanding God's intentions can you find a way forward. You must have a God-fearing heart. Do what you ought carefully and cautiously, and live before God with a heart of submission to God. Quiet yourself often before Him, and do not be dissolute. At the least, when something happens to you, first quiet yourself, then rush to pray, and by praying and seeking and waiting, come to understand God's intentions. Is this not an attitude of fearing God? If you fear and submit to God at heart, and are able to quiet yourself before Him and grasp His intentions, then with this kind of cooperation and practice, you will be protected, and you will not be tempted, nor will you do anything that disrupts or disturbs the work of the church. Seek the truth in the matters which you cannot see clearly. Do not blindly pass judgment or issue condemnations. In this way,

you will not be loathed by God, or spurned by Him. If you have a God-fearing heart, you will be afraid of offending Him, and should something that tempts befall you, you will live before God in terror and trepidation, and yearn to submit to Him and satisfy Him in all things. It is only once you have such a practice and are able to live often in such a state, often quieting yourself before God and often coming before Him, that you will be able unconsciously to shun temptation and evil things. Without a God-fearing heart, or with a heart that is not before Him, there are some evils you will be capable of. You have a corrupt disposition, and you cannot master it, so you are capable of evil. Will the consequences not be severe if you should do such evil as constitutes a disruption and disturbance? At the least, you will be pruned, and if what you have done is serious, God will spurn you, and you will be expelled from the church. However, if you have a heart of submission to God, and your heart can often be quiet before God, and if you fear and are terrified of God, will you not then be able to stay far clear of many evil things? If you fear God and say, "I am terrified of God; I'm afraid of offending Him, of disrupting His work and courting His loathing," is this not a normal attitude and a normal state for you to have? What is it that will have given rise to your terror? Your terror will have arisen from a God-fearing heart. If you have the terror of God at heart, then you will shun and avoid evil things when you see them, and thus you will be protected. Can someone without terror of God at heart fear Him? Can they shun evil? (No.) Are they who cannot fear God and are not terrified of Him not bold people? Can bold people be restrained? (No.) And do those who cannot be restrained not do whatever occurs to them in the heat of the moment? What are the things people do when they act by their own will, by their zeal, by their corrupt disposition? As God sees them, they are evil things. So, you must see clearly that it is a good thing for man to have terror of God at heart

—with it, one can come to fear God. When one has God in their heart and can fear God, they will then be able to stay far clear of evil things. Such people are they who have a hope of being saved.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only With Fear of God Can One Tread Upon the Path of Salvation

During the work of God's abiding provision and support of man, He tells the entirety of His intentions and requirements to man, and shows His deeds, disposition, and what He has and is to man. The objective is to equip man with stature, and to allow man to gain various truths from God while following Him—truths that are the weapons given to man by God with which to fight Satan. Thus equipped, man must face God's tests. God has many means and avenues for testing man, but every one of them requires the "cooperation" of God's enemy: Satan. This is to say, having given man the weapons with which to do battle with Satan, God hands man over to Satan and allows Satan to "test" man's stature. If man can break out from Satan's battle formations, if he can escape Satan's encirclement and still live, then man will have passed the test. But if man fails to leave Satan's battle formations, and yields to Satan, then he will not have passed the test. Whatever aspect of man God examines, the criteria for His examination are whether or not man stands firm in his testimony when attacked by Satan, and whether or not he has forsaken God and capitulated and surrendered to Satan while ensnared by Satan. It may be said that whether or not man can be saved depends on whether he can overcome and defeat Satan, and whether or not he can gain freedom depends on whether he is able to lift up, on his own, the weapons given to him by God to overcome Satan's bondage, making Satan completely abandon hope and leave him alone. If Satan abandons hope and relinquishes someone, this means that Satan will never again try to take this person from God, will never again accuse and

disturb this person, will never again wantonly torture or attack them; only someone such as this will truly have been gained by God. This is the entire process by which God gains people.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Related Movie Extracts

How Do I Break Free of My Gaming Addiction?

Related Hymns

You Must Bear Witness to God in All Things

God Will Gain Only Those Who Utterly Overcome Satan

22. How to view life and death

God's Words From the Bible

"And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell" (Matthew 10:28).

"He that finds his life shall lose it: and he that loses his life for My sake shall find it" (Matthew 10:39).

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives to the death" (Revelation 12:11).

Words of Almighty God of the Last Days

In the vastness of the cosmos and the firmament, countless creatures live and reproduce, follow the cyclical law of life, and adhere to one constant rule. Those who die take with them the stories of the living, and those who are living repeat the same tragic history of those who have perished. And so, mankind cannot help but ask himself: Why do we live? And why do we have to die? Who commands this world? And who created this mankind? Was mankind really created by Mother Nature? Is mankind really in control of his own fate? … These are the questions mankind has asked ceaselessly for thousands of years. Unfortunately, the more that man has become obsessed with these questions, the more of a thirst he has developed for science. Science offers brief gratification and temporary enjoyment of the flesh, but is far from sufficient to free man from the solitariness, loneliness, and barely-concealed terror and helplessness deep within his soul. Mankind merely uses scientific knowledge that he can see with his naked eye and understand with his brain in order to anesthetize his heart. Yet such scientific knowledge is not enough to stop mankind from

exploring mysteries. Mankind simply does not know who the Sovereign of the universe and all things is, much less the beginning and future of mankind. Mankind merely lives, perforce, amidst this law. None can escape it and none can change it, for among all things and in the heavens there is but One from everlasting to everlasting who holds sovereignty over everything. He is the One who has never been beheld by man, the One whom mankind has never known, in whose existence mankind has never believed—yet He is the One who blew the breath into mankind's ancestors and gave life to mankind. He is the One who provides and nourishes mankind, allowing him to exist; and He is the One who has guided mankind up to the present day. Moreover, He and He alone is the One mankind depends on for survival. He holds sovereignty over all things and rules all living beings in the universe. He commands the four seasons, and it is He who calls forth wind, frost, snow, and rain. He brings mankind sunshine and ushers in the night. It was He who laid out the heavens and earth, providing man with the mountains, lakes, and rivers and all of the living things within them. His deeds are omnipresent, His power is omnipresent, His wisdom is omnipresent, and His authority is omnipresent. Each of these laws and rules is the embodiment of His deeds, and each one reveals His wisdom and authority. Who can exempt themselves from His sovereignty? And who can discharge themselves from His designs? All things exist beneath His gaze, and moreover, all things live under His sovereignty. His deeds and His power leave mankind with no choice but to acknowledge the fact that He really does exist and holds sovereignty over all things. Nothing apart from Him can command the universe, much less endlessly provide for this mankind. Regardless of whether you are able to recognize God's deeds, and regardless of whether you believe in the existence of God, there is no doubt that your fate is determined by God, and there is no doubt that God will

always hold sovereignty over all things. His existence and authority are not predicated upon whether or not they are recognized and comprehended by man. Only He knows man's past, present, and future, and only He can determine the fate of mankind. Regardless of whether you are able to accept this fact, it will not be long before mankind witnesses all of this with his own eyes, and this is the fact that God will soon bring to bear. Mankind lives and dies under the eyes of God. Man lives for the management of God, and when his eyes close for the final time, it is for this management that they close as well. Man comes and goes over and over again, back and forth. Without exception, it is all part of God's sovereignty and His design.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 3: Man Can Only Be Saved Amidst God's Management

If one's birth was destined by one's previous life, then one's death marks the end of that destiny. If one's birth is the beginning of one's mission in this life, then one's death marks the end of that mission. Since the Creator has determined a fixed set of circumstances for a person's birth, it goes without saying that He has also arranged a fixed set of circumstances for one's death. In other words, no one is born by chance, no one's death arrives abruptly, and both birth and death are necessarily connected with one's previous and present lives. The circumstances of one's birth and death are both predetermined by the Creator; this is a person's destiny, a person's fate. Since there are many explanations for a person's birth, it is also true that a person's death will naturally occur under its own, special set of various circumstances. This is the reason for people's varying lifespans and the different manners and times of their deaths. Some people are strong and healthy, yet die young; others are weak and sickly, yet live to an old age and pass away peacefully. Some perish of unnatural causes, others die naturally. Some end their lives far from home, others shut their eyes for the final time

with their loved ones by their side. Some people die in midair, others beneath the earth. Some sink beneath the water, others are lost in disasters. Some die in the morning, others at night. … Everyone wants an illustrious birth, a brilliant life, and a glorious death, but no one can reach past their own destiny, no one can escape the Creator's sovereignty. This is human fate. Man can make all kinds of plans for his future, but no one can plan out how they are born or the manner and time of their departure from the world. Though people do their best to avoid and resist the coming of death, still, unbeknownst to them, death silently draws near. No one knows when they will perish or how, much less where it will happen. Obviously, it is not humanity that holds the power of life and death, not some being in the natural world, but the Creator, whose authority is unique. Mankind's life and death are not the product of some law of the natural world, but a consequence of the sovereignty of the Creator's authority.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

The nearer one comes to death, the more one wants to understand what life is really about; the nearer one comes to death, the more one's heart seems empty; the nearer one comes to death, the more helpless one feels; and so one's fear of death grows greater by the day. There are two reasons such feelings manifest in people as they approach death: First, they are about to lose the fame and wealth upon which their lives have depended, about to leave behind all that the eye beholds in the world; and second, they are about to confront, all alone, an unfamiliar world, a mysterious, unknown realm where they are afraid to set foot, where they have no loved ones and no means of support. For these two reasons, everyone who faces death feels uneasy, experiences panic and a sense of helplessness such as they have never known before. Only when someone has actually come to this point do they realize that when one sets foot on this earth, the first thing they must

understand is where human beings come from, why people are alive, who dictates human fate, and who provides for and has sovereignty over human existence. This knowledge is the true means by which one lives, the essential basis for human survival—not learning how to provide for one's family or how to achieve fame and wealth, not learning how to stand out from the crowd nor how to live a more affluent life, much less learning how to excel and to compete successfully against others. Though the various survival skills that people spend their lives mastering can offer an abundance of material comforts, they never bring true peace and consolation to one's heart, but instead make people constantly lose their direction, have difficulty controlling themselves, and miss every opportunity to learn the meaning of life; these survival skills create an undercurrent of anxiety about how to face death properly. People's lives are ruined in this way. The Creator treats everyone fairly, giving everyone a lifetime's worth of opportunities to experience and know His sovereignty, yet it is only when death draws near, when its specter looms, that one begins to see the light—and then it is too late!

People spend their lives chasing after money and fame; they clutch at these straws, thinking they are their only means of support, as if by having them they could live on, exempt from death. But only when they are about to die do they realize how distant these things are from them, how weak they are in the face of death, how easily they shatter, how lonely and helpless they are, with nowhere to turn. They realize that life cannot be bought with money or fame, that no matter how wealthy a person may be, no matter how lofty their position, all are equally poor and insignificant in the face of death. They realize that money cannot buy life, that fame cannot erase death, that neither money nor fame can lengthen a person's life by a single minute, a single second. The more people feel this way, the more

they yearn to keep on living; the more people feel this way, the more they dread the approach of death. Only at this point do they truly realize that their lives do not belong to them, are not theirs to control, and that one has no say over whether one lives or dies—that all of this lies outside of one's control.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

At the moment a person is born, one lonely soul begins its experience of life on earth, its experience of the Creator's authority which the Creator has arranged for it. Needless to say, for the person—the soul—this is an excellent opportunity to gain knowledge of the Creator's sovereignty, to come to know His authority and to experience it personally. People live their lives within the laws of fate laid out for them by the Creator, and for any rational person with a conscience, coming to terms, over the decades of their life, with the Creator's sovereignty and coming to know His authority is not a difficult thing to do. Therefore, it should be very easy for every person to recognize, through their own life experiences over several decades, that all human fates are predestined, and it should be easy to grasp or to summarize what it means to be alive. As one embraces these life lessons, one will gradually come to understand where life comes from, to grasp what the heart truly needs, what will lead one to the true path of life, and what the mission and goal of a human life ought to be. One will gradually recognize that if one does not worship the Creator, if one does not surrender under His dominion, then when the time comes to confront death—when one's soul is about to face the Creator once more—one's heart will be filled with boundless dread and turmoil. If a person has been in the world for several decades yet has not understood where human life comes from nor recognized in whose palm human fate rests, then it is no wonder that they will not be able to face death calmly. A person who has gained, in their

decades of experience of human life, knowledge of the Creator's sovereignty is a person with a correct appreciation for the meaning and value of life. Such a person has a deep knowledge of life's purpose, with real experience and understanding of the Creator's sovereignty, and beyond that, is able to submit to the Creator's authority. Such a person understands the meaning of the Creator's creation of mankind, understands that man should worship the Creator, that everything man possesses comes from the Creator and will return to Him some day not far in the future. This kind of person understands that the Creator arranges man's birth and has sovereignty over man's death, and that both life and death are predestined by the Creator's authority. So, when one truly grasps these things, one will naturally be able to face death calmly, to calmly lay aside all one's worldly possessions, accept and submit happily to all that follows, and welcome the last life-juncture, arranged, as it is, by the Creator, rather than blindly dreading it and struggling against it. If one views life as an opportunity to experience the Creator's sovereignty and come to know His authority, if one sees one's life as a rare chance to fulfill one's duty as a created human being and to complete one's mission, then one will surely have the correct outlook on life, will surely live a life blessed and guided by the Creator, will surely walk in the light of the Creator, will surely know the Creator's sovereignty, will surely surrender under His dominion, and surely become a witness to His miraculous deeds, a witness to His authority. Needless to say, such a person will surely be loved and accepted by the Creator, and only such a person can hold a calm attitude toward death and welcome life's final juncture with joy. One person who obviously held this kind of attitude toward death is Job. Job was in a position to accept the final juncture of life happily, and having brought his life's journey to a smooth conclusion and completed his mission in life, he returned to be at the Creator's side.

In the scriptures it is written about Job: "So Job died, being old and full of days" (Job 42:17). This means that when Job passed away, he had no regrets and felt no pain, but departed naturally from this world. As everyone knows, Job was a man who feared God and shunned evil while he was alive. His deeds were commended by God and memorialized by others, and his life may be said to have had worth and significance that exceeded all others'. Job enjoyed God's blessings and was called righteous by Him on earth, and he was also tried by God and tempted by Satan. He stood witness for God and deserved to be called a righteous person by Him. In the decades after he was tried by God, he lived a life that was even more valuable, meaningful, grounded, and peaceful than before. Because of his righteous deeds, God tried him, and also because of his righteous deeds, God appeared to him and spoke to him directly. So, in the years after he was tried, Job understood and appreciated life's value in a more concrete way, attained a deeper understanding of the Creator's sovereignty, and gained a more precise and definite knowledge of how the Creator gives and takes away His blessings. The Book of Job records that Jehovah God bestowed even greater blessings upon Job than He did before, putting Job in an even better position to know the Creator's sovereignty and to face death calmly. So Job, when he grew old and faced death, certainly would not have been anxious about his property. He had no worries, nothing to regret, and of course did not fear death, for he spent all his life walking the way of fearing God and shunning evil. He had no reason to worry about his own end. How many people today could act in all the ways Job did when he confronted his own death? Why is no one capable of maintaining such a simple outward bearing? There is only one reason: Job lived his life in the subjective pursuit of belief, recognition, and submission to God's sovereignty, and it was with

this belief, recognition, and submission that he passed through the important junctures in life, lived out his last years, and greeted his life's final juncture. Regardless of what Job experienced, his pursuits and goals in life were not painful, but happy. He was happy not only because of the blessings or commendation bestowed on him by the Creator, but more importantly, because of his pursuits and life goals, because of the growing knowledge and true understanding of the Creator's sovereignty he attained through fearing God and shunning evil, and moreover, because of his personal experience, as a subject of the Creator's sovereignty, of the wondrous deeds of God, and the tender yet unforgettable experiences and memories of man and God's coexistence, acquaintance, and mutual understanding. Job was happy because of the comfort and joy that came from knowing the Creator's intentions, and because of the fear that arose after seeing that He is great, wondrous, lovable, and faithful. Job was able to face death without any suffering because he knew that, in dying, he would return to the Creator's side. It was his pursuits and gains in life that allowed him to face death calmly, allowed him to face the prospect of the Creator taking back his life calmly, and moreover, allowed him to stand unsullied and free from care before the Creator. Can people nowadays achieve the kind of happiness that Job possessed? Do you have the conditions necessary to do so? Since people nowadays do have these conditions, why are they unable to live happily, as Job did? Why are they unable to escape the suffering of the fear of death? When facing death, some people urinate uncontrollably; others shiver, faint, lash out against Heaven and man alike; some even wail and weep. These are by no means natural reactions that occur suddenly when death draws near. People behave in these embarrassing ways mainly because, deep in their hearts, they fear death, because they do not have a clear knowledge and appreciation of

God's sovereignty and His arrangements, much less truly submit to them. People react in this way because they want nothing but to arrange and govern everything themselves, to control their own fates, their own lives and deaths. It is no wonder, therefore, that people are never able to escape the fear of death.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

When one does not have clear knowledge and experience of God's sovereignty and of His arrangements, one's knowledge of fate and of death will necessarily be incoherent. People cannot see clearly that everything rests in God's palm, do not realize that everything is subject to God's control and sovereignty, do not recognize that man cannot cast off or escape such sovereignty. For this reason, when their time comes to face death, there is no end to their last words, worries, and regrets. They are weighed down by so much baggage, so much reluctance, so much confusion. This causes them to fear death. For any person born into this world, birth is necessary and death inevitable; no one can rise above this course of things. If one wishes to depart from this world painlessly, if one wants to be able to face life's final juncture with no reluctance or worry, the only way is to leave no regrets. And the only way to depart without regrets is to know the Creator's sovereignty, to know His authority, and to submit to them. Only in this way can one stay far from human strife, from evil, from Satan's bondage, and only in this way can one live a life like Job's, guided and blessed by the Creator, a life that is free and liberated, a life with value and meaning, a life that is honest and openhearted. Only in this way can one submit, like Job, to the trials and deprivation of the Creator, to the Creator's orchestrations and arrangements. Only in this way can one worship the Creator all one's life and win His commendation, as Job did, and hear His voice, see Him appear. Only in this way can one live and die happily, like

Job, with no pain, no worry, no regrets. Only in this way can one live in light, like Job, and pass every one of life's junctures in light, smoothly complete one's journey in light, successfully complete one's mission—to experience, learn, and come to know, as a created being, the Creator's sovereignty—and pass away in the light, and for ever after stand at the Creator's side as a created human being, commended by Him.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

Whatever matter people find themselves dealing with, they should always approach it with an active, positive attitude, and this is even more true when it comes to the matter of death. Having an active, positive attitude does not mean going along with death, waiting for death, or positively and actively pursuing death. If it doesn't mean pursuing death, going along with death, or waiting for death, what does it mean? (Submitting.) Submission is a kind of attitude toward the matter of death, and letting go of death and not thinking about it is the best way to handle it. Some people say, "Why not think about it? If I don't think it through, will I be able to overcome it? If I don't think it through, will I be able to let it go?" Yes, you will. And why is that? Tell Me, when your parents had you, was it your idea to be born? The way you look, your age, the industry you work in, the fact of your sitting here now, and how you feel right now—did you think all of this into being? You didn't think all of this into being, it has come about through the passing of the days and months and through you living your normal life from day to day, one day following another, until you have reached where you are now, and this is very natural. Death is just the same. Without being aware of it, you grow to become an adult, to become middle-aged, to become elderly, to get into your last years, and then death comes—don't think about it. You cannot avoid the things you don't think about by not thinking about them, nor will they come early by

thinking about them; they cannot be changed by the will of man, right? Don't think about them. What do I mean when I say, "Don't think about them"? Because if this thing really is about to happen in the near future, then always thinking about it will feel like an invisible pressure on you. This pressure will make you afraid of life and living, you will be without an active and positive attitude, and instead you will become even more depressed. Because a person facing death has no interest in or positive attitude toward anything, they feel only depressed. They're going to die, it's all over, there's no longer any meaning in pursuing anything or doing anything, they no longer have any prospects or motivation, and everything they do is in preparation for death and heading in the direction of death, so what meaning is there to anything they do? Therefore, everything they do carries elements of and a nature of negativity and death. So, can you not think about death? Is that easy to achieve? If this matter is simply a result of your own mental reasoning and imagination, then you have given yourself a false alarm, you scare yourself, and it simply is not going to happen in the near future, so what are you thinking about it for? This makes it even more unnecessary. What is supposed to happen will always happen; what is not supposed to happen will not happen no matter how you think about it. Fearing it is useless, as is worrying about it. Death cannot be avoided by worrying about it, nor will it pass you by just because you fear it. Therefore, one aspect is that you should let go of the matter of death from within your heart and don't think anything of it; you should entrust it to God, as though death has nothing to do with you. It is something God arranges, so allow God to arrange it—doesn't it then become simple? Another aspect is that you should have an active and positive attitude toward death. Tell Me, who among the billions of people all across the world is so blessed to hear so many of God's words, to understand so many of the truths of life, and

understand so many mysteries? Who among them can personally receive God's guidance, God's provision, His care and protection? Who is so blessed? Very few. Therefore, you few being able to live in God's house today, receive His salvation, and receive His provision, makes it all worth it even if you were to die right now. You are so very blessed, isn't that right? (Yes.) Looking at it from this perspective, people should not be scared stiff by the matter of death, nor should they be constrained by it. Even though you haven't enjoyed any of the glory and wealth of the world, yet you have received the pity of the Creator and heard so many of God's words—isn't this blissful? (It is.) No matter how many years you live in this life, it's all worth it and you have no regrets, because you have been constantly performing your duty in God's work, you have understood the truth, understood the mysteries of life, and understood the path and goals you should pursue in life—you have gained so much! You have lived a worthwhile life! Even if you can't explain it very clearly, you are able to practice some truths and possess some reality, and that proves that you have gained some life provision and understood some truths from God's work. You have gained so much—a true abundance—and that is such a great blessing! Since the beginning of human history, no one throughout all the ages has enjoyed this blessing, yet you are enjoying it. Are you willing to die now? With such a willingness, your attitude toward death would be truly submissive, yes? (Yes.) One aspect is that people should have true understanding, they should cooperate positively and actively, and truly submit, and they should have the correct attitude toward death. In this way, aren't people's feelings of distress, anxiety, and worry about death greatly lessened? (They are.) They are greatly lessened. …

Death is not an easy problem to solve, and it is man's greatest difficulty. If someone says to you, "Your corrupt dispositions are so deep

and your humanity is not good, either. If you don't earnestly pursue the truth and you do many evil things in the future, then you will go down to hell and be punished!" you may feel upset for a while afterward. You may ponder it, and feel a lot better after getting a night's sleep, and then you don't feel so upset. However, if you get sick with a mortal sickness, and you don't have long left to live, then that is not something that can be solved with a night's sleep, and it cannot be let go of so easily. You are required to be tempered in this matter for a time. Those who genuinely pursue the truth can leave the matter behind them, seek the truth in everything, and use the truth to resolve it—there is no problem they cannot solve. If people use the ways of man, however, then they will ultimately only be able to feel constantly distressed, anxious, and worried about death. When things are unsolvable, they take extreme measures to try to solve them. Some people take a depressed and negative approach, saying, "So I'll just die then. Who's afraid of death? After death, I'll just be reincarnated and live again!" Can you verify this? You're just looking for some words of comfort, and that doesn't solve the problem. All things and everything, visible or invisible, material or immaterial, are controlled and ruled in the hands of the Creator. No one can control their own destiny and the only attitude man should have, whether toward sickness or death, is that of understanding, acceptance, and submission; people should not rely on their imaginings or notions, they should not seek a way out of these things, and even less so should they reject or resist them. If you blindly try to resolve the issues of sickness and death using your own methods, then the longer you live, the more you will suffer, the more depressed you will become, and the more trapped you will feel. In the end, you will still have to walk the path of death, and your end will truly be the same as your death—you will die indeed. If you can actively seek the truth and, whether with regard to

understanding the sickness God has arranged for you or facing death, you can positively and actively seek the truth, seek the Creator's orchestrations, sovereignty and arrangements regarding this kind of major event, and achieve true submission, then this is in accord with God's intentions. If you rely on the strength and methods of man to cope with all these things, and you try hard to resolve them or escape them, then even if you don't die and you temporarily manage to avoid the difficulty of death, because you don't harbor true understanding, acceptance and submission toward God and the truth, leading you to not bear testimony in this matter, then the final result will be that when you encounter this same issue again, it will still be a major test for you. You will still have the possibility of betraying God and falling, and this will undoubtedly be a dangerous thing for you. Therefore, if you really are now facing sickness or death, then let Me tell you, it's better to take advantage of this practical situation right now to seek the truth and resolve this matter from the root, instead of waiting for death to truly come only to be caught off guard, to feel lost, perplexed, and helpless, thereby causing you to do things that you will regret for as long as your life lasts. If you do things that you regret and feel remorse over, then this could lead you to perish. Therefore, no matter what the issue is, you should always begin your entry with the understanding you should have on the matter and with the truths you should understand. If you constantly feel distressed, anxious, and worried about such things as sickness and you live enveloped within these kinds of negative emotions, then you should start seeking the truth right now and resolve these problems as soon as you can.

—The Word, Vol. 6. On the Pursuit of the Truth I. How to Pursue the Truth (4)

People don't know how to deal with their death, nor how to live in a way that is meaningful. Let us look, then, at God's attitude toward dealing with the death of people. No matter what the aspect of the duty being

performed, God's aim is for people, in the process of doing their duty, to understand the truth, to put it into practice, to cast aside their corrupt dispositions, to live out the likeness of a normal person, and to reach the standard for attaining salvation, rather than rushing headlong toward death. Some people get a serious illness or cancer and think, "This is God asking me to die and give up my life, so I will obey!" In fact, God did not say that, nor did such an idea occur to Him. This is nothing more than people's misunderstanding. So what does God mean? Everyone lives a certain number of years, but their lifespans are different. Everyone dies when God determines it, at the right time and place. This is all ordained by God. He makes it happen according to the time He ordained for that person's lifespan and the place and manner of their death, rather than letting anyone die due to some arbitrary matter. God regards a person's life as very important, and He also regards a person's death and the ending of their physical life as very important. All of this is ordained by God. Looking at it from this point of view, whether God requires people to perform their duties or to follow Him, He doesn't ask people to rush headlong toward death. What does this mean? It means that God doesn't require you to be prepared to give up your life at any time for the sake of performing your duty or expending for God, or for the sake of His commission. You don't need to make such preparations, you don't need to have such a mindset, and you certainly don't need to plan or think that way, because God doesn't need your life. Why do I say that? It goes without saying that your life belongs to God, it was He who bestowed it, so what would He want it back for? Is your life valuable? From God's perspective, it is not a question of whether or not it is valuable, but only what role you play in God's management plan. As far as your life is concerned, if God wanted to take it away, He could do it at any time, at any place and at any minute. Therefore, any person's life is

important to themselves, and is important to their duties, obligations and responsibilities, and also to God's commission. Of course, it is also important to their role in God's overall management plan. Although it is important, God doesn't need to take your life away. Why? When your life is taken away, you become a dead person, and have no further use. Only when you are alive, living among the human race that God rules over, can you play the role that you are meant to play in this life, and fulfill the responsibilities and obligations that you are meant to fulfill, and the duties that God requires you to perform in this life. Only when you exist in this form can your life have value and realize its value. So, do not casually utter such phrases as "dying for God" or "giving up my life for God's work," and don't repeat them, or keep them in your mind or deep in your heart; it is unnecessary. When a person constantly wants to die for God, and to offer themselves and give up their life for their duty, this is the most contemptible, unworthy, and despicable thing. Why? If your life is over, and you no longer live in this fleshly form, how can you fulfill your duty as a created being? If everyone is dead, who will be left for God to save through His work? If there are no human beings who need saving, how will God's management plan be carried out? Would God's work of saving humankind still exist? Could it still continue? Looking at it from these aspects, is it not an important matter for people to take good care of their bodies and lead healthy lives? Is this not worth it? It most certainly is worth it, and people should do this. As for those stupid people who casually say, "If the worst came to the worst, I'd die for God," and who can carelessly make light of dying, and give up their lives, and abuse their bodies, what kind of people are these? Are they rebellious people? (Yes.) These are the most rebellious people, and should be despised and scorned. When someone is able to casually say that they would die for God, it could be said that they casually

think about ending their own life, giving up their duty, giving up the commission that God has entrusted to them, and preventing God's words from being fulfilled in them. Is this not a foolish way of doing things? You may casually and readily give up your life and say that you want to offer it to God, but does God need you to offer it? Your life itself belongs to God, and God can take it away at any time, so what use is there in offering it to Him? If you don't offer it but God needs it, will He ask you nicely for it? Will He need to talk it over with you? No, He won't. But what would God want your life for? Once God takes your life back, you will no longer be able to perform your duty, and a person will be missing from God's management plan. Would He be happy and satisfied about that? Who truly would be happy and satisfied? (Satan.) If you give up your life, what can you gain from doing that? And what can God gain by taking your life away? If you miss the opportunity to be saved, is it a gain or a loss for God? (A loss.) For God it is not a gain, but a loss. God allows you, as a created being, to have the life and assume the place of a created being in order to perform the duty of a created being and, by so doing, to be able to enter into the truth reality, submit to God, understand His intentions and know Him, follow His will, cooperate with Him in accomplishing His work of saving humankind, and follow Him to the very end. This is righteousness, and this is the value and meaning of your life's existence. If your life exists for this, and you live healthily for this, then this is the most meaningful thing, and as far as God is concerned, this is true dedication and cooperation—for Him this is the most satisfying thing. What God wants to see is a created being that lives in the flesh casting off their corrupt disposition amidst His chastisement and judgment, rejecting the myriad of fallacious ideas instilled in them by Satan, and being able to accept the truths and requirements from God, fully submitting to the Creator's dominion, fulfilling the duty that a

created being should fulfill, and being able to become a true created being. This is what God wants to see, and this is the value and meaning of human life's existence. Therefore, for any created being, death is not the ultimate destination. The value and meaning of human life's existence are not to die, but to live for God, to exist for God and for one's own duty, to exist in order to fulfill the duties and responsibilities of a created being, to follow God's will, and to humiliate Satan. This is the value of a created being's existence, and also the meaning of its life.

As regards God's requirements toward people, the way God treats people's life and death is completely different from that described in the saying "Bend to a task and strive to do your utmost until your dying day" in traditional culture. Satan constantly wants people to die. It feels uncomfortable seeing people alive, and is constantly figuring out how to claim their lives. Once people accept the fallacious ideas of traditional culture from Satan, all they want is to sacrifice their lives for their country and nation, or for their career, for love, or for their family. They constantly hold their own lives in contempt, are ready to die and lay down their lives anywhere and at any time, and do not regard the life given to them by God as the most precious thing and as something that should be cherished. Unable to fulfill their duties and obligations during their lifetime, while they still possess the life that God has given them, they instead accept Satan's fallacies and devilish words, ever intent on bending to their task and striving to do their utmost until their dying day, and readying themselves to die for God at any time. The fact is that if you really do die, then you do it not for God, but for Satan, and you will not be remembered by God. Because only the living can glorify God and bear witness to Him, and only the living can assume the proper place of created beings and fulfill their duties, and thereby leave behind no regrets, and be able to humiliate Satan,

and bear witness to the wondrous deeds and sovereignty of the Creator—only the living can do these things. If you don't even have life, all of this ceases to exist. Is this not so? (Yes.) Therefore, by putting forward the saying on moral conduct, "Bend to a task and strive to do your utmost until your dying day," Satan is unquestionably toying with and trampling on human life. Satan does not respect human life, but instead plays games with it, making people accept ideas such as "Bend to a task and strive to do your utmost until your dying day." They live by such ideas, and don't cherish life or regard their own life as precious, so that they casually give up their life, that most precious of things which God gives to people. This is a treacherous and immoral thing. As long as the deadline God ordained for you has not been reached, you should not speak lightly of giving up your life, no matter when. As long as you still have breath in you, don't give up, don't abandon your duty, and don't abandon the Creator's entrustment and commission to you. Because the life of any created being exists only for the Creator, and only for His sovereignty, orchestration, and arrangements, and also only exists and realizes its value for the Creator's testimony and His work of saving humankind. You can see that God's view of human life is completely different from that of Satan. So, who truly cherishes human life? (God.) Only God, whereas people themselves do not know to cherish their own lives. Only God cherishes human life. Although human beings are not lovable or worthy of love, and are full of filth, rebelliousness, and the many kinds of absurd ideas and views instilled by Satan, and although they idolize and follow Satan, even to the point of opposing God, nevertheless, because human beings are created by God, and He bestows them with breath and life, only He cherishes human life, only He loves people, and only He continuously cares for and cherishes humankind. God cherishes human beings—not their physical bodies, but their lives, because only

human beings who have been given life by God can ultimately become created beings that truly worship Him and bear witness to Him. God has work, commissions, and expectations for people, these created beings. Therefore, God cherishes and treasures their lives. This is the truth. Do you understand? (Yes.) So, once people come to understand the intention of God the Creator, shouldn't there be principles for how they should treat the life of their physical body, and deal with the laws and needs by which it survives? What are these principles based on? They are based on God's words. What are the principles for practicing them? On the passive side, people must abandon the many kinds of fallacious views instilled in them by Satan, expose and recognize the fallaciousness of Satan's views—such as the saying "Bend to a task and strive to do your utmost until your dying day"—which benumb, harm, and confine people, and abandon these views; in addition, on the active side, they must understand precisely what God the Creator's requirements are for humankind, and make God's words the foundation of everything they do. In this way, people will be able to practice correctly without deviations, and truly pursue the truth.

—The Word, Vol. 6. On the Pursuit of the Truth I. What It Means to Pursue the Truth (12)

If a person wishes to live a valuable and meaningful life, they must pursue the truth. First and foremost, they should have a correct outlook on life, as well as the right thoughts and viewpoints on the various great and small matters that they face in life and on their life path. They should also view all of these matters from the right perspective and stance, rather than approaching the various problems they encounter in the course of their life or in their daily life using extreme or radical thoughts and viewpoints. Of course, they also must not view these things through a secular perspective, and instead they should let go of such negative and incorrect thoughts and viewpoints. … To give an example, say that a person has gotten cancer and

they are afraid to die. They refuse to accept death and constantly pray for God to protect them from death and to extend their life for a few more years. They carry the negative emotions of distress, worry, and anxiety with them as they go through day after day, though they manage to survive for a few more years, attaining their goal and experiencing the happiness that comes from avoiding death. They feel fortunate, and believe that God is so good, that He is truly magnificent. Through their own efforts, repeated pleas, self-love, and self-care, they evade death, and, in the end, go on living, just like they wished to. They express gratitude for God's preservation, grace, love, and mercy. Every day they thank God and come before Him to offer praise for this. They often weep while singing hymns and while pondering on God's words, and they think about how wonderful God is: "God truly has control over life and death; He has allowed me to live." While doing their duty each day, they often consider how to put suffering first and pleasure last, and how to do better than others in everything, so that they may preserve their own life and avoid death—they end up living a few more years, and feel quite satisfied and happy. But one day, their illness worsens, and the doctor gives them one final notice, telling them to prepare for the end. They now face death; they are truly on the verge of dying. How will they react? Their greatest fear has come upon them, their greatest worry has finally materialized. The day they were most reluctant to behold and experience has arrived. In an instant their heart sinks and their mood hits rock bottom. They are no longer of a mind to do their duty, and they have no words left to pray to God. They no longer want to praise God or to hear Him speak any words or supply any truths. They no longer believe that God is love, righteousness, mercy, and kindness. At the same time, they feel regret, "All these years, I forgot to eat more good food and to go and have some fun during my free time. Now I don't have the

chance to do those things anymore." Their mind is filled with grievances and lamentations, and their heart is filled with pain, as well as complaints, resentment, and denial toward God. Then, with regret, they leave this world. Before they departed, was God still in their heart? Did they still believe in the existence of God? (They no longer believed.) How did this outcome come about? Didn't it begin with the erroneous viewpoints that they held toward life and death from the very beginning? (Yes.) Not only did they hold incorrect thoughts and viewpoints at the outset, but even more seriously, after this they followed and conformed to their own thoughts and viewpoints in their pursuit forward. They never gave up, and they charged ahead and sprinted down the wrong path without looking back. As a result, they lost faith in God in the end—their journey of faith came to an end in this way, and their life was thus concluded. Did they attain the truth? Did God gain them? (No.) When they finally died, did the perspectives and attitudes toward death that they clung to change? (No.) Did they die with comfort, joy, and peace, or with regret, reluctance, and bitterness? (They died with reluctance and bitterness.) They gained nothing at all. They did not attain the truth, and God did not gain them either. So, would you say that this kind of person has attained salvation? (No.) They have not been saved. Before their death, did they not run about a lot and expend a great deal? (Yes, they did.) Just like other people, they believed in God and did their duty, and on the surface, there didn't appear to be any difference between them and anyone else. When they experienced illness and death, they prayed to God and still did not abandon their duty. They kept working, even to the same level that they did before. However, there is something that people ought to understand and see through to: The thoughts and viewpoints that this person harbored were consistently negative and erroneous. Regardless of the extent of their suffering or the price they paid

while doing their duty, they harbored these erroneous thoughts and viewpoints in their pursuit. They were constantly governed by them and bringing their negative emotions into their duty, seeking to offer the performance of their duty to God in exchange for their own survival, to achieve their aim. The goal of their pursuit was not to understand or gain the truth, or to submit to all of God's orchestrations and arrangements. The goal of their pursuit was the exact opposite of this. They wanted to live according to their own will and requirements, getting that which they wished to pursue. They wanted to arrange and orchestrate their own fate and even their own life and death. And so, at the end of the road, their outcome was that they gained nothing at all. They did not obtain the truth and they ultimately denied God, and lost faith in Him. Even as death approached, they still failed to understand how people should live and how a created being should treat the Creator's orchestrations and arrangements. That is the most pitiful and tragic thing about them. Even on the verge of death, they failed to understand that throughout a person's life, everything is under the sovereignty and arrangement of the Creator. If the Creator wants you to live, then even if you are plagued by a deadly illness, you will not die. If the Creator wants you to die, then even if you are young, healthy, and strong, when your time comes, you must die. Everything is under the sovereignty and arrangement of God, this is God's authority, and no one can rise above it. They failed to comprehend such a simple fact—isn't that pitiful? (Yes.) Despite their believing in God, attending gatherings, listening to sermons, and doing their duty, despite their belief in the existence of God, they repeatedly refused to acknowledge that human destiny, including life and death, is in the hands of God rather than subject to human will. No one dies simply because they want to, and no one survives solely because they want to live and fear death. They failed to grasp such a simple fact,

they failed to see through it even when faced with impending death, and they still did not know that a person's life and death are not determined by themselves but instead depend on the predestination of the Creator. Isn't this tragic? (Yes.)

—The Word, Vol. 6. On the Pursuit of the Truth I. How to Pursue the Truth (6)

If you acknowledge that you are a created being, you must prepare yourself to suffer and pay a price for the sake of fulfilling your responsibility to spread the gospel and for the sake of doing your duty properly. The price might be suffering some physical ailment or hardship, or suffering the persecutions of the great red dragon or the misunderstandings of worldly people, as well as the tribulations one undergoes when spreading the gospel: being sold out, being beaten and scolded, being condemned—even being mobbed and put in mortal danger. It is possible, in the course of spreading the gospel, that you will die before God's work is completed, and that you will not live to see the day of God's glory. You must be prepared for this. This is not meant to frighten you; it is a fact. Now that I have made this clear, and you have understood it, if you still have this aspiration and are sure it will not change, and you stay loyal unto death, this proves you possess a certain stature. Do not assume that spreading the gospel in these overseas nations with religious freedoms and human rights will be free from danger and that everything you do will go smoothly, that it will all have God's blessings and be in company with His great power and authority. This is the stuff of human notions and imaginings. The Pharisees also believed in God, yet they took the incarnate God and crucified Him upon the cross. So what bad things is the current religious world capable of doing to the incarnate God? They have done so many bad things—judging God, condemning God, blaspheming God—there is no bad thing of which they are not capable. Do not forget that those

who took the Lord Jesus and crucified Him upon the cross were believers. Only they had the opportunity to do this sort of thing. The nonbelievers did not care about those things. It was these believers who colluded with the government to take the Lord Jesus and crucify Him upon the cross. Moreover, how did those disciples of the Lord Jesus die? Among the disciples, there were those who were stoned, dragged behind a horse, crucified upside down, dismembered by five horses—every sort of death befell them. What was the reason for their deaths? Were they lawfully executed for their crimes? No. They were condemned, beaten, scolded, and put to death because they spread the Lord's gospel and were rejected by the people of the world—that is how they were martyred. Let us not speak of the final outcome of those martyrs, or of God's definition of their conduct, but ask this: When they arrived at the end, did the ways that they met the end of their lives accord with human notions? (No, it did not.) From the perspective of human notions, they paid such a great price to spread the work of God, but were ultimately killed by Satan. This does not accord with human notions, but this is precisely what happened to them. It is what God allowed. What truth can be sought in this? Was God allowing them to die this way His curse and condemnation, or was it His plan and blessing? It was neither. What was it? People now reflect on their deaths with much heartache, but that was how things were. Those who believed in God died that way, how is this to be explained? When we mention this topic, you put yourselves in their position, so are your hearts sad, and do you feel a hidden pain? You think, "These people did their duty to spread God's gospel and should be considered good people, so how could they come to such an end and such an outcome?" Actually, this was how their bodies died and passed away; this was their means of departure from the human world, yet that did not mean their outcome was the same. No matter what the means of their

death and departure was nor how it happened, it was not how God defined the final outcomes of those lives, of those created beings. This is something you must see clearly. On the contrary, they used precisely those means to condemn this world and to testify to God's deeds. These created beings used their most precious lives—they used the last moment of their lives to testify to God's deeds, to testify to God's great power, and to declare to Satan and the world that God's deeds are right, that the Lord Jesus is God, that He is the Lord, and God's incarnate flesh. Even down to the final moment of their lives, they never denied the name of the Lord Jesus. Was this not a form of judgment upon this world? They used their lives to proclaim to the world, to confirm to human beings that the Lord Jesus is the Lord, that the Lord Jesus is Christ, that He is God's incarnate flesh, that the work of redemption He did for all humanity allows humanity to live on—this fact is forever unchanging. Those who were martyred for spreading the gospel of the Lord Jesus, to what extent did they perform their duty? Was it to the ultimate extent? How was the ultimate extent manifested? (They offered their lives.) That's right, they paid the price with their lives. Family, wealth, and the material things of this life are all external things; the only thing that is related to the self is life. To every living person, life is the thing most worthy of being treasured, the most precious thing and, as it happens, these people were able to offer their most precious possession—life—as confirmation of and testimony to God's love for mankind. Until the day they died, they did not deny God's name, nor did they deny God's work, and they used their last moments of life to testify to the existence of this fact—is this not the highest form of testimony? This is the best way of doing one's duty; this is what it is to fulfill one's responsibility. When Satan threatened and terrorized them, and, in the end, even when it made them pay the price of their lives, they did not abandon their responsibility. This is

what it is to fulfill one's duty to the utmost extent. What do I mean by this? Do I mean to have you use the same method to testify of God and to spread His gospel? You do not necessarily need to do so, but you must understand that this is your responsibility, that if God needs you to, you should accept it as something you are honor-bound to do. People today have fear and worry inside them, but what purpose do those feelings serve? If God does not need you to do this, what is the use in worrying about it? If God needs you to do this, you should not shirk this responsibility nor reject it. You should cooperate proactively and accept it without worry. No matter how one dies, they should not die before Satan, and not die in Satan's hands. If one is going to die, they should die in God's hands. People came from God, and to God they return—such is the reason and attitude that a created being should possess. This is the final truth one should understand in spreading the gospel and performing their duty—one must pay the price of their life to spread and testify to the gospel of God incarnate's performance of His work and salvation of mankind. If you have this aspiration, if you can bear testimony in this way, that is wonderful. If you still do not possess this sort of aspiration, you should, at least, properly fulfill the responsibility and duty that lie before you, entrusting the rest to God. Perhaps then, as the months and years pass and your experience and age increase, and your understanding of the truth deepens, you will realize that you have an obligation and a responsibility to offer your life to the work of God's gospel, even until the last moment of your life.

It is now the proper time to start talking about these topics because the spreading of the gospel of the kingdom has already begun. Previously, in the Age of Law and the Age of Grace, some ancient prophets and saints gave their lives in spreading the gospel, so those born in the last days can also give their lives for this cause. This is not something new or sudden,

much less is it an excessive requirement. This is what created beings ought to do and the duty they ought to perform. This is the truth; this is the highest truth. If all you do is shout slogans about what you want to do for God, how you want to fulfill your duty, and how much you want to expend and exert for God, it is useless. When reality hits home for you, when you are asked to sacrifice your life, whether you complain at the very last moment, whether you are willing, and whether you truly submit—this is the test of your stature. If at the moment that your life is about to be taken from you, you are at ease, willing, and submit without complaint, if you feel that you have fulfilled your responsibilities, obligations, and duties to the end, if your heart is joyful and at peace—if you go like this, then for God, you have not gone at all. Rather, you are living in another realm and in another form. You have done nothing but change your manner of living. In no way are you truly dead. As man sees it, "This person died at such a young age, how pitiful!" But in the eyes of God, you have not died or gone to suffer. Instead, you have gone to enjoy blessings and come closer to God. Because, as a created being, you are already up to standard in the performance of your duty in God's eyes, you have now completed your duty, God does not need you to perform this duty any longer among the ranks of created beings. To God, your "going" is not called "going," you are "taken away," "brought away," or "led away," and it is a good thing.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Spreading the Gospel Is the Duty to Which All Believers Are Honor-Bound

According to human notions, good is rewarded and evil punished, good people are recompensed with good and evil ones are recompensed with evil, and those who do no evil should all be recompensed with good and receive blessings. It would appear that, in all cases where people are not evil, they should be recompensed with good; only this is God's

righteousness. Is this not people's notion? But what if they fail to be recompensed with good? Would you then say that God is not righteous? For instance, during Noah's time, God said to Noah: "The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth" (Genesis 6:13). He then ordered Noah to build the ark. After Noah accepted God's commission and built the ark, a great downpour of rain fell upon the earth for forty days and nights, the entire world was submerged below floodwaters and, with the exception of Noah and his seven family members, God destroyed all the humans of that age. What do you make of this? Would you say that God is not loving? As far as man is concerned, no matter how corrupt humankind may be, as long as God destroys mankind, this means that He is not loving—are they correct in believing this? Is this belief not absurd? God did not love those that He destroyed, but can you honestly say that He did not love those that survived and attained His salvation? Peter loved God to the uttermost and God loved Peter—can you really say that God is not loving? God loves those that truly love Him and He hates and curses those that resist Him and refuse to repent. God is possessed of both love and hate, this is the truth. People should not pigeonhole or judge God according to their notions and imaginings, because mankind's notions and imaginings, which are their way of viewing things, have no truth at all. God must be known based on His attitude toward man, on His disposition and essence. One absolutely must not try to define what essence God has based on the externalities of those things He does and addresses. Mankind is so deeply corrupted by Satan; they do not know the nature essence of corrupt mankind, much less what corrupt mankind is before God, nor how they ought to be treated according to His righteous disposition. Consider Job, he was a righteous man and God blessed him. This was God's righteousness. Satan made a wager with

Jehovah: “Does Job fear God for nothing? Have not You made an hedge about him, and about his house, and about all that he has on every side? You have blessed the work of his hands, and his substance is increased in the land. But put forth Your hand now, and touch all that he has, and he will curse You to Your face” (Job 1:9–11). Jehovah God said, “All that he has is in your power; only on himself put not forth your hand” (Job 1:12). So Satan went to Job and attacked and tempted Job, and Job encountered trials. Everything he had was stripped away—he lost his children and his property, and his whole body became covered in boils. Now, did Job’s trials have within them the righteous disposition of God? You can’t say clearly, can you? Even if you are a righteous person, God has a right to subject you to trials and to allow you to bear Him witness. God’s disposition is righteous; He treats everyone equally. It is not that righteous people do not then need to undergo trials even if they can withstand them or that they must then be protected; this is not the case. God has the right to put righteous people through trials. This is the revelation of God’s righteous disposition. Finally, after Job had finished undergoing trials and bearing witness to Jehovah, Jehovah blessed him even more than before, even better than before, and He gave him twice as many blessings. Furthermore, Jehovah appeared to him, and spoke to him from out of the wind, and Job saw Him as though face to face. This was a blessing given to him by God. This was God’s righteousness. What if when Job had finished undergoing trials and Jehovah saw how Job had borne witness to Him in Satan’s presence and shamed Satan, Jehovah then turned away and left, ignoring him, and Job did not receive blessings afterward—would this have God’s righteousness in it? Regardless of whether Job was blessed after the trials or not, or whether Jehovah appeared to him or not, all of this contains God’s goodwill. Appearing to Job would have been God’s righteousness, and not appearing

to him would also have been God's righteousness. Upon what basis do you—a created being—make demands of God? People are not qualified to make demands of God. There is nothing more unreasonable than making demands of God. He will do what He ought to do, and His disposition is righteous. Righteousness is by no means fairness or reasonableness; it is not egalitarianism, or a matter of allocating to you what you deserve in accordance with how much work you have completed, or paying you for whatever work you have done, or giving you your due according to what effort you expend. This is not righteousness, it is merely being fair and reasonable. Very few people are capable of knowing God's righteous disposition. Suppose God had eliminated Job after Job bore witness for Him: Would this be righteous? In fact, it would be. Why is this called righteousness? How do people view righteousness? If something is in line with people's notions, it is then very easy for them to say that God is righteous; however, if they do not see that thing as being in line with their notions—if it is something that they are incapable of comprehending—then it would be difficult for them to say that God is righteous. If God had destroyed Job back then, people would not have said He was righteous. Actually, though, whether people have been corrupted or not, and whether they have been profoundly corrupted or not, does God have to justify Himself when He destroys them? Should He have to explain to people upon what basis it is that He does so? Must God tell people the rules He has ordained? There is no need. In God's eyes, someone who is corrupt, and who is liable to oppose God, is without any worth; however God handles them will be appropriate, and all are the arrangements of God. If you were displeasing to God's eyes, and if He said that He had no use for you after your testimony and therefore destroyed you, would this, too, be His righteousness? It would. You might not be able to recognize this right now

from the facts, but you must understand in doctrine. What would you say—is God's destruction of Satan an expression of His righteousness? (Yes.) What if He allowed Satan to remain? You dare not say, yes? God's essence is righteousness. Though it is not easy to comprehend what He does, all that He does is righteous; it is simply that people do not understand. When God gave Peter to Satan, how did Peter respond? "Mankind is unable to fathom what You do, but all of what You do contains Your good will; there is righteousness in all of it. How can I not utter praise for Your wisdom and deeds?" You should now see that the reason God does not destroy Satan in the time of His salvation of man is that humans may see clearly how Satan has corrupted them and the extent to which it has corrupted them, and how God purifies and saves them. Ultimately, when people have understood the truth and clearly seen Satan's odious countenance, and beheld the monstrous sin of Satan's corruption of them, God will destroy Satan, showing them His righteousness. The timing when God destroys Satan is filled with God's disposition and wisdom. Everything that God does is righteous. Though humans may not be able to perceive God's righteousness, they should not make judgments at will. If something He does appears to humans as unreasonable, or if they have any notions about it, and that leads them to say that He is not righteous, then they are being most unreasonable. You see that Peter found some things to be incomprehensible, but he was sure that God's wisdom was present and that His good will was in those things. Humans cannot fathom everything; there are so many things that they cannot grasp. Thus, to know God's disposition is not an easy thing.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Related Experiential Testimonies

A Disgrace From My Past

Reflections of a Terminally Ill Patient

My Days Preaching on the Frontline

Related Hymns

The One Who Holds Sovereignty Over Everything

Life's Testimony

Man's Lifespan Has Been Predetermined by God

Only Through Knowing the Sovereignty of the Creator Can Man Face Death Calmly

23. How to stand firm in one's testimony during trials

Words of Almighty God of the Last Days

Belief in God requires submission to Him and experience of His work. God has done so much work—it could be said that for people it is all perfection, refinement, and even more, chastisement. There has not been a single step of God's work that has been in line with human notions; what people have enjoyed is God's stern words. When God comes, people should enjoy His majesty and His wrath. However, no matter how stern His words may be, He comes to save and perfect mankind. As created beings, people should fulfill the duties that they ought to, and stand witness for God in the midst of refinement. In every trial they should uphold the witness that they should bear, and do so resoundingly for the sake of God. A person who does this is an overcomer. No matter how God refines you, you remain full of confidence and never lose confidence in Him. You do what man should do. This is what God requires of man, and man's heart should be able to fully return to Him and turn toward Him in every passing moment. This is an overcomer. Those whom God refers to as "overcomers" are those who are still able to stand witness and maintain their confidence and devotion to God when under the influence of Satan and while being laid siege to by Satan, that is, when they find themselves amidst the forces of darkness. If you are still able to keep a pure heart before God and maintain your genuine love for God no matter what, then you are standing witness in front of God, and this is what God refers to as being an "overcomer." If your pursuit is excellent when God blesses you, but you retreat without His blessings, is this purity? Since you are certain that this way is true, you must follow it until the end; you must maintain your devotion to God. Since you have seen

that God Himself has come to the earth to perfect you, you should give your heart entirely to Him. If you can still follow Him no matter what He does, even if He determines an unfavorable outcome for you at the very end, this is maintaining your purity in front of God. Offering a holy spiritual body and a pure virgin to God means keeping a sincere heart in front of God. For mankind, sincerity is purity, and the ability to be sincere toward God is maintaining purity. This is what you should put into practice. When you ought to pray, you pray; when you ought to gather together in fellowship, you do so; when you ought to sing hymns, you sing hymns; and when you ought to rebel against the flesh, you rebel against the flesh. When you perform your duty, you do not muddle through it; when you are faced with trials you stand firm. This is devotion to God. If you do not uphold what people should do, then all of your previous suffering and resolutions have been futile.

—The Word, Vol. 1. The Appearance and Work of God. You Should Maintain Your Devotion to God

Bearing a resounding witness for God primarily relates to whether or not you have an understanding of the practical God, and to whether or not you are able to submit before this person who is not only ordinary, but normal, and submit even unto death. If, by way of this submission, you truly bear witness for God, that means you have been obtained by God. If you can submit unto death and, before Him, be free of complaints, not make judgments, not slander, not have any notions, and not have any ulterior motives, then in this way God will gain glory. Submission before a regular person who is looked down upon by man, and being able to submit unto death without any notions—this is true testimony. The reality that God requires people to enter into is that you are able to submit to His words, put them into practice, bow down in front of the practical God and know your

own corruption, open up your heart in front of Him, and, ultimately, be gained by Him through these words of His. God gains glory when these utterances conquer you and make you fully submissive to Him; through this, He shames Satan and completes His work. When you do not have any notions about the practicality of God incarnate—that is, when you have stood firm in this trial—then you have borne this witness well. If there comes a day when you have a full understanding of the practical God and can submit unto death like Peter did, then you will be gained and perfected by God. Anything God does that is not in line with your notions is a trial for you. If God's work were in line with your notions, it would not require you to suffer or be refined. It is because His work is so practical and not in line with your notions that it requires you to let go of such notions. This is why it is a trial for you. It is because of God's practicality that all people are in the midst of trials; His work is practical, not supernatural. By fully understanding His practical words and His practical utterances without any notions, and being able to genuinely love Him as His work grows ever more practical, you will be gained by Him. The group of people whom God will gain are those who know God; that is, those who know His practicality. Furthermore, they are those who are able to submit to God's practical work.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Truly Love God Are Those Who Can Submit Absolutely to His Practicality

What is exactly true testimony? The testimony spoken of here has two parts: One is testimony of having been conquered, and the other is testimony of having been made perfect (which, naturally, will be the testimony following the greater trials and the tribulations of the future). In other words, if you are able to stand firm during tribulations and trials, then you will have borne the second step of testimony. What is crucial today is the first step of testimony: being able to stand firm during every instance of

the trials of chastisement and judgment. This is testimony of being conquered. That is because now is the time of conquest. (You should know that now is the time of God's work on earth; the incarnate God's main work on earth is conquering this group of people on earth who follow Him through judgment and chastisement.) Whether or not you are capable of bearing testimony of being conquered not only depends on whether you are able to follow to the very end, but, more importantly, on whether, as you experience each step of God's work, you are capable of the true understanding of God's chastisement and judgment, and on whether you truly perceive all of this work. You will not be able to slip through by merely following to the very end. You must be able to willingly yield during every instance of chastisement and judgment, must be capable of truly understanding each step of work you experience, and must be able to attain knowledge of, and submission to God's disposition. This is the ultimate testimony of being conquered, which you are required to bear. Testimony of being conquered primarily refers to your knowledge of the incarnation of God. Crucially, this step of testimony is to the incarnation of God. It matters not what you do or say before the people of the world or those who wield power; what matters above all is whether you are able to submit to all of the words from God's mouth and all of His work. Therefore, this step of testimony is directed at Satan and all enemies of God—the demons and hostiles who do not believe that God will become flesh a second time and come to do even greater work, and furthermore, do not believe in the fact of God's return to the flesh. In other words, it is directed at all the antichrists—all the enemies who do not believe in the incarnation of God.

—The Word, Vol. 1. The Appearance and Work of God. Practice (4)

The last step of testimony is testimony of whether or not you are able to be made perfect—which is to say, having comprehended all of the words spoken from the mouth of God incarnate, you come to possess knowledge of God and become certain about Him, you live out all the words from God's mouth, and achieve the conditions God asks of you—the style of Peter and faith of Job—such that you can submit unto death, give yourself over entirely to Him, and ultimately achieve an image of a person that is up to standard, which means the image of someone who has been conquered and made perfect after experiencing God's judgment and chastisement. This is the ultimate testimony—it is the testimony that ought to be borne by one who is ultimately made perfect. These are the two steps of testimony you should bear, and they are interrelated, each indispensable. But there is one thing you must know: The testimony I require of you today is not directed at the people of the world, nor any single individual, but at that which I ask of you. It is measured by whether you are able to satisfy Me, and whether you are able to completely meet the standards of My requirements of each one of you. This is what you should understand.

—The Word, Vol. 1. The Appearance and Work of God. Practice (4)

You undergo the trials of Job, and at the same time you undergo the trials of Peter. When Job was tested, he stood witness, and in the end, Jehovah was revealed to him. Only after he stood witness was he worthy of seeing the face of God. Why is it said: "I hide from the land of filth but show Myself to the holy kingdom"? That means that only when you are holy and stand witness can you have the dignity to see the face of God. If you cannot stand witness for Him, you do not have the dignity to see His face. If you retreat or make complaints against God in the face of refinements, thus failing to stand witness for Him and becoming Satan's laughing stock, then you will not gain the appearance of God. If you are

like Job, who in the midst of trials cursed his own flesh and did not complain against God, and was able to detest his own flesh without complaining or sinning through his words, then you will be standing witness. When you undergo refinements to a certain degree and can still be like Job, utterly submissive in front of God and without other requirements of Him or your own notions, then God will appear to you. Now God does not appear to you because you have so many of your own notions, personal prejudices, selfish thoughts, individual requirements and fleshly interests, and you are not worthy of seeing His face. Were you to see God, you would measure Him through your own notions and, in so doing, He would be nailed to the cross by you. If many things come upon you that do not align with your notions but yet you are able to put them aside and gain knowledge of God's actions from these things, and if in the midst of refinements you reveal your God-loving heart, then this is standing firm in your witness.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are to Be Made Perfect Must Undergo Refinement

Job's faith, submission, and his testimony to overcoming Satan have been a source of huge help and encouragement to people. In Job, they see hope for their own salvation, and see that through faith, and submission to and fear of God, it is entirely possible to defeat Satan, to prevail over Satan. They see that as long as they submit to God's sovereignty and arrangements, and as long as they possess the determination and faith not to forsake God after having lost everything, then they can bring shame and defeat upon Satan, and they see that they need only possess the determination and perseverance to stand firm in their testimony—even if it means losing their lives—for Satan to be cowed and beat a hasty retreat. Job's testimony is a warning to later generations, and this warning tells

them that if they do not defeat Satan, then they will never be able to rid themselves of the accusations and disturbances of Satan, nor will they ever be able to escape the abuse and attacks of Satan. Job's testimony has enlightened later generations. This enlightenment teaches people that only if they are perfect and upright will they be able to fear God and shun evil; it teaches them that only if they fear God and shun evil can they bear strong and resounding testimony to God; only if they bear strong and resounding testimony to God can they never be controlled by Satan and live under the guidance and protection of God—only then will they have been truly saved. Job's personality and his life's pursuit should be emulated by everyone who pursues salvation. That which he lived out during his whole life and his conduct during his trials is a precious treasure to all those who pursue the way of fearing God and shunning evil.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

If you wish to be able to stand firm in the future, to satisfy God better, and to follow Him to the very end, today you must build a strong foundation. You must satisfy God by putting the truth into practice in all things and be considerate of His intentions. If you always practice in this way, there will be a foundation within you, and God will inspire in you a heart that loves Him, and He will give you faith. One day, when a trial truly befalls you, you may well suffer some pain and feel aggrieved to a certain point, and suffer crushing grief, as if you had died—but your God-loving heart will not change, and will become even deeper. Such are the blessings of God. If you are able to accept all that God says and does today with a heart of submission, then you will surely be blessed by God, and so you will be someone who is blessed by God and receives His promise. If, today, you do not practice, when trials befall you one day, you will be without faith or a loving heart, and at that time the trial will become temptation; you

will be plunged amid Satan's temptation and will have no means of escape. Today, you may be able to stand firm when a small trial befalls you, but you will not necessarily be able to stand firm when a major trial befalls you one day. Some people are conceited and think that they are near perfect already. If you do not go deeper at such times, and remain complacent, then you will be in danger. Today, God does not do the work of greater trials and everything appears fine, but when God tries you, you will discover that you are too lacking, for your stature is too small and you are incapable of enduring great trials. If you remain as you are and are in a state of inertia, then, when the trials come, you will fall. You should often look at how small your stature is; only in this way will you make progress. If it is only during trials that you see that your stature is so small, that your willpower is so weak, that too little within you is real, and that you are inadequate for God's intentions—if you only realize these things then, it will be too late.

—The Word, Vol. 1. The Appearance and Work of God. Only Loving God Is Truly Believing in God

Without the words of God as your reality, you have no real stature. When the time comes to be tried, you will certainly fall, and then your true stature will be revealed. But those who regularly seek to enter into reality shall, when beset by trials, come to understand the purpose of God's work. One who is possessed of conscience, and who thirsts for God, should take practical action to repay God for His love. Those who are not possessed of reality cannot stand firm in the face of even trivial matters. Such is the difference between those with real stature and those without. Why is it that, though they both eat and drink the words of God, some are able to stand firm amid trials, while others flee? The obvious difference is that some lack real stature; they do not have the words of God to serve as their reality, and His words have not taken root within them. As soon as they are tried, they

reach the end of their path. Why is it, then, that some are able to stand firm amid trials? It is because they understand the truth and have a vision, and they understand God's intentions and His requirements, and thus they are able to stand firm through trials. This is real stature, and this, too, is life. Some may also read the words of God, but do not put them into practice, do not take them seriously; those who do not take them seriously place no importance on practice. Those who do not have the words of God to serve as their reality are without real stature, and such people cannot stand firm through trials.

—The Word, Vol. 1. The Appearance and Work of God. The Age of Kingdom Is the Age of Word

Since you believe in God, you must hand over your heart before God. If you offer up and lay your heart before God, then during refinement it will be impossible for you to deny God, or leave God. In this way your relationship with God will become ever closer and ever more normal, and your communion with God will become ever more frequent. If you always practice in this way, then you will spend more time in God's light and more time under the guidance of His words. There will also be more and more changes in your disposition, and your knowledge will increase day by day. When the day comes that God's trials suddenly befall you, you will not only be able to stand by God's side, but will also be able to bear testimony to God. At that time, you will be like Job, and like Peter. Having borne testimony to God you will truly love Him, and will gladly lay down your life for Him; you will be God's witness, and one who is beloved by God. Love that has experienced refinement is strong, not weak. Regardless of when or how God subjects you to His trials, you are able to lay down your concerns about whether you live or die, to gladly cast aside everything for God, and to happily endure anything for God—thus your love will be pure

and your faith will have reality. Only then will you be someone who is truly loved by God, and who has truly been made perfect by God.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Refinement Can Man Possess True Love

While undergoing trials, it is normal for people to be weak, or to have negativity within them, or to lack clarity on God's intentions or their path for practice. But in any case, you must have faith in God's work, and not deny God, just like Job. Although Job was weak and cursed the day of his own birth, he did not deny that all things in human life were bestowed by Jehovah, and that Jehovah is also the One to take them all away. No matter what trials he was put through, he maintained this belief. In your experience, no matter what refinement you undergo through God's words, what God requires of mankind, in brief, is their faith and their God-loving heart. What He perfects by working in this way is people's faith, love, and aspirations. God does the work of perfection on people, and they cannot see it, cannot feel it; under such circumstances, your faith is required. People's faith is required when something cannot be seen by the naked eye, and your faith is required when you cannot let go of your own notions. When you do not have clarity about God's work, what is required of you is to have faith and to take a firm stance and stand strong in your testimony. When Job reached this point, God appeared to him and spoke to him. That is, it is only from within your faith that you will be able to see God, and when you have faith God will perfect you. Without faith, He cannot do this. God will bestow upon you whatever you hope to gain. If you do not have faith, then you cannot be perfected and you will be unable to see God's actions, much less His omnipotence. When you have faith that you will see His actions in your practical experience, then God will appear to you, and He will enlighten and guide you from within. Without that faith, God will be unable

to do that. If you have lost hope in God, how will you be able to experience His work? Therefore, only when you have faith and you do not harbor doubts toward God, only when you have true faith in Him no matter what He does, will He enlighten and illuminate you through your experiences, and only then will you be able to see His actions. These things are all achieved through faith. Faith comes only through refinement, and in the absence of refinement, faith cannot develop. What does this word, "faith," refer to? Faith is the genuine belief and the sincere heart that humans should possess when they cannot see or touch something, when God's work does not align with human notions, when it is beyond human reach. This is the faith that I speak of. People are in need of faith during times of hardship and refinement, and faith is something that is followed by refinement; refinement and faith cannot be separated. No matter how God works, and no matter your environment, you are able to pursue life and seek the truth, and seek knowledge of God's work, and have an understanding of His actions, and you are able to act according to the truth. Doing so is what it is to have true faith, and doing so shows that you have not lost faith in God. You can only have true faith in God if you are able to persist in pursuing the truth through refinement, if you are able to truly love God and do not develop doubts about Him, if no matter what He does you still practice the truth to satisfy Him, and if you are able to seek in the depths for His intentions and be considerate of His intentions. In the past, when God said that you would reign as a king, you loved Him, and when He openly showed Himself to you, you pursued Him. But now God is hidden, you cannot see Him, and troubles have come upon you—do you then now lose hope in God? So, you must at all times pursue life and seek to satisfy God's intentions. This is called genuine faith, and this is the truest and most beautiful kind of love.

In the past, people would all come before God to make their resolutions, and they would say: “Even if no one else loves God, I must love Him.” But now, refinement comes upon you, and since this does not align with your notions, you lose faith in God. Is this genuine love? You have read many times about the deeds of Job—have you forgotten about them? True love can only take shape from within faith. You develop real love for God through the refinements you undergo, and it is through your faith that you are able to be considerate of God’s intentions in your practical experiences, and it is also through faith that you rebel against your own flesh and pursue life; this is what people should do. If you do this, then you will be able to see God’s actions, but if you lack faith, then you will be unable to see God’s actions or to experience His work. If you want to be used and perfected by God, then you must be possessed of everything: the will to suffer, faith, endurance, submission, and the ability to experience the work of God, grasp His intentions, be considerate of His sorrow, and so forth. Perfecting a person is not easy, and every single refinement that you experience requires your faith and love. If you want to be perfected by God, it is not enough to merely rush ahead on the path, nor is it enough to merely expend yourself for God. You must possess many things to be able to become someone who is perfected by God. When you face suffering, you must be able to lay aside concern for the flesh and to not make complaints against God. When God hides Himself from you, you must be able to have the faith to follow Him, to maintain your previous love without allowing it to falter or dissipate. No matter what God does, you must submit to His design and be prepared to curse your own flesh rather than make complaints against Him. When you are faced with trials, you must satisfy God, though you may weep bitterly or feel reluctant to part with some beloved object. Only this is true love and faith. No matter what your actual stature is, you

must first possess both the will to suffer hardship and true faith, and you must also have the will to rebel against the flesh. You should be willing to endure personal hardships and suffer losses to your personal interests in order to satisfy God's intentions. You must also be capable of feeling regret about yourself in your heart: In the past, you were unable to satisfy God, and now, you can regret yourself. You must not be lacking in any of these regards—it is through these things that God will perfect you. If you cannot meet these criteria, then you cannot be perfected.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are to Be Made Perfect Must Undergo Refinement

In every step of work that God does within people, externally it appears to be interactions between people, as if born of human arrangements or from human disturbance. But behind the scenes, every step of work, and everything that happens, is a wager made by Satan before God, and requires people to stand firm in their testimony to God. Take when Job was tried, for example: Behind the scenes, Satan was making a bet with God, and what happened to Job was the deeds of men and the disturbance of men. Behind every step of work that God does in you is Satan's wager with God—behind it all is a battle. For example, if you are prejudiced toward your brothers and sisters, you will have words that you want to say—words that you feel may be displeasing to God—but if you do not say them, you will feel internal discomfort, and at this moment, a battle will commence within you: "Do I speak or not?" This is the battle. Thus, in everything you encounter there is a battle, and when there is a battle within you, thanks to your actual cooperation and actual suffering, God works within you. Ultimately, you are able to put the matter aside inside of you and the anger is naturally extinguished. Such is the effect of your cooperation with God. Everything people do requires them to pay a certain

price in their efforts. Without actual hardship, they cannot satisfy God; they do not even come close to satisfying God, and they are just spouting empty slogans! Can these empty slogans satisfy God? When God and Satan do battle in the spiritual realm, how should you satisfy God, and how should you stand firm in your testimony to Him? You should know that everything that happens to you is a great trial and the time when God needs you to bear testimony. Though they may seem unimportant from the outside, when these things happen they show whether or not you love God. If you do, you will be able to stand firm in your testimony to Him, and if you have not put the love of Him into practice, this shows you are not someone who puts the truth into practice, that you are without the truth, and without life, that you are chaff! Everything that happens to people happens when God needs them to stand firm in their testimony to Him. Though nothing major is happening to you at the moment and you do not bear great testimony, every detail of your daily life is a matter of testimony to God. If you can win the admiration of your brothers and sisters, your family members, and everyone around you; if, one day, the nonbelievers come, and admire all that you do, and see that all that God does is wonderful, then you will have borne testimony. Although you have no insight and your caliber is poor, through God's perfection of you, you are able to satisfy Him and be considerate of His intentions, showing others what great work He has done in people of the poorest caliber. When people come to know God and become overcomers before Satan, loyal to God to a great extent, then none has more backbone than this group of people, and this is the greatest testimony. Although you are incapable of doing great work, you are able to satisfy God. Others cannot put aside their notions, but you can; others cannot bear testimony to God during their actual experiences, but you can use your actual stature and actions to repay God's love and bear resounding

testimony to Him. Only this counts as actually loving God. If you are incapable of this, then you do not bear testimony among your family members, among your brothers and sisters, or before the people of the world. If you cannot bear testimony before Satan, Satan will laugh at you, it will treat you as a joke, as a plaything, it will often make a fool of you and drive you insane. In the future, great trials may befall you—but today, if you love God with a true heart, and if, regardless of how great the trials ahead, irrespective of what happens to you, you are able to stand firm in your testimony and are able to satisfy God, then your heart will be comforted, and you will be unafraid no matter how great the trials you encounter in the future. You cannot see what will happen in the future; you can only satisfy God in today's circumstances. You are incapable of doing any great work and should focus on satisfying God by experiencing His words in real life, and bear strong and resounding testimony that brings shame upon Satan. Although your flesh will remain unsatisfied and will have suffered, you will have satisfied God and brought shame upon Satan. If you always practice in this way, God will open up a path before you. When, one day, a great trial comes, others will fall down, but you will still be able to stand firm: Because of the price you have paid, God will protect you so you can stand firm and not fall down. If, ordinarily, you are able to put the truth into practice and satisfy God with a genuine God-loving heart, then God will surely protect you during future trials. Though you are foolish and of little stature and poor caliber, God will not discriminate against you. It depends on whether your intentions are right. Today, you are able to satisfy God, in which you are attentive to the smallest detail, you satisfy God in all things, you have a genuine God-loving heart, you give your true heart to God, and although there are some things that you cannot understand, you can come before God to rectify your intents and seek God's

intentions, and you do everything needed to satisfy God. Perhaps your brothers and sisters will abandon you, but your heart will be satisfying God, and you will not covet the pleasures of the flesh. If you always practice in this way, you will be protected when great trials come upon you.

—The Word, Vol. 1. The Appearance and Work of God. Only Loving God Is Truly Believing in God

For people to experience God's work, they must first understand His current work and how mankind should cooperate. Indeed, this is something that everyone should understand. No matter what God does, whether it be refinement or even if He is not speaking, not a single step of God's work falls in line with mankind's notions. Each step of His work shatters and breaks through people's notions. This is His work. But you must believe that, since God's work has reached a certain stage, He will not put all mankind to death no matter what. He gives both promises and blessings to mankind, and all those who pursue Him will be able to gain His blessings, but those who do not will be eliminated by God. This depends on your pursuit. Regardless of anything else, you must believe that when God's work is concluded, every single person will have a suitable destination. God has provided mankind with beautiful aspirations, but without pursuit they are unattainable. You should be able to see this now—God's refinement and His chastisement of people is His work, but people, for their part, must pursue a change in disposition at all times. In your practical experience, you must first know how to eat and drink God's words; you must find within His words what you should enter into and your own shortcomings, you should seek entry in your practical experience, and take the portion of God's words that should be put into practice and try to do so. Eating and drinking God's words is one aspect. In addition, the life of the church must be maintained, you must have a normal spiritual life, and you must be able

to hand over all of your current states to God. No matter how His work changes, your spiritual life should remain normal. A spiritual life can maintain your normal entering in. No matter what God does, you ought to continue your spiritual life uninterrupted and perform your duty. This is what people should do. It is all the work of the Holy Spirit, but while for those with a normal condition this is perfection, for those with an abnormal condition it is a trial. At the current stage of the Holy Spirit's refinement work, some people say that God's work is so great and that people absolutely need refinement, otherwise their stature will be too small and they will have no way of attaining God's intentions. However, for those whose condition is not good, it becomes a reason to not pursue God, and a reason to not attend gatherings or eat and drink God's word. In God's work, no matter what He does or what changes He effects, people must maintain a baseline of a normal spiritual life. Perhaps you have not been lax in this current stage of your spiritual life, but you still have not gained much, and have not reaped a great harvest. Under these kinds of circumstances, even if you hold to your spiritual life like you're abiding by a regulation, you must still hold to it; you must keep to this regulation so that you do not suffer losses in your life and so that you satisfy God's intentions. If your spiritual life is abnormal, you cannot understand God's current work, and instead always feel that it is completely incompatible with your own notions, and though you are willing to follow Him, you lack internal drive. So, no matter what God is currently doing, people must cooperate. If people do not cooperate, then the Holy Spirit cannot do His work, and if people do not have a heart to cooperate, then they can hardly gain the work of the Holy Spirit. If you want to have the work of the Holy Spirit inside of you, and if you want to gain God's approval, then you must maintain your original devotion before the face of God. Now, it is not necessary for you to have a

deeper understanding, a higher theory, or other such things—all that is required is that you uphold God's word on the original foundation. If people do not cooperate with God and do not pursue deeper entry, then God will take away all the things that were originally theirs. On the inside, people are always greedy for ease and would rather enjoy what is already available. They want to gain God's promises without paying any price at all. These are the extravagant thoughts that mankind entertains. Gaining life itself without paying a price—but has anything ever been this easy? When someone believes in God and seeks life entry and seeks a change in their disposition, they must pay a price and achieve a state in which they will always follow God, no matter what He does. This is something that people must do. Even if you follow all of this as a regulation, you must always uphold it, and no matter how great the trials, you cannot let go of your normal relationship with God. You should be able to pray, maintain your church life, and never leave your brothers and sisters. When God tries you, you should still seek the truth. This is the minimum requirement for a spiritual life. Always having the desire to seek, and striving to cooperate, applying all of your energy—can this be done?

—The Word, Vol. 1. The Appearance and Work of God. You Should Maintain Your Devotion to God

No matter what trial befalls you, you must treat it as a burden given to you by God. Say some people are beset by great sickness and unbearable suffering, some even face death. How should they approach this kind of situation? In many cases, the trials of God are burdens He gives to people. However great the burden bestowed upon you by God, that is the weight of burden you should undertake, for God understands you, and knows you will be able to bear it. The burden given to you by God will not exceed your stature or the limits of your endurance, so there is no question that you will

be able to bear it. No matter what manner of burden God gives you, what kind of trial, remember one thing: Whether or not you understand God's intentions and whether or not you are enlightened and illuminated by the Holy Spirit after you pray, whether or not this trial is God disciplining you or warning you, it does not matter if you do not understand. As long as you do not delay in performing your duty and can loyally hold fast to your duty, God will be satisfied, and you will stand firm in your testimony. Seeing that they are suffering from a serious illness and are going to die, some people think to themselves: "It was to avoid death that I started believing in God—but it turns out that even after all these years of performing my duty, He's going to let me die. I should get on with my own business, do the things I have always wanted to do, and enjoy the things I have not enjoyed in this life. I can put off my duty." What attitude is this? You have been performing your duty for all these years, you have listened to all these sermons, and still you have not understood the truth. One trial topples you, brings you to your knees, and lays you bare. Is such a person worthy of being cared for by God? (They are unworthy.) They are totally without loyalty. So what is the duty they have spent all these years performing known as? It is known as "laboring," and they have just been exerting themselves. If, in your faith in God and pursuit of the truth, you are able to say, "Whatever sickness or disagreeable event God allows to befall me—no matter what God does—I must submit, and stay in my place as a created being. Before all else, I must put this aspect of the truth—submission—into practice, I must implement it, and live out the reality of submission to God. Moreover, I must not cast aside what God has commissioned to me and the duty I should perform. Even on my last breath, I must hold fast to my duty," is this not bearing testimony? When you have this kind of resolve and this kind of state, are you still able to complain about God? No, you are not. At such a time, you

will think to yourself, “God gives me this breath, He has provided for and protected me all these years, He has taken much pain from me, given me much grace, and many truths. I have understood truths and mysteries that people have not understood for generations. I have gained so much from God, so I must repay God! Before, my stature was too small, I understood nothing, and everything I did was hurtful to God. I may not have another chance to repay God in the future. No matter how much time I have left to live, I must offer the little strength I have and do what I can for God, so that God can see that all these years of providing for me have not been in vain, but have borne fruit. Let me bring comfort to God, and no longer hurt or disappoint Him.” How about thinking this way? Do not think about how to save yourself or escape, thinking, “When will this illness be cured? When it is, I shall do my best to perform my duty and be loyal. How can I be loyal when I’m ill? How can I perform the duty of a created being?” As long as you have a single breath, are you not capable of performing your duty? As long as you have a single breath, are you capable of not bringing shame upon God? As long as you have a single breath, as long as your mind is lucid, are you capable of not complaining about God? (Yes.) It is easy to say “Yes” now, but it will not be so easy when this really happens to you. And so, you must pursue the truth, often work hard on the truth, and spend more time thinking, “How can I satisfy God’s intentions? How can I repay God’s love? How can I perform the duty of a created being?” What is a created being? Is the responsibility of a created being merely to listen to the words of God? No—it is to live out the words of God. God has given you so much truth, so much of the way, and so much life, so that you may live out these things, and bear testimony to Him. This is what ought to be done by a created being, and it is your responsibility and obligation.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only in the Frequent Reading of God’s Words and Contemplation of the Truth Is There a Way Ahead

For every step of God's work, there is a way that people should cooperate. God refines people so that they have confidence as they undergo refinements. God perfects people so that they have confidence to be perfected by God and are willing to accept His refinements and to be pruned by God. The Spirit of God works within people to bring them enlightenment and illumination, and to have them cooperate with Him and practice. God does not speak during refinements. He does not utter His voice, but still, there is work that people should do. You should uphold what you already have, you should still be able to pray to God, be close to God, and stand witness before God; in this way you will fulfill your own duty. All of you should see clearly from God's work that His trials of people's confidence and love require that they pray more to God, and that they more often savor God's words before Him. If God enlightens you and has you understand His intentions, and yet you do not practice at all, you will gain nothing. When you put God's words into practice, you should still be able to pray to Him, and when you savor His words you should come before Him and seek and be full of confidence in Him, with no trace of feeling disheartened or cold. Those who do not put God's words into practice are full of energy during gatherings, but fall into darkness when they return home. There are some who do not even want to gather together. So, you must clearly see what duty it is that people should perform. You may not know what God's intentions actually are, but you can perform your duty, you can pray when you should, you can put the truth into practice when you should, and you can do what people ought to do. You can uphold your original vision. In this way, you will be more able to accept God's next step of work. When God works in a hidden way, it is a problem if you do not seek. When He speaks and preaches during assemblies, you listen with enthusiasm, but when He does not speak you lack energy and draw back.

What kind of person acts in this way? This is someone who just follows wherever the herd goes. They have no stance, no testimony, and no vision! Most people are like this. If you continue on that way, one day when you come upon a great trial, you will fall into punishment. Having a stance is very important in God's process of perfecting people. If you do not doubt a single step of God's work, if you fulfill man's duty, if you sincerely uphold what God has you put into practice, that is, you remember God's exhortations, and no matter what He does in the present day you do not forget His exhortations, if you have no doubt about His work, maintain your stance, uphold your testimony, and are victorious every step of the way, then in the end you will be perfected by God and be made into an overcomer. If you are able to stand firm through every step of God's trials, and if you can still stand firm at the very end, then you are an overcomer, you are someone who has been perfected by God.

—The Word, Vol. 1. The Appearance and Work of God. You Should Maintain Your Devotion to God

When he was being chastised by God, Peter prayed, "Oh God! My flesh is rebellious, and You chastise me and judge me. I rejoice in Your chastisement and judgment, and even if You do not want me, in Your judgment I behold Your holy and righteous disposition. When You judge me, so that others may behold Your righteous disposition in Your judgment, I feel content. If it can express Your disposition and allow Your righteous disposition to be seen by all created beings, and if it can make my love for You more pure, that I can attain the likeness of one who is righteous, then Your judgment is good, for such is Your goodwill. I know that there is still much in me that is rebellious, and that I am still not fit to come before You. I wish for You to judge me even more, whether through a hostile environment or great tribulations; no matter what You do, to me it is

precious. Your love is so profound, and I am willing to lay myself at Your mercy without the slightest complaint." This is Peter's knowledge after he experienced the work of God, and it is also a testimony to his love of God. … Near the end of his life, after he had been made perfect, Peter said, "O God! If I were to live a few more years, I would wish to achieve a purer and deeper love of You." When he was about to be nailed to the cross, in his heart he prayed, "O God! Your time has now arrived; the time You prepared for me has arrived. I must be crucified for You, I must bear this testimony to You, and I hope that my love can satisfy Your requirements, and that it can become purer. Today, to be able to die for You, and be nailed to the cross for You, is comforting and reassuring to me, for nothing is more gratifying to me than to be able to be crucified for You and satisfy Your wishes, and to be able to give myself to You, to offer up my life to You. Oh God! You are so lovely! Were You to allow me to live, I would be even more willing to love You. As long as I am alive, I will love You. I wish to love You more deeply. You judge me, and chastise me, and try me because I am not righteous, because I have sinned. And Your righteous disposition becomes more apparent to me. This is a blessing to me, for I am able to love You more deeply, and I am willing to love You in this way even if You do not love me. I am willing to behold Your righteous disposition, for this makes me more able to live out a life of meaning. I feel that my life now is more meaningful, for I am crucified for Your sake, and it is meaningful to die for You. Yet still I do not feel satisfied, for I know too little of You, I know that I cannot completely fulfill Your wishes, and have repaid You too little. In my life, I have been incapable of returning my entirety to You; I am far from that. As I look back at this moment, I feel so indebted to You, and I have but this moment to make up for all of my mistakes and all the love that I have not repaid You."

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

Today, you should be aware of how to be conquered, and of how people conduct themselves after they have been conquered. You may say you have been conquered, but can you submit unto death? You must be able to follow to the very end regardless of whether there are any prospects, and you must not lose faith in God regardless of the environment. Ultimately, you must achieve two aspects of testimony: the testimony of Job—submission unto death; and the testimony of Peter—the supreme love of God. In one respect, you must be like Job: He lost all material possessions, and was beset by the sickness of the flesh, yet he did not forsake the name of Jehovah. This was Job's testimony. Peter was able to love God unto death—when he faced his death, he still loved God, when he was put on the cross, he still loved God. He did not think of his own prospects or pursue beautiful hopes or extravagant thoughts, and he sought only to love God and to submit to all of God's arrangements. Such is the standard you must achieve before you can be considered to have borne testimony, before you become someone who has been made perfect after having been conquered.

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (2)

Related Movie Extracts

After Learning Her Daughter Has Cancer

Related Experiential Testimonies

The Harvest Reaped Through Illness

After the Death of My Partner

Related Hymns

Trials Call for Faith

You Must Bear Witness to God in All Things

You Ought to Achieve the Testimonies of Job and Peter

Overcomers Are Those Who Bear Resounding Witness for God

24. How to resolve one's corrupt dispositions and attain purification

Words of Almighty God of the Last Days

After several thousand years of corruption, man is numb and dull-witted; he has become a demon that opposes God, to the extent that man's rebelliousness toward God has been documented in the books of history, and even man himself is incapable of giving a full account of his rebellious behavior—for man has been profoundly corrupted by Satan, and has been led astray by Satan such that he knows not where to turn. Even today, man still betrays God: When man sees God, he betrays Him, and when he cannot see God, so too does he betray Him. There are even those who, having witnessed God's curses and God's wrath, still betray Him. And so I say that man's sense has lost its original function, and that man's conscience, too, has lost its original function. … Born into such a filthy land, man has been severely blighted by society, he has been influenced by feudal ethics, and he has been taught at "institutes of higher learning." The backward thinking, corrupt morality, mean view on life, despicable philosophy for worldly dealings, utterly worthless existence, and depraved lifestyle and customs—all of these things have severely intruded upon man's heart, and severely undermined and attacked his conscience. As a result, man is ever more distant from God, and ever more opposed to Him. Man's disposition becomes more vicious by the day, and there is not a single person who will willingly give up anything for God, not a single person who will willingly submit to God, nor, moreover, a single person who will willingly seek the appearance of God. Instead, under the power of Satan, man does nothing but pursue pleasure, giving himself over to the corruption of the flesh in the land of mud. Even when they hear the truth, those who live in darkness give

no thought to putting it into practice, nor are they inclined to seek out God even if they have beheld His appearance. How could a mankind so depraved have any chance of salvation? How could a mankind so decadent live in the light?

Changing man's disposition starts with knowledge of his essence and through changes in his thinking, nature, and mental outlook—through fundamental changes. Only in this way will true changes be achieved in the disposition of man. The root cause of corrupt dispositions arising in man is Satan's misleading, corruption, and poison. Man has been bound and controlled by Satan, and he suffers the egregious harm that Satan has inflicted upon his thinking, morality, insight, and sense. It is precisely because the fundamental things of man have been corrupted by Satan, and are utterly unlike how God originally created them, that man opposes God and cannot accept the truth. Thus, changes in man's disposition should begin with changes in his thinking, insight, and sense that will change his knowledge of God and his knowledge of the truth. Those who were born in the most deeply corrupted of all lands are even more ignorant of what God is, or what it means to believe in God. The more corrupted people are, the less they know the existence of God, and the poorer their sense and insight. The source of man's opposition and rebelliousness against God is his corruption by Satan. Because of Satan's corruption, man's conscience has grown numb; he is immoral, his thoughts are degenerate, and he has a backward mental outlook. Before he was corrupted by Satan, man naturally submitted to God and submitted to His words after hearing them. He was naturally of sound sense and conscience, and of normal humanity. After being corrupted by Satan, man's original sense, conscience, and humanity grew dull and were impaired by Satan. Thus, he has lost his submission and love toward God. Man's sense has become aberrant, his disposition has

become the same as that of an animal, and his rebelliousness toward God is ever more frequent and grievous. Yet man still neither knows nor recognizes this, and merely opposes and rebels persistently. Man's disposition is revealed in expressions of his sense, insight, and conscience; because his sense and insight are unsound, and his conscience has grown supremely dull, thus his disposition is rebellious against God. If man's sense and insight cannot change, then changes in his disposition are out of the question, as is aligning with God's intentions. If man's sense is unsound, then he cannot serve God and is unfit for use by God. "Normal sense" refers to submitting to and being faithful to God, to yearning for God, to being absolute toward God, and to having a conscience toward God. It refers to being of one heart and mind toward God, and not deliberately opposing God. Having an aberrant sense is not like this. Since man was corrupted by Satan, he has come up with notions about God, and he has had no loyalty to God or yearning for Him, to say nothing of a conscience toward God. Man deliberately opposes God and passes judgments on Him, and, furthermore, hurls invective at Him behind His back. Man passes judgment on God behind His back, with clear knowledge that He is God; man has no intention of submitting to God, and merely makes blind demands and requests of Him. Such people—people who have aberrant sense—are incapable of knowing their own despicable behavior or of regretting their rebelliousness. If people are capable of knowing themselves, then they have regained a little of their sense; the more rebellious against God people who cannot yet know themselves are, the less are they sound of sense.

—The Word, Vol. 1. The Appearance and Work of God. To Have an Unchanged Disposition Is to Be in Enmity to God

People cannot change their own disposition; they must undergo the judgment and chastisement, and suffering and refinement, of God's words,

or being disciplined and pruned by His words. Only then can they achieve submission and faithfulness to God, and no longer be perfunctory toward Him. It is under the refinement of God's words that people's dispositions change. Only through the exposure, judgment, discipline, and pruning of His words will they no longer dare to act rashly but instead will become steady and composed. The most important point is that they are able to submit to God's current words, and to His work, even if it is not in line with human notions, they are able to put these notions aside and willingly submit. In the past, talk of changes in disposition mainly referred to being able to rebel against oneself, to allowing the flesh to suffer, disciplining one's body, and ridding oneself of fleshly preferences—which is one kind of change in disposition. Today, everyone knows that the real expression of change in disposition is submitting to the current words of God and truly knowing His new work. In this way, people's prior understanding of God, which was colored by their own notions, can be expunged, and they can attain true knowledge of and submission to God—only this is a genuine expression of a change in disposition.

—The Word, Vol. 1. The Appearance and Work of God. People Whose Dispositions Have Changed Are Those Who Have Entered Into the Reality of God's Words

In his life, if man wishes to be cleansed and achieve changes in his disposition, if he wishes to live out a life of meaning and fulfill his duty as a created being, then he must accept God's chastisement and judgment, and must not allow God's discipline and God's smiting to depart from him, in order that he may free himself from the manipulation and influence of Satan, and live in the light of God. Know that God's chastisement and judgment is the light, and the light of man's salvation, and that there is no better blessing, grace or protection for man. Man lives under the influence of Satan, and exists in the flesh; if he is not cleansed and does not receive

God's protection, then man will become ever more depraved. If he wishes to love God, then he must be cleansed and saved. Peter prayed, "God, when You treat me kindly I am delighted, and feel comfort; when You chastise me, I feel even greater comfort and joy. Although I am weak, and endure untold suffering, although there are tears and sadness, You know that this sadness is because of my rebelliousness, and because of my weakness. I weep because I cannot satisfy Your intentions, I feel sorrow and regret because I am insufficient for Your requirements, but I am willing to attain this realm, I am willing to do all I can to satisfy You. Your chastisement has brought me protection, and has given me the best salvation; Your judgment eclipses Your tolerance and patience. Without Your chastisement and judgment, I would not enjoy Your mercy and lovingkindness. Today, I see all the more that Your love has transcended the heavens and excelled above all other things. Your love is not just mercy and lovingkindness; even more than that, it is chastisement and judgment. Your chastisement and judgment have given me so much. Without Your chastisement and judgment, not a single person would be cleansed, and not a single person would be able to experience the love of the Creator."

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

In the course of experiencing the work of God, no matter how many times you have failed, fallen down, been pruned, or revealed, these are not bad things. Regardless of how you have been pruned, or whether it is by leaders, workers, or your brothers or sisters, these are all good things. You must remember this: No matter how much you suffer, you are actually benefiting. Anyone with experience can attest to this. No matter what, being pruned or revealed is always a good thing. It is not a condemnation. It is God's salvation and the best opportunity for you to get to know yourself. It

can bring your life experience a change of gears. Without it, you will possess neither the opportunity, the condition, nor the context to be able to reach an understanding of the truth of your corruption. If you truly understand the truth, and are able to unearth the corrupt things hidden in the depths of your heart, if you can clearly distinguish them, then this is good, this has solved a major problem of life entry, and is of great benefit to changes in disposition. Becoming able to truly know yourself is the best opportunity for you to mend your ways and become a new person; it is the best opportunity for you to obtain new life. Once you truly know yourself, you will be able to see that when the truth becomes one's life, it is a precious thing indeed, and you will thirst for the truth, practice the truth, and enter into reality. This is such a great thing! If you can grab this opportunity and earnestly reflect upon yourself and gain a genuine knowledge of yourself whenever you fail or fall down, then in the midst of negativity and weakness, you will be able to stand back up. Once you have crossed this threshold, you will then be able to take a big step forward and enter the truth reality.

If you believe in God's sovereignty, then you have to believe that everyday occurrences, be they good or bad, do not happen at random. It is not that someone is deliberately being hard on you or targeting you; this was all arranged and orchestrated by God. Why does God orchestrate all these things? It is not to expose you for who you are or to reveal and eliminate you; revealing you is not the end goal. The goal is to perfect you and save you. How does God perfect you? And how does He save you? He starts by making you aware of your own corrupt disposition, and by making you know your nature essence, your shortcomings, and what you lack. Only by knowing these things and having a clear understanding of them can you pursue the truth and gradually cast off your corrupt disposition. This is God

providing you with an opportunity. This is God's mercy. You have to know how to seize this opportunity. You should not oppose God, butt heads with God, or misunderstand Him. In particular, when faced with the people, events, and things that God arranges around you, do not constantly feel that things are not as you wish them to be; do not constantly wish to escape them or always complain about and misunderstand God. If you are constantly doing those things, then you are not experiencing God's work, and that will make it very difficult for you to enter the truth reality. Whatever you encounter that you cannot fully understand, when a difficulty arises, you must learn to submit. You should begin by coming before God and praying more. That way, before you know it, a shift will occur in your internal state, and you will be able to seek the truth to resolve your problem. As such, you will be able to experience God's work. As this happens, the truth reality will be wrought within you, and this is how you will progress and undergo a transformation of the state of your life. Once you have undergone this change and possess this truth reality, you will also possess stature, and with stature comes life. If someone always lives based on a corrupt satanic disposition, then no matter how much enthusiasm or energy they have, they still cannot be considered to possess stature, or life. God works in every single person, and no matter what His method is, what kind of people, events, and things He makes use of in His service, or what kind of tone His words have, He only has one end goal: saving you. And how does He save you? He changes you. So how could you not suffer a bit? You are going to have to suffer. This suffering can involve many things. First, people must suffer when they accept the judgment and chastisement of God's words. When God's words are too severe and explicit and people misinterpret God—and even have notions—that can be painful, too. Sometimes God raises up an environment around people to reveal their

corruption, to make them reflect on and know themselves, and they will suffer a little then, too. Sometimes, when they are directly pruned and exposed, people must suffer. It is as if they are undergoing surgery—if there is no suffering, there is no effect. If every time you are pruned, and every time you are revealed by an environment, it arouses your feelings and gives you a boost, then through this process you will enter the truth reality, and will have stature. If, every time you are subjected to being pruned, and to being revealed by an environment, you feel no pain or discomfort whatsoever, and feel nothing at all, and if you do not come before God to seek His intentions, neither praying nor seeking the truth, then you really are so numb! God does not work in you when your spirit feels nothing, when it does not react. He will say, "This person is overly numb, and has been corrupted too deeply. No matter how I discipline him, prune him, or try to keep him in check, I still cannot move his heart or awaken his spirit. This person will be in trouble; he is not easy to save." If God arranges certain environments, people, events, and things for you, if He prunes you and if you learn lessons from this, if you have learned to come before God, learned to seek the truth, and, unknowingly, are enlightened and illuminated and attain the truth, if you have experienced a change in these environments, reaped rewards, and made progress, if you begin to have a little comprehension of God's intention and you cease to complain, then all of this will mean that you have stood firm in the midst of the trials of these environments, and have withstood the test. As such, you will have gotten through this ordeal. How will God regard those who withstand the test? God will say that they have a true heart and can endure this kind of suffering, and that, deep down, they love the truth and want to gain the truth. If God has this kind of assessment of you, are you not then someone with stature? Do you not then have life? And how is this life attained? Is it

bestowed by God? God supplies you in various ways and uses various people, events, and things to train you. This is as if God is personally giving you food and drink, personally delivering various foodstuffs before you for you to eat your fill and enjoy; only then can you grow and stand strong. This is how you must experience and comprehend these things; this is how to submit to everything that comes from God. This is the sort of mindset and attitude you must possess, and you must learn to seek the truth. You should not be constantly looking for external causes or blaming others for your troubles or finding faults with people; you must have a clear understanding of God's intentions. From the outside, some people might seem to have opinions about you or prejudices against you, but you should not see things that way. If you see things from this kind of standpoint, the only thing you will do is make excuses, and you will not be able to attain anything. You should see things objectively and accept everything from God. When you view things in this way, it will be easy for you to submit to the work of God, and you will be able to seek the truth, and grasp the intentions of God. Once your viewpoint and state of mind are rectified, you will be able to attain the truth. So, why do you not just do it? Why do you resist? If you stopped resisting, you would gain the truth. If you resist, you will not gain anything, and you will also hurt God's feelings and disappoint Him. Why will God be disappointed? Because you do not accept the truth, you have no hope of salvation, and God is not able to gain you, so how could He not be disappointed? When you do not accept the truth, this is tantamount to pushing away food that has been personally offered to you by God. You say that you are not hungry and that you do not need it; God tries again and again to encourage you to eat, but you still do not want it. You would rather go hungry. You think that you are satiated, when actually, you have absolutely nothing. People like this are so lacking in reason, and so

self-righteous; truly, they don't know a good thing when they see it, they are the most impoverished and pitiful of people.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. To Gain the Truth, One Must Learn From the People, Events, and Things Nearby

If you wish to be cleansed of corruption and undergo a change in your life disposition, then you must have a love for the truth and the ability to accept the truth. What does it mean to accept the truth? Accepting the truth means that no matter what sort of corrupt disposition you have, or which of the great red dragon's poisons—Satan's poisons—are in your nature, when God's words expose these things, you should admit to them and submit, you can't make a different choice, and you should know yourself according to God's words. This means being able to accept God's words and accept the truth. No matter what God says, no matter how severe His utterances are, and no matter what words He uses, you can accept them as long as what He says is the truth, and you can acknowledge them as long as they conform to reality. You can submit to God's words regardless of how deeply you understand them, and you accept and submit to the light that is revealed by the Holy Spirit and fellowshipped by your brothers and sisters. When such a person has pursued the truth to a certain point, they can obtain the truth and achieve a transformation of their disposition. Even if people who don't love the truth have a bit of humanity, can do some good deeds, and can forsake and expend for God, they are confused about the truth and don't treat it seriously, so their life disposition never changes. You can see that Peter had similar humanity to the other disciples, but he stood out in his fervent pursuit of the truth. Regardless of what Jesus said, he pondered it in earnest. Jesus asked, "Simon Barjona, do you love Me?" Peter answered honestly, "I only love the Father who is in heaven, yet I have not loved the Lord on earth." Later he understood, thinking, "This is not right, the God on earth is

the God in heaven. Is it not the same God both in heaven and on earth? If I only love God in heaven, then my love is not practical. I must love God on earth, for only then will my love be practical." Thus, Peter came to understand the true meaning of the word of God from what Jesus had asked. To love God, and for this love to be practical, one must love the incarnate God on earth. Loving a vague and invisible God is neither realistic nor practical, whereas loving the practical, visible God is truth. From Jesus' words, Peter gained the truth and an understanding of God's intention. Clearly, Peter's belief in God had only been focused on pursuing the truth. Ultimately, he achieved a love of the practical God—the God on earth. Peter was especially earnest in his pursuit of the truth. Each time Jesus counseled him, he pondered Jesus' words in earnest. Perhaps he pondered for months, a year, or even years before the Holy Spirit enlightened him and he understood the essence of God's words. In this way, Peter entered the truth, and as he did so, his life disposition was transformed and renewed.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Know Man's Nature

To resolve a corrupt disposition, one must first be able to accept the truth. To accept the truth is to accept God's judgment and chastisement; it is to accept His words that expose the essence of man's corruption. If you come to know and dissect your outpourings of corruption, your corrupt states, and your corrupt intentions and behaviors on the basis of God's words, and you are able to uncover the essence of your problems, then you will have gained knowledge of your corrupt disposition, and you will have set in motion the process of resolving it. On the other hand, if you do not practice in this way, not only will you be unable to resolve your intransigent disposition, you will also have no way to eradicate your corrupt dispositions. Every person is possessed of multiple corrupt dispositions. Where should one begin resolving them? Firstly, one must resolve their

intransigence, as intransigent disposition hinders people from drawing close to God, seeking the truth, and submitting to God. Intransigence is the greatest stumbling block to man's prayer and fellowship with God; it is what interferes most with man's normal relationship with God. After you have resolved your intransigent disposition, the others will be easy to resolve. Resolving a corrupt disposition begins with self-reflection and self-knowledge. Resolve whichever corrupt dispositions you are aware of—the more of them you gain knowledge of, the more you can resolve; the deeper your knowledge of them, the more thoroughly you can resolve them. This is the process of resolving corrupt dispositions; it is done by praying to God, and by reflecting on and knowing oneself and dissecting the essence of one's corrupt disposition through God's words, until one is able to rebel against the flesh and practice the truth. Knowing the essence of your corrupt disposition is no simple task. Knowing yourself is not saying, broadly, "I'm a corrupted person; I'm a devil; I'm the offspring of Satan, the descendant of the great red dragon; I'm resistant and hostile toward God; I'm His enemy." Such talk does not necessarily mean that you have true knowledge of your own corruption. You may have learned those words from someone else and not know much about yourself. True self-knowledge is not based in man's learning or judgments, it is based in God's words—it is seeing the consequences of corrupt dispositions and the suffering that you have experienced as a result of them, feeling how a corrupt disposition harms not only you, but also other people. It is seeing through to the fact that corrupt dispositions originate in Satan, that they are Satan's poisons and philosophies, and that they are entirely inimical to the truth and to God. When you have seen through this problem, you will have come to know your corrupt disposition. After some people acknowledge that they are devils and Satans, they still do not accept being pruned. They do not admit

that they have done anything wrong or violated the truth. What is the matter with them? They still do not know themselves. Some people say they are devils and Satans, yet if you were to ask them, “Why do you say that you are a devil and Satan?” they would be unable to respond. This goes to show that they do not know their corrupt disposition, or their nature essence. If they could see that their nature is the devil’s nature, that their corrupt disposition is Satan’s disposition, and admit that they are therefore a devil and Satan, they would then have come to know their own nature essence. True self-knowledge is achieved through the exposure, judgment, practice, and experience of God’s words. It is achieved through understanding the truth. If a person does not understand the truth, then no matter what they say about their self-knowledge, it is hollow and impractical, because they cannot find or grasp those things that are at root and essential. To know oneself, one must acknowledge which corrupt dispositions they have revealed in specific instances, what their intent was, how they behaved, with what they were adulterated, and why they could not accept the truth. They must be able to state these things clearly, only then can they know themselves. When some people are faced with being pruned, they admit that they are averse to the truth, that they have suspicions and misunderstandings about God, and that they are guarded against Him. They also acknowledge that all of God’s words that judge and expose man are factual. This shows that they have a bit of self-knowledge. But because they do not have knowledge of God or His work, because they do not understand His intentions, their self-knowledge is quite shallow. If someone only acknowledges their own corruption but has not found the root of the problem, can their suspicions, misunderstandings, and guardedness surrounding God be resolved? No, they cannot. This is why self-knowledge is more than just a mere acknowledgment of one’s corruption and problems

—one must also understand the truth and resolve the problem of their corrupt disposition at its root. That is the only way to see through to the truth of one's corruption and achieve true repentance. When those who love the truth come to know themselves, they are also able to seek and understand the truth to resolve their problems. Only this sort of self-knowledge yields results. Whenever a person who loves the truth reads a phrase of God's words that reveals and judges man, before anything else, they have faith that God's words that reveal man are real and factual, and that God's words that judge man are the truth, and that they represent God's righteousness. Lovers of the truth must, at least, be able to recognize this. If someone does not even believe God's words, and does not believe that God's words exposing and judging man are facts and the truth, can they know themselves through His words? Certainly not—even if they wished to, they could not. If you can be firm in your belief that all of God's words are the truth, and believe them all, no matter what God says or His manner of speaking, if you are able to believe and accept God's words even if you do not understand them, it will be easy for you to reflect on and know yourself through them. Self-reflection must be based in the truth. That is beyond doubt. Only God's words are the truth—none of man's words and none of Satan's words are the truth. Satan has been corrupting mankind with all kinds of learning, teachings, and theories for thousands of years, and people have become so numb and dull-witted that they not only lack the slightest knowledge of themselves, but they even uphold heresies and fallacies and refuse to accept the truth. Humans like these are irredeemable. Those who have true faith in God believe that only His words are the truth, they are able to know themselves on the basis of God's words and the truth, and thereby achieve true repentance. Some people do not pursue the truth; they base their self-reflection only on man's learning, and they admit to

nothing more than sinful behavior, and all the while, they are unable to see through to their own corrupt essence. Such self-knowledge is a futile endeavor and it yields no results. One must base their self-reflection on God's words, and after reflecting, gradually come to know the corrupt dispositions that they reveal. One must be able to measure and know their deficiencies, their humanity essence, their views on things, their life outlook and values, based on the truth, and then come to an accurate assessment and verdict on all these things. In this way, they can gradually attain knowledge of themselves. But self-knowledge grows ever deeper as one experiences more in life, and before one has gained the truth, it will be impossible for them to see entirely through to their nature essence. If a person truly knows themselves, they can see that corrupted human beings are indeed the offspring and embodiments of Satan. They will feel that they do not deserve to live before God, that they are unworthy of His love and salvation, and they will be able to completely prostrate themselves before Him. Only those who are capable of such a degree of knowledge truly know themselves. Self-knowledge is a precondition for entering the truth reality. If someone wants to practice the truth and enter reality, they must know themselves. All people have corrupt dispositions and, despite themselves, they are always fettered and controlled by these corrupt dispositions. They are unable to practice the truth or submit to God. So if they wish to do these things, they must first know themselves and resolve their corrupt dispositions. It is only through the process of resolving a corrupt disposition that one can understand the truth and gain knowledge of God; only then can one submit to God and bear witness for Him. That is how one gains the truth. The process of entering the truth reality is that of resolving one's corrupt disposition. So, what must one do to resolve their corrupt disposition? Firstly, one must know their corrupt essence. Specifically, this means

knowing how one's corrupt disposition arose, and which of Satan's devilish words and fallacies they accepted gave rise to it. Once one fully comes to understand these root causes on the basis of God's words and has discernment of them, they will no longer be willing to live by their corrupt disposition, they will want only to submit to God and live by His words. Whenever they reveal a corrupt disposition, they will be able to recognize it, reject it, and rebel against their flesh. By practicing and experiencing in this way, they will slowly cast off all of their corrupt dispositions.

—The Word, Vol. 6. On the Pursuit of the Truth I. What It Means to Pursue the Truth (1)

You should discern the most prominent and obvious things that are in your corrupt dispositions, such as arrogance, or deceitfulness, or wickedness. Beginning with these corrupt dispositions, reflect, dissect, and gain knowledge of yourself. If you can achieve true self-knowledge and hatred of yourself, it will be easy for you to shed your corrupt dispositions, and it will be easy for you to put the truth into practice. So, how is this to be practiced, specifically? Let us fellowship simply about this, using the example of an arrogant disposition. In your daily life, when speaking, conducting yourself and handling matters, performing your duty, fellowshipping with others, and so on, whatever the matter at hand is, or where you are, or what the circumstances are, you must focus at all times on examining what kind of arrogant disposition you have poured forth. You must excavate all the outpourings, thoughts, and ideas that come from your arrogant disposition that you are aware of and can perceive, as well as your intents and goals—in particular, always wanting to lecture others from on high; not obeying anyone; seeing yourself as better than others; not accepting what others say, no matter how right they may be; making others accept and submit to what you say, even when you are wrong; having a constant tendency toward leading others; being uncompliant and offering

justifications when leaders and workers prune you, condemning them as false; always condemning others and elevating yourself; always thinking that you are better than everyone else; always wishing to be a renowned, eminent person; always loving to show off, so that others regard you highly and worship you…. Through the practice of reflecting on and dissecting these outpourings of corruption, you can come to know how ugly your arrogant disposition is, and you can loathe and abhor yourself, and hate your arrogant disposition even more. You will thus be willing to reflect on whether or not you have poured forth an arrogant disposition in all matters. One part of this is reflecting on what arrogant and self-righteous dispositions pour forth in your speech—what boastful, arrogant, senseless things you say. The other part is reflecting on what absurd, senseless things you do while acting according to your notions, imaginings, ambitions, and desires. Only this kind of self-reflection can yield self-knowledge. Once you have gained true knowledge of yourself, you should seek the paths and principles of practice for being an honest person in God's words, and then practice, perform your duty, and approach and interact with others according to the paths and principles indicated in God's words. When you have practiced in this way for a while, perhaps a month or two, you will feel a brightness of heart about it, and you will have gained something from it and gotten a taste of success. You will feel that you have a path for becoming an honest, sensible person, and you will feel much more grounded. Though you will not yet be able to speak of a particularly deep knowledge of the truth, you will have gained some perceptual knowledge of it, as well as a path of practice. Though you will not be able to express it clearly in words, you will have some discernment of the harm that an arrogant disposition does to people and how it distorts their humanity. For instance, arrogant, conceited people often say boastful, wild things, and

speak devilish words to trick others; they speak high-sounding words, shout slogans, and spout lofty harangues. Are these not various manifestations of an arrogant disposition? Is it not quite senseless to pour forth these arrogant dispositions? If you are able to truly understand that you must have lost your normal human reason to pour forth such arrogant dispositions, and that living within an arrogant disposition means that you are living out devilishness rather than humanity, then you will have truly recognized that a corrupt disposition is a satanic disposition, and you will be able to hate Satan and corrupt dispositions from your heart. With six months or a year of such experience, you will be capable of true self-knowledge, and if you pour forth an arrogant disposition again, you will immediately be aware of it, and you will be able to rebel against and renounce it. You will have begun to change, and you will be able to gradually cast off your arrogant disposition, and get along normally with others. You will be able to speak honestly and from the heart; you will no longer tell lies or say arrogant things. Will you not then possess a little reason and some likeness of an honest person? Will you not have gained that entry? This is when you will begin to gain something. When you practice being honest in this way, you will be able to seek the truth and reflect on yourself no matter what sort of arrogant disposition you pour forth, and after experiencing being an honest person in this way for some time, you will unconsciously and gradually come to understand the truths and relevant words of God about being an honest person. And when you use those truths to dissect your arrogant disposition, in the depths of your heart there will be the enlightenment and illumination of God's words, and your heart will begin to feel brighter. You will see clearly the corruption that an arrogant disposition brings to people and the ugliness that it makes them live out, and you will be able to discern each of the corrupt states that people find themselves in when they pour

forth an arrogant disposition. With more dissection, you will see Satan's ugliness all the more clearly, and you will hate Satan even more. It will thus be easy for you to cast off your arrogant disposition.

—The Word, Vol. 6. On the Pursuit of the Truth I. What It Means to Pursue the Truth (2)

To achieve true repentance, one must resolve their corrupt dispositions. So, how, specifically, should one practice and enter in order to resolve their corrupt dispositions? Here is an example. People have deceitful dispositions, they are always lying and cheating. If you realize that, then the simplest and most direct principle of practice to resolve your deceitfulness is to be an honest person, to tell the truth and do honest things. The Lord Jesus said, "But let your communication be, Yes, yes; No, no." To be an honest person, one should follow the principles of God's words. This simple practice is the most effective, it is easy to understand and to put into practice. However, because people are so deeply corrupted, because they all have satanic natures and are living by satanic dispositions, it is quite difficult for them to practice the truth. They would like to be honest, but they cannot. They cannot help but tell lies and engage in trickery, and though they may feel remorse after recognizing this, they will still be unable to cast off the constraints of their corrupt disposition, and they will go on lying and cheating as they did before. How should this problem be resolved? Part of it is knowing that the essence of one's corrupt disposition is ugly and despicable, and being able to hate it from one's heart; another part is training oneself to practice according to the truth principle, "But let your communication be, Yes, yes; No, no." When you are practicing this principle, you are in the process of resolving your deceitful disposition. Naturally, if you are able to practice according to the truth principles while resolving your deceitful disposition, that is a manifestation of you turning yourself around and the beginning of your true repentance, and God

approves of it. This means that when you turn yourself around, God will change His mind about you. In fact, God doing this is a sort of pardon for man's corrupt dispositions and rebelliousness. He forgives people and does not remember their sins or their transgressions. Is that specific enough? Have you understood this? Here is another example. Say you have an arrogant disposition, and no matter what happens to you, you are very willful—you always want to call the shots, have others obey you, and do what you want them to do. The day then comes when you realize that this is caused by an arrogant disposition. Your admission that it is an arrogant disposition is the first step toward self-knowledge. From there, you should seek out a few passages of God's words that expose arrogant disposition against which to compare yourself, and reflect on and know yourself. If you find that the comparison is completely apt, and you admit that the arrogant disposition that God exposes exists in you, and then you discern and uncover where your arrogant disposition comes from, and why it arises, and which of Satan's poisons, heresies, and fallacies govern it, then, having seen to the heart of all these questions, you will have dug down to the root of your arrogance. This is true self-knowledge. When you have a more precise definition of how you reveal this corrupt disposition, it will facilitate deeper and more practical knowledge of yourself. What should you do next? You should look for the truth principles in God's words, and understand what sort of human comportment and speech are manifestations of normal humanity. After you find the path of practice, you must practice according to God's words, and when your heart has turned around, you will have truly repented. Not only will there be principles to your speech and actions, you will also be living out human likeness and gradually shedding your corrupt disposition. Others will see you as a new person: You will no longer be the

old, corrupt person you once were, but one reborn in God's words. Such a person is one whose life disposition has been changed.

—The Word, Vol. 6. On the Pursuit of the Truth I. What It Means to Pursue the Truth (1)

To pursue dispositional change, one must first be able to recognize their own corrupt disposition. Truly knowing oneself involves seeing through and thoroughly dissecting the essence of their corruption, as well as recognizing the various states a corrupt disposition gives rise to. It is only when someone clearly understands their own corrupt states and corrupt disposition that they can hate their flesh and hate Satan, which only then brings about dispositional change. If they cannot recognize these states, and fail to make the connections and match them up to themselves, can their disposition change? It cannot. Dispositional change requires one to recognize the different states their corrupt disposition produces; they must reach a point of not being constrained by their corrupt disposition and putting the truth into practice—only then can their disposition begin to change. If they cannot recognize the origin of their corrupt states, and only restrain themselves according to the words and doctrines they understand, then even if they have some good behavior and change a bit on the outside, it cannot be considered as dispositional transformation. Since it cannot be considered as dispositional transformation, what, then, is the role that most people play during the course of performing their duty? It is the role of a laborer; they merely exert themselves and busy themselves with tasks. Although they are also performing their duty, most of the time they are only focused on getting things done, not seeking the truth but just exerting effort. Sometimes, when they're in a good mood, they'll put in extra effort, and sometimes when their mood is bad they'll hold back a bit. But afterward they'll examine themselves and feel remorse, so they'll put in more effort again, believing this to be repentance. Actually, this is not true change, nor

is it true repentance. True repentance begins with knowing oneself; it begins with a shift in behavior. Once someone's behavior has shifted, and they can rebel against their flesh, put the truth into practice, and in terms of behavior, appear to be aligned with principles, this means there has been genuine repentance. Then, bit by bit, they reach the point of being able to speak and act according to principles, completely conforming to the truth. This is when a change in life disposition begins.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Self-Knowledge Is of Aid in Pursuing the Truth

If you reveal corruption in a matter, can you immediately practice the truth once you realize it? You cannot. At this stage of understanding, others prune you, and then your environment compels you and forces you to act in accordance with the truth principles. Sometimes, you're still not reconciled to doing so, and you say to yourself, "Do I have to do it like this? Why can't I do it how I want? Why am I always being asked to practice the truth? I don't want to do this, I'm tired of it!" Experiencing God's work requires undergoing the following process: from being reluctant to practice the truth, to willingly practicing the truth; from negativity and weakness, to strength and the capacity to rebel against the flesh. When people reach a certain point of experience and then undergo some trials, refinement, and ultimately come to understand God's intentions and some truths, then they will be somewhat happy and willing to act in accordance with the truth principles. At the outset, people are reluctant to practice the truth. Take loyally performing one's duties as an example: You have some understanding of performing your duties and being loyal to God, and you also have some understanding of the truth, but when will you be able to be completely loyal? When will you be able to perform your duties in both name and deed? This will require a process. During this process, you could

suffer many hardships. Some people might prune you, and others might criticize you. Everyone's eyes will be on you, scrutinizing you, and only then will you begin to realize that you are in the wrong and that you are the one who has done poorly, that lacking loyalty in the performance of your duty is unacceptable, and that you must not be perfunctory! The Holy Spirit will enlighten you from within, and reproach you when you make a mistake. During this process, you will come to understand some things about yourself, and will know that you have too many impurities, harbor too many personal motives, and have too many immoderate desires when performing your duties. Once you have understood the essence of these things, if you can come before God in prayer and have true repentance, you can be cleansed of those corrupt things. If, in this manner, you frequently seek the truth to resolve your own practical problems, you will gradually set foot upon the right path of faith; you will begin to have true life experiences, and your corrupt disposition will start to be gradually purified. The more your corrupt disposition is purified, the more your life disposition will transform.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What Should Be Known About Transforming One's Disposition

If people's corrupt dispositions are not resolved, they cannot enter into the truth reality. If they do not know which corrupt dispositions they have, or what their own satanic nature essence is, then are they able to truly admit that they themselves are corrupt humans? (No.) If people are unable to truly admit that they are satanic, that they are members of the corrupt human race, then can they truly repent? (No.) If they cannot truly repent, then might they not often think that they are not so bad, that they are dignified, high in station, that they have status and honor? Might they not often have such thoughts and states? (Yes.) So why do these states appear? It all comes

down to one sentence: If people's corrupt dispositions are not resolved, then their hearts are always disturbed, and it is difficult for them to have a normal state. That is to say, if your corrupt disposition is not resolved in some aspect, it is very difficult for you to be free of the influence of a negative state, and very difficult for you to walk out of that negative state, such that you might even think that this state of yours is right, correct, and in line with the truth. You will hold to it and persist in it, and naturally become trapped in it, so it will be very difficult to walk out of it. Then one day, once you understand the truth, you will realize that this kind of state leads you to misunderstand and resist God, and leads you into conflict with and judgment of God, to the point that you doubt God's words are the truth, doubt God's work, doubt that God is sovereign over all, and doubt that God is the reality and origin of all positive things. You will see that your state is very dangerous. This severe consequence was brought about because you did not truly have knowledge of these satanic philosophies, ideas, and theories. Only at this time will you be able to see how sinister and malicious Satan is; Satan is quite capable of misleading and corrupting people, causing them to take the path of resisting God and betraying Him. If corrupt dispositions are not resolved, the consequences are severe. If you are capable of having this knowledge, this realization, it is entirely the result of you understanding the truth, and of God's words enlightening and illuminating you. People who do not understand the truth cannot see through how Satan corrupts people, how it misleads people and makes them resist God; this consequence is especially dangerous. As people experience God's work, if they do not know how to self-reflect, discern negative things, or discern satanic philosophies, then they have no way to be free of Satan's misleading and corruption. Why does God require people to read more of His words? It is so that people will understand the truth, come to

know themselves, see clearly what gives rise to their corrupt states, and see where their ideas, viewpoints, and methods of speaking, behaving, and dealing with matters come from. When you become aware that these viewpoints to which you hold are not in line with the truth, that they are in conflict with all that God has said, and that they are not what He wants; when God has requirements of you, when His words come upon you, and when your state and mentality do not allow you to submit to God, nor be submissive to the circumstances He has arranged, nor cause you to live free and liberated in the presence of God and satisfy Him—this all proves that the state to which you hold is wrong. Have you run into this kind of situation before: You live by the things that you think are positive, that you think are the most useful to you; but unexpectedly, when things happen to you, the things that you think are most correct often have no positive effect—on the contrary, they cause you to have doubts about God, leave you without a path, give you misunderstandings about God, and give rise to conflict with God—have you had such times? (Yes.) Of course, you would certainly not hold to those things you think are wrong; you only keep holding to and persisting in the things you think are right, always living in such a state. When one day you understand the truth, only then do you realize that the things you hold to are not positive—they are totally erroneous, things that people think are good, but which are not the truth. How much of the time do you realize and become aware that the things you hold to are wrong? If you are aware that they are wrong the majority of the time, but you do not reflect, and you have conflict in your heart, are unable to accept the truth, are unable to correctly face these things, and you also reason on your own behalf—if this kind of erroneous state is not turned around, it is very dangerous. Always holding to such things makes it very easy for you to come to grief, easy for you to stumble and fail, and

additionally, you will not enter into the truth reality. When people always argue on their own behalf, it is rebellion; it means that they have no reason. Even if they do not say anything out loud, if they hold it in their hearts, then the root problem still has not been resolved. So at what times are you capable of not coming into conflict with God? You must turn your state around and resolve the roots of your problems in this regard; you must be clear on where exactly the mistake is in the viewpoint you hold to; you must probe at this, and seek the truth to resolve it. Only then can you live in the right state. When you live in the right state, you will have no misunderstandings about God, and you will not have any conflict with Him, much less will notions arise in you. At this time, your rebelliousness in this regard will be resolved. When it is resolved, and you know how to act in line with God's intentions, will your actions at this time not be compatible with God? If you are compatible with God in this matter, then will all you do not be in line with His intentions? Are courses of action and practice that are in line with the intentions of God not in line with the truth? As you stand firm in this matter, you are living in the right state. When you live in the right state, that which you reveal and live out is no longer a corrupt disposition; you are able to live out normal humanity, it is easy for you to put the truth into practice, and you are truly submissive.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Resolving One's Corrupt Disposition Can Bring About True Transformation

Related Experiential Testimonies

I Know the Way to Resolve Corrupt Disposition

Related Hymns

How to Accept the Truth

25. What practicing the truth is

Words of Almighty God of the Last Days

Within God's words are the truths that man needs to possess, things that are the most beneficial and helpful to mankind, the tonic and sustenance that your body needs, things that help man restore his normal humanity, and the truths that man should be equipped with. The more you practice God's word, the more quickly your life will blossom, and the clearer the truth will become. As you grow in stature, you will see things of the spiritual realm more clearly, and the more strength you will have to triumph over Satan. Much of the truth that you do not understand will be made clear when you practice the word of God. Most people are satisfied to merely understand the text of God's word and focus on equipping themselves with doctrines rather than on deepening their experience in practice, but is that not the way of the Pharisees? Can they gain the reality of the phrase, "The word of God is life" by doing this? A person's life cannot grow simply by reading God's word, but only when the word of God is put into practice. If it is your belief that to understand God's word is all that is needed to have life and stature, then your understanding is flawed. Truly understanding God's word occurs when you practice the truth, and you must understand that "only by practicing the truth can it ever be understood." Today, after reading the word of God, you can merely say that you know God's word, but you cannot say that you understand it. Some say that the only way to practice the truth is to understand it first, but this is only partially correct, and is certainly not entirely accurate. Before you have knowledge of a truth, you have not experienced that truth. Feeling that you understand something you hear in a sermon is not truly understanding—this is just taking possession of the literal words of the truth, and it is not the

same as understanding the true meaning therein. Just having a superficial knowledge of the truth does not mean that you actually understand it or have knowledge about it; the true meaning of the truth comes from having experienced it. Therefore, only when you experience the truth can you understand it, and only then can you grasp the hidden parts of it. Deepening your experience is the only way to grasp the connotations, and to understand the essence of the truth. Therefore, you can go everywhere with the truth, but if there is no truth in you, then do not think of trying to convince even your family members, much less religious people. Without the truth you are like fluttering snowflakes, but with the truth you can be happy and free, and none can attack you. No matter how strong a theory is, it cannot overcome the truth. With the truth, the world itself can be swayed and mountains and seas moved, whereas a lack of the truth can lead to strong city walls being reduced to rubble by maggots. This is an obvious fact.

—The Word, Vol. 1. The Appearance and Work of God. Once You Understand the Truth, You Should Put It Into Practice

God's work and word are meant to cause a change in your disposition; His goal is not merely to make you understand or know His work and word. That is not enough. A person who has the comprehension ability should have no difficulty in understanding the word of God, because most of God's word is expressed in human language, and He speaks very plainly. For instance, they are perfectly capable of learning what it is that God wants them to understand and practice; this is something that a normal person who has the comprehension ability should be able to do. In particular, the words that God is saying in the present stage are especially clear and transparent, and God is pointing out many things that people have not considered, as well as all manner of human states. His words are all-encompassing, and as

clear as the light of a full moon. So now, people understand many issues, but there is still something missing—people putting His word into practice. People must experience all aspects of the truth in detail, and explore and seek it out in greater detail, rather than simply waiting to absorb whatever is made available to them; otherwise they become little more than parasites. They know God's word, yet do not put it into practice. This kind of person does not love the truth and will ultimately be eliminated. To be like a Peter of the 1990s, this means that each one of you should practice the word of God, have true entry in your experiences and gain even more and even greater enlightenment in your cooperation with God, which will be of ever increasing assistance to your own life. If you have read a lot of God's word but only understand the meaning of the words and lack direct knowledge of God's word through your practical experiences, then you will not know God's word. As far as you are concerned, God's word is not life, but just lifeless words. And if you only live in observance of lifeless words, then you cannot grasp the essence of God's word, nor will you understand His intentions. Only when you experience His word in your actual experiences will the spiritual meaning of God's word open itself to you, and it is only through experience that you can grasp the spiritual meaning of many truths and unlock the mysteries of God's word. If you do not put it into practice, then no matter how clear His word, all that you have grasped are empty words and doctrines, which have become religious regulations to you. Is this not what the Pharisees did? If you practice and experience God's word, it becomes practical to you; if you do not seek to practice it, then God's word to you is little more than the legend of the third heaven. In fact, the process of believing in God is the process of you experiencing His word as well as being gained by Him, or to put it more clearly, to believe in God is to have the knowledge and understanding of His word and to experience

and live out His word; such is the reality behind your belief in God. If you believe in God and hope for eternal life without seeking to practice the word of God and enter into the truth reality, then you are foolish. This would be like going to a feast and only looking at the food and learning the delicious things by heart without actually tasting any of it, it would be like not eating or drinking anything there. Would such a person not be a fool?

—The Word, Vol. 1. The Appearance and Work of God. Once You Understand the Truth, You Should Put It Into Practice

In every age of God's work, He bestows some words upon people and tells them of some truths. These truths serve as the way people should adhere to, the way they should follow, the way that enables them to fear God and shun evil, and the way that people should put into practice and adhere to in their lives and over the course of their life journeys. It is for these reasons that God expresses these utterances to humanity. These words that come from God should be adhered to by people, and to adhere to them is to receive life. If a person does not adhere to them, does not put them into practice, and does not live out God's words in their life, then this person is not putting the truth into practice. Furthermore, if people are not putting the truth into practice, then they are not fearing God and shunning evil, nor can they satisfy God. People who are incapable of satisfying God cannot receive His praise, and such people have no outcome.

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

What is the most important reality for those who believe in God? It is practicing the truth. What is the most important part of practicing the truth? Is it not that one must first have a grasp of the principles? What, then, are principles? They are the practical side of the truth, the standard that can guarantee results. Principles are as simple as this. When taken literally, you

think that every sentence of God's words is the truth, but you don't know how to practice the truth, it is because you don't understand the principles of the truth. You think that God's words are totally correct, that they are the truth, but you don't know what the practical side of the truth is, or the states that it targets, what the principles are here, and what the path to practice is —you cannot grasp or understand this. It proves that you only understand doctrine and not the truth. If you can truly sense that you only understand doctrine, then what should you do? You must seek the truth. First, get an accurate feel for the practical side of truth, see which aspects of the reality stand out the most, and how you should practice in order to enter this reality. By seeking and probing in this way you will find the path. Once you have a hold of the principles and are living out this reality, you will have gained the truth, which is the achievement that comes from pursuing the truth. If you can grasp the principles of many truths and put some of them into practice, then you have the truth reality, and you have gained the life. No matter what aspect of the truth you seek, once you have grasped where the reality of the truth in God's words lies and what His requirements are, once you truly understand, and can pay the price and put it into practice, then you have gained this truth. While you are gaining this truth, your corrupt disposition will be resolved little by little, and this truth will work its way inside you. If you can put the reality of the truth into practice, and perform your duty and every action and comport yourself according to the principles of practice of this truth, then doesn't that mean you have changed? What kind of person have you become? You have become someone who has the truth reality.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

There must be principles to the practice of the truth. If one cannot find the principles of practice, then they are just following regulations, and this

practice lacks the necessary detail of acting according to the principles. Many people only uphold the regulations of the words and doctrines, and have no principles to their practice. This falls short of the standards for practicing the truth. Everyone in religion acts according to their own notions and imaginings and thinks that this is practicing the truth. They may preach about love, for instance, or about humility, but all they are doing is parroting nice-sounding words. Their practice has no principles, and they cannot grasp the most fundamental things. How can one enter the truth reality if they practice in this way? The truth is God's word; reality is lived out by man. It is not until someone can practice the truth and live out God's words that they possess the truth reality. Through practice and experience of God's words, people gain the enlightenment of the Holy Spirit and true knowledge of God's words. Only then do they understand the truth. People who really understand the truth are able to determine the principles of practice. When you have gotten a grasp on the principles of practice, your speech and actions will have principles, and your performance of your duty will be in line with the truth principles. This is what it is to practice the truth; this is what it is to have the truth reality. It is not until you live out the truth reality that you are practicing the truth, and if you do not live out the truth reality, then you are not practicing the truth. Practicing the truth is not a matter of just adhering to regulations, as people imagine it to be, and one must not practice however they would like to practice. God looks at whether you really understand the truth in the course of practicing and experiencing His words, and at whether your speech and actions have the truth principles. If you understand the truth and can put it into practice, you will have life entry. Whatever experiences and knowledge you have of God's words, whatever appreciation you have, these things are all directly related to your life entry.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What It Is to Practice the Truth

Practicing the truth is not about saying empty words or shouting slogans. Rather it is about how, no matter what people encounter in life, as long as it involves the principles of human conduct, their perspectives on things, or the matter of performing their duties, they are faced with making a choice, and they should seek the truth, search for a basis and principles in God's words, and then find a path of practice. Those who can practice in this way are people who pursue the truth. To be able to pursue the truth in this way no matter how great the difficulties one encounters is to walk the path of Peter, the path of pursuing the truth. For example: What principle should be followed when it comes to interacting with others? Perhaps your original viewpoint is that "Harmony is a treasure; forbearance is brilliance," and that you should keep on everyone's good side, avoid causing others to lose face, and offend no one, thereby achieving good relations with others. Constricted by this viewpoint, you keep silent when you witness others doing bad things or violating the principles. You would rather that the work of the church suffers losses than offend anyone. You seek to stay on everyone's good side, no matter who they are. You think only about human sentiments and saving face when you speak, and you always speak nice-sounding words to please others. Even if you discover that someone has problems, you choose to tolerate them, and just talk about them behind their back, but to their face you keep the peace and maintain your relationship. What do you think of such conduct? Is it not that of a people pleaser? Is it not pretty slippery? It violates the principles of human conduct. Is it not lowly to conduct yourself in such a manner? Those who act like this are not good people, this is not a noble way to conduct oneself. No matter how much you have suffered, and no matter how many prices you have paid, if you conduct yourself without principles, then you have failed in this

respect, and your conduct will not be recognized, remembered, or accepted before God. Having realized this problem, do you feel distressed? (Yes.) What does this distress prove? It proves that you still love the truth, and that you have a heart that loves the truth and a will to love the truth. It proves that your conscience still has awareness, and that your conscience is not thoroughly dead. No matter how deeply you are corrupted, or how many corrupt dispositions you have, in your humanity, you still have an essence which loves the truth and positive things. So long as you have awareness, and know what problems exist with regard to your humanity, dispositions, the performance of your duty, and how you treat God, and you even have awareness when your words and actions touch on views, stances, and attitudes, and can realize that your views are wrong, that they are not in line with the truth or God's intentions, but it is not easy to let go of them, and you want to practice the truth but are unable to do so, and your heart is struggling, in pain, and tormented, and you feel indebted—this is one manifestation of a humanity which loves positive things. This is the awareness of conscience. If your humanity has the awareness of conscience, and there is a part of it which loves the truth and positive things, you will have these feelings. Having these feelings proves that you have the ability to distinguish between positive things and negative things, and that you do not have a neglectful or indifferent attitude toward these things; you are not numb or lacking in awareness, rather, you have awareness. And because you have awareness, you possess the ability to distinguish between right and wrong, and between positive things and negative things. If you have awareness and this ability, then won't it be easy for you to hate these negative things, these wrong views, and corrupt dispositions? It will be relatively easy. If you understand the truth, then you will certainly be able to hate negative things and things of the flesh, because you possess the

minimum and most basic of things: the awareness of conscience. Having the awareness of conscience is so valuable, as is having the ability to differentiate between what is true and false, and having a sense of justice when it comes to loving positive things. These three things are the most desirable and valuable things in normal humanity. If you possess these three things, then you will certainly be able to practice the truth. Even if you only have one or two of these things, you will still be able to practice some of the truth. Let us take a look at the awareness of conscience. For example, if you encounter an evil person disturbing and disrupting the church's work, will you be able to discern it? Are you able to pick out obvious evil deeds? Of course you can. Evil people do bad things, and good people do good things; the average person can tell the difference with one glance. If you possess the awareness of conscience, won't you have feelings and views? If you have views and feelings, then you possess one of the most basic conditions for practicing the truth. If you can tell and feel that this person is doing evil, and you can discern it and then expose that person, and enable God's chosen people to discern this matter, won't the problem be resolved? Is this not practicing the truth and holding to the principles? What methods are used to practice the truth here? (Exposing, reporting, and stopping the evildoing.) Correct. Acting in this way is practicing the truth, and by doing this, you will have fulfilled your responsibilities. If you can act according to the truth principles that you understand when you encounter situations like this, this is practicing the truth, this is doing things with principles.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. To Perform One's Duty Well, One Must at Least Be Possessed of a Conscience and Reason

When all is said and done, what is the standard for practicing the truth? How does one measure whether you are practicing the truth or not? When all is said and done, are you one who listens to and accepts the word of God

—how does God look at this? God looks at the following: While professing belief in God and listening to sermons, have you taken your incorrect inner state, your rebellion against God, and all the different forms of your corrupt disposition, and replaced them with the truth? Have you changed? Have you only changed in your outward behavior and actions, or has your life disposition undergone a change? God measures you on the basis of these considerations. Having listened to sermons for so many years, and eaten and drunk of God's word for so many years, are the changes within you superficial or are they of a fundamental nature? Have you changed in your disposition? Has your rebelliousness against God lessened? When confronted with an issue and your rebelliousness is revealed, are you capable of self-reflection? Are you capable of showing submission to God? Has your attitude toward your duty and the commission God has entrusted to you undergone any change? Has your loyalty grown? Do you still have impurities within you? The intents, ambitions, appetites, and plans that you harbor as an individual—have these things been cleansed away during the period you have been listening to sermons? All these are standards of evaluation. In addition to the above, how many of your notions and misconceptions about God have been eliminated? Are you still holding onto those vague notions, imaginings, and conclusions from before? Do you still harbor grievance, resistance, or negative emotions toward trials and refinements? If these negative elements have still not been truly addressed, and if you have still not undergone any real change, this goes to corroborate one fact—that you are not a person who practices the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Practicing the Truth and Submitting to God Can One Achieve a Change in Disposition

In following God, many people are able to cast aside their families and careers and perform their duties, and therefore they believe they are

practicing the truth. However, they are never able to offer true experiential testimony. What is going on here, exactly? To measure them by man's notions, they seem to be practicing the truth, yet God does not recognize what they are doing as practicing the truth. If the things you do have personal motives behind them and are adulterated, then you are liable to deviate from principles, and cannot be said to be practicing the truth; this is just a type of conduct. Strictly speaking, this type of conduct of yours will probably be condemned by God; it will not be approved of or commemorated by Him. To go on dissecting this to its essence and root, you are someone who does evil, and these outward behaviors of yours constitute opposition to God. From the outside, you are not disrupting or disturbing anything and you have not done real damage. It appears to be logical and reasonable, yet within, there are human contaminants and intents, and its essence is that of doing evil and resisting God. Therefore, you should determine whether there has been a change in your disposition and whether you are putting the truth into practice using God's words, and by looking at the motives behind your own actions. It does not depend on whether your actions conform to the human imaginings and human thoughts, or whether they are suited to your taste; such things are not important. Rather, it depends on God saying whether or not you align with His intentions, whether or not your actions possess the truth reality, and whether or not they meet His requirements and standards. Only measuring yourself against God's requirements is accurate. Transformation in disposition and putting the truth into practice are not as simple and easy as people imagine. Do you understand this now? Do you have any experience with this? When it comes to a problem's essence, you might not understand it; your entry has been overly superficial. You run about all day long, from dawn until dusk, rising early and going to bed late, yet you have not

achieved transformation in your life disposition, and you cannot grasp what dispositional transformation is. This means your entry is too shallow, does it not? Regardless of how long you have believed in God, you might not sense the essence and deep things to do with transformation in disposition. Can it be said that your disposition has changed? How do you know whether God approves of you or not? At the very least, you will feel exceptionally steadfast regarding everything that you do, and you will feel the Holy Spirit guiding and enlightening you and working in you while you are performing your duties, doing any work in God's house, or in general. Your conduct will fit hand-in-hand with God's words, and once you have gained a certain degree of experience, you will feel that how you acted in the past was relatively suitable. If, however, after gaining experience for a period of time, you feel that some of the things you did in the past were not suitable, and you are dissatisfied with them, and feel that they were not in accordance with the truth, then this proves that everything you did was done in resistance to God. It is evidence that your service was full of rebelliousness, resistance, and human ways of acting, and that you have utterly failed to achieve changes in disposition.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What Should Be Known About Transforming One's Disposition

Most people do not have their hearts set on the truth in their belief in God. Where are their hearts? Their hearts are always set on external matters, always getting tied in knots about matters of vanity and pride, of what is right and what is wrong. They do not know which things relate to the truth and which do not, and they think, "So long as I'm doing things in God's house, running about and enduring hardship to perform my duty, then I'm practicing the truth." This is incorrect. Is one practicing the truth by doing things for God's house, running about and enduring hardship? Is

there any basis for saying so? Enduring hardship while doing things and practicing the truth are two different things. If you do not know what the truth is, how could you practice it? Is that not absurd? You are acting according to human notions and imaginings, you are in a confused state, doing things according to your own ideas. Your heart is confused, without any goals, direction, or principles. You are just doing things, and enduring hardship while you're doing them—how is that related to practicing the truth? If people do not understand the truth, no matter what they do, and no matter what hardships they endure, they are far from practicing the truth. People always do things according to their own will, and just to get things done; they do not consider at all whether their actions are in accordance with the truth principles or not. If you do not know whether what you are doing is in accordance with the truth, then you are certainly not practicing the truth. Some may say, "I'm doing things for the church. Isn't that practicing the truth?" That is simply wrong. Does doing things for the church mean that someone is practicing the truth? Not necessarily—that can only be determined by seeing if there are principles to that person's actions or not. If there are no principles to what somebody is doing, then no matter who they are doing it for, they are not practicing the truth. Even if they do something good, it must be done in accordance with the truth principles in order to qualify as practicing the truth. If they violate the principles, then whatever good they do is merely good behavior and falls short of practicing the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What It Is to Practice the Truth

Some muddleheaded people have not the slightest understanding of the truth. They regard merely performing their duty as practicing the truth. They think that simply by performing their duty, they are practicing the truth. If you ask such a person, "Can you practice the truth?" then they will

answer, “Am I not practicing the truth by doing my duty?” Are they correct? Those are the words of a muddleheaded person. To perform your duty, at the very least, you must put all your heart, mind, and strength into it in order to effectively practice the truth. To effectively practice the truth, you must act according to principles. If you perform your duty in a perfunctory way it has no real effect. You cannot call this practicing the truth, it is nothing but laboring. You are clearly only laboring, this is different from practicing the truth. Laboring is simply doing the things that please you according to your own will, while disregarding everything that you do not enjoy doing. Regardless of the difficulties you encounter, you never seek the truth principles. Outwardly, it may look like you are performing your duty, but it is all just laboring. Anyone who does not perform their duty by acting in accordance with the truth principles is accomplishing nothing but laboring. In God’s family, many people attempt to perform their duty by relying on human notions and imaginings. They toil for years with nothing to show for it, they cannot practice the truth or act according to principles in performing their duty. Therefore, if people often act according to their own will and perform their duties according to their own will, even though they are not doing evil, neither is this considered practicing the truth. In the end, their years of work do not lead them to understand anything of the truth, and they have no experiential testimonies that they can share. Why is this so? It is because the intentions which lead these people to perform their duty are not correct. The reason they perform their duty is definitely in order to receive blessings, they want to make a deal with God. They do not perform their duty simply for the sake of gaining the truth. They perform their duty because they have no other choice. For this reason, they are always confused and going through the motions in a perfunctory manner. They do not seek the truth, and so it is

all just laboring. No matter how many duties they perform, their actions have no real effect. It is different for those who have the fear of God in their hearts. They are constantly contemplating how to act in accordance with the intentions of God and how to act for the benefit of God's family and His chosen people. They are always thinking deeply about principles and results. They are always striving to practice the truth and demonstrate submission to God. This is the correct attitude of the heart. These are the people who seek truth and love positive things. This kind of person, when performing their duties, is accepted by God and receives His approval.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only in the Frequent Reading of God's Words and Contemplation of the Truth Is There a Way Ahead

People always draw a clear line between doing things and practicing the truth, viewing doing things as simple and practicing the truth as abstract and difficult. This is wrong. In fact, when people do things, they should practice the truth. If doing things is disconnected from practicing the truth, then there is no life entry. Practicing the truth is the most realistic issue, and real life cannot be separated from practicing the truth. If one does not practice the truth, then they are not a sincere believer in God; they are a disbeliever, a nonbeliever outside of God's words. Those who sincerely believe in God are all people who love the truth, who can accept the truth, and who can pray to God and rely on God when practicing the truth. Especially when they encounter difficulties in doing their duty, they can seek the truth principles to resolve problems. This is the key to fulfilling one's duty. If, when doing your duty, your heart is not focused on practicing the truth or considering how to practice the truth according to principles, but instead is preoccupied with matters of the flesh, always thinking about eating, drinking, and having fun, then you won't be able to do your duty well. Doing your duty in this way is perfunctory, and God will not approve

of it. If someone loves the truth and believes that the most crucial aspect of doing their duty is practicing the truth, and no matter what situations arise or how many aspects of the truth are involved in their duty, they use their heart to ponder, pondering how to practice the truth in each situation, then such a person is led by the work of the Holy Spirit and is someone whom God looks upon with favor. When such a person becomes negative or weak, the Holy Spirit also takes responsibility; when they encounter temptation, God watches over and protects them; and when they violate principles, God rebukes and disciplines them. The difference between this person and others is that they love the truth, they strive for the truth, and they are especially dedicated. If you are dedicated, you can do your duty well and avoid being perfunctory; this is the most basic requirement. However, to be able to fulfill your duty with all your heart, strength, and mind, you must additionally seek the truth, resolve your corrupt dispositions, understand the truth, and reach the point where you have the strength and faith to rebel against the flesh and overcome your difficulties. If you can do this, you will be able to practice the truth and handle things according to principles. Practicing in this way is actually not difficult; it is something that people can achieve, and it is not abstract at all—it's very practical. It simply requires that in the process of doing your duty and handling matters, you put some of your heart into it, apply your mind a bit, expend some energy, and organize your time well. All of your time, lifestyle habits, personal preferences, personal tasks, and your daily routines—what you eat and wear, your living arrangements, how you get around—should revolve around your duty and serve the purpose of helping you do your duty well. If today your duty keeps you busy, you can postpone washing clothes until you are free. When you have time, you can read God's words, ponder them, equip yourself with them, and enrich yourself. Then, when you get busy

with your duty again, you can focus on your duty and, while doing it, reflect on God's words to resolve problems. In this way, you won't miss out on eating and drinking God's words one bit. Everything revolves around doing your duty well—this is called devoting all your heart. Regardless of whether your duty keeps you busy or gives you ample downtime, your daily schedule is adjusted according to your duty—this is called being dedicated. It's not difficult at all. When you are dedicated, how could you still be perfunctory? It would be impossible for you to be perfunctory even if you wanted, because everything you do—your lifestyle habits, your private life—revolves around your duty. In this way, you become loyal to your duty and there is no chance of being perfunctory. This is because you have fully devoted your heart, everything in your life is arranged around doing your duty, and it's arranged with particular thoughtfulness. Even if sometimes you are lacking in certain areas of professional knowledge or you are genuinely too busy, resulting in some minor issues being overlooked and some mistakes in your performance of duty, it doesn't matter, because you have devoted all your heart and strength to doing these things and the overall results of your duty are good—that is enough. Is practicing the truth far removed from people's daily lives? No, it's neither disconnected nor distant; it's integrated with life. If every morning the first thing you think about after you get up is where to go for fun, feeling that staying in one place all the time is stifling and always doing the same things is too boring, this mindset is not right. When you open your eyes in the morning, the first thing you should consider is the tasks that need to be urgently completed for your duty today, treating these tasks as your top priority. Isn't this practicing the truth? Sometimes, when you're dozing off absent-mindedly and suddenly remember there's something you haven't done, you immediately

get up to take care of it before resting again. Isn't this practicing the truth? This is practicing the truth. It's such a simple thing, it's not difficult at all.

—God's Fellowship

If people believe in God but do not pursue the truth, and never focus on practicing the truth, then they could believe for ten or twenty years without experiencing any change. And in the end, they will think that that's what faith in God is; they will think it is pretty much the same as how they were living in the secular world previously, and that being alive is meaningless. This truly shows that without the truth, life is empty. They may be able to speak some words and doctrines, but they will still feel uncomforted and uneasy. If people have some knowledge of God, know how to live a meaningful life, and can do some things to satisfy God, then they will feel that this is real life, that only by living in this way will their lives have meaning, and that they have to live this way in order to bring satisfaction to God, repay God, and feel at ease. If they can consciously satisfy God, put the truth into practice, rebel against themselves, abandon their own ideas, and be submissive and considerate toward God's intentions —if they are able to do all these things consciously—then this is what it means to accurately put the truth into practice, and to genuinely put the truth into practice. It's not like before, merely relying on imaginings and following regulations, and thinking that this is practicing the truth. In fact, relying on imaginings and following regulations is very tiring, not understanding the truth and doing things without principles is also very tiring, and blindly doing things without goals is even more tiring. When you understand the truth, you will not be constrained by any people, events, or things, and you will truly have freedom and release. You will act in a principled way, and be relaxed and happy, and you will not feel that this takes too much effort or causes too much suffering. If you have this kind of

state, you have the truth and humanity, and you are someone whose disposition has changed.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Pursuing the Truth Can One Achieve a Change in Disposition

At the current stage, it is of vital importance to first know the truth, and then put it into practice and equip yourself further with the true meaning of the truth. You should seek to attain this. Rather than merely seeking to make others follow your words, you should cause them to follow your practice. Only in this way can you find something meaningful. No matter what befalls you, no matter whom you come across, as long as you have the truth, you will be able to stand firm. The word of God is that which brings life to man, not death. If, after reading the word of God, you do not come alive, but you are still dead, then there is something wrong with you. If after some time you have read much of God's word and have heard many practical sermons, but you are still in a condition of death, then this is proof that you are not one who values the truth, nor are you a person who pursues the truth. If you truly sought to gain God, you would not focus on equipping yourselves with doctrines and using lofty doctrines to teach others, but would instead focus on experiencing God's word and putting the truth into practice. Is this not what you should now be seeking to enter into?

There is limited time for God to do His work in man, so what outcome can there be if you do not cooperate with Him? Why is it that God always wants you to practice His word once you understand it? It is because God has revealed His words to you, and your next step is to actually practice them. As you practice these words, God will carry out the work of enlightenment and guidance. That is how it is to be done. … At its core, your goal is to let God's word take effect within you. In other words, it is to have a true understanding of God's word in your practice of it. Perhaps your

ability to comprehend God's word is poor, but when you practice the word of God, He can remedy this flaw, so not only must you know many truths, but you must also practice them. This is the greatest focus that cannot be ignored. Jesus endured many humiliations and much suffering in His thirty-three and a half years. He suffered so greatly simply because He practiced the truth, followed the will of God in all things, and only showed consideration for God's intentions. This was suffering that He would not have undergone had He known the truth without practicing it. If Jesus had followed the teachings of the Jews and followed the Pharisees, then He would not have suffered. You can learn from Jesus' deeds that the effectiveness of God's work on man comes from man's cooperation, and this is something you must recognize. Would Jesus have suffered as He did on the cross if He had not practiced the truth? Could He have prayed such a sorrowful prayer if He had not acted in accordance with God's desires? Therefore, you should suffer for the sake of practicing the truth; this is the kind of suffering a person should undergo.

—The Word, Vol. 1. The Appearance and Work of God. Once You Understand the Truth, You Should Put It Into Practice

Related Hymns

Practice More Truth to Progress More in Life

Rebelling Against the Flesh Is Practicing the Truth

26. What dispositional change is

Words of Almighty God of the Last Days

Dispositional change is the principal vision for believers in God. Achieving dispositional change is no simple matter. This is because God is not saving newly-created humans who are uncorrupted by Satan, but a group of humans who have been deeply corrupted by it, filled with satanic poisons and satanic dispositions, who are just like Satan, and are resisting and rebelling against God. Transforming a person's corrupt disposition is like treating someone with cancer. That's a complex process, isn't it? It requires surgery, long-term chemotherapy, and re-examination after a period of time. The process is truly complex. So, do not regard dispositional change as a simple matter. It is not the change in behavior or character that people imagine. It is not something that people achieve just because they want to. There are many processes involved in dispositional change—processes that are explained very clearly in God's words. Therefore, from the very first day that you come to believe in God, you must understand how God saves people and the effect that He wants to achieve by saving them. If you want to pursue the truth and achieve dispositional change, you must change your erroneous views on belief in God. Believing in God does not require you to be a well-behaved, good person, or a law-abiding person, or to do many good deeds that win the approval of others. In the past, people thought that believing in God and pursuing dispositional change meant being a people pleaser—to outwardly have some human likeness, some culture, some patience, or else to have some superficial piety and love for other people, to help others and to give alms. In other words, to be what is considered a good person within human notions and imaginings. Everyone has such notions and things in their hearts—this is one aspect of

satanic poisons. In the past, no one who believed in God could explain clearly the issue of dispositional change. They were unfamiliar with matters of faith—it wasn't something that they innately understood, or that they could understand after a few years of belief in Christianity. This is because God had not yet performed this aspect of His work, nor had He fellowshipped on this aspect of the truth. That's why many people, based on their notions and imaginings, considered faith to be a matter of making some changes to their superficial behavior and practices, and of changing some of their obviously erroneous viewpoints. Some even believed that having faith was about enduring greater hardships, not eating good food, or not wearing fancy clothes. Just like the Catholic nuns in Western countries in the past, who believed that faith in God simply meant enduring more hardship and enjoying fewer good things in their lives—to give money, when they had it, to the poor, or to do more good deeds and to help others. All their lives, they placed emphasis on suffering. They did not eat any good food; they did not wear any nice clothes. When they died, their clothes were worth only a few dollars. Their deeds may have been reported in the news around the world. What does this mean? It means that, in people's minds, only people such as these are good and virtuous; that only these people are considered by the religious world to have done good things and good deeds, that only they have undergone transformation and truly have conviction. And so, you all may be no exceptions, perhaps you also believe that faith in God must mean being a good person—someone who doesn't hit or insult others, who doesn't use bad language or do bad things, someone that, on the outside, people can see is a believer in God and someone who can glorify God. This is a mental state possessed by those who have just started to believe in God. They believe that this is dispositional change, and that this is the kind of person who is pleasing to God. Is this viewpoint

correct? Only people who have just started out in their faith have such naive thoughts. Once one has understood some truths, these kinds of thinking will soon disappear. No matter how deeply this viewpoint was rooted in your heart before, you have not yet uncovered its errors and deviations. No matter how many years you have believed in God, these erroneous viewpoints have not been thoroughly resolved. From this, it is clear that few people truly understand what dispositional change is, nor do they understand what it means to truly believe in God, how to be a real person, what kind of person is pleasing to God, or what kind of person God finds acceptable, and what kind of person God wants to gain. If you don't understand these things, it shows that you haven't laid a solid foundation on the true way. Those human notions, imaginings, and subjective thoughts still dominate your thinking and your viewpoints.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Path of Practice Toward Changing One's Disposition

What does a transformation in disposition mean? It happens when a person who loves the truth, while experiencing God's work, accepts the judgment and chastisement of His words and undergoes all manner of suffering and refinement. Such a person is cleansed of the satanic poisons within them and completely casts off their corrupt dispositions so that they can submit to God's words and all of His orchestrations and arrangements, never again to rebel against Him or resist Him. This is a transformation in disposition. … A transformation in disposition means that a person, because they love and can accept the truth, finally comes to know their nature, which is rebellious to God and in opposition to God. They understand that humans are corrupted too deeply, they understand humankind's absurdness and deceitfulness, and humankind's impoverished and pitiful state, and they finally come to understand humankind's nature essence. Knowing all this,

they become able to deny and rebel against themselves completely, live by God's word, and practice the truth in all things. This is someone who knows God, and someone whose disposition has transformed.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Know Man's Nature

Dispositional change is not a change in behavior or personality, much less a change whereby people become more knowledgeable or learned; God wants to change every person's thoughts and views through His words, and enable them to understand the truth, so that they can achieve a transformation in how they see things. This is but one aspect, while another is to change the principles underpinning how people conduct themselves, which is a change in their outlook on life; yet another is to change the deep-rooted satanic nature and disposition which is revealed in people. In general, dispositional change encompasses these three aspects.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Path of Practice Toward Changing One's Disposition

Transformation in disposition mainly refers to the transformation of a person's nature. The things of a person's nature cannot be perceived from external behaviors. They are directly related to the worth and significance of their existence, to their outlook on life and their values, they involve the things in the depths of their soul, and their essence. If a person cannot accept the truth, they will undergo no transformation in these aspects. Only by experiencing God's work, fully entering the truth, changing one's values and one's outlooks on existence and life, aligning one's views on things with God's word, and becoming capable of completely submitting to and being loyal to God, can one's disposition be said to have transformed. Presently, you may appear to put forth some effort and be resilient in the face of hardship while performing your duty, you may be able to carry out work arrangements from the Above, or you may be able to go wherever you

are told to go. On the surface, it may look like you are somewhat obedient, but when something happens that is not in line with your notions, your rebelliousness comes to the fore. For example, you do not submit to being pruned, and you are even less submissive when disaster strikes; you even find it within yourself to complain about God. Therefore, that little bit of submission and change on the outside is just a small change in behavior. There is a little bit of change, but this is not enough to count as the transformation of your disposition. You may be able to run down many paths, suffer many hardships, and endure great humiliation; you may feel very close to God, and the Holy Spirit may do some work on you. However, when God asks you to do something that does not conform to your notions, you still might not submit, rather, you might look for excuses, rebel against and resist God, and on dire occasions even question and fight back against Him. This would be a serious problem! It would show that you still have a nature that resists God, that you do not truly understand the truth, and that you have had no change in your life disposition at all. After they are dismissed or cleared out, some people still find it within themselves to judge God and say God is not righteous. They even argue with God and fight back, disseminating their notions about God and dissatisfaction with God everywhere they go. People such as this are devils who resist God. People who have devilish natures will never change and should be abandoned. Only those who can seek and accept the truth in every situation, and submit to the work of God, have a hope of gaining the truth and achieving a change in disposition. In your experiences, you must learn to discern between states which outwardly appear normal. You may sob and cry during prayer, or feel that your heart loves God so much, and is so close to God, yet these states are only the work of the Holy Spirit and do not signify that you are someone who loves God. If you can still love and

submit to God even when the Holy Spirit is not at work, and when God does things that do not line up with your own notions, only then are you a person who truly loves God. Only then are you a person whose life disposition has changed. Only this is a person who has the truth reality.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What Should Be Known About Transforming One's Disposition

If a person's life disposition has transformed, their outlook on life has certainly changed, too. Now having different values, they will never again live for themselves, and they will never again believe in God for the purpose of gaining blessings. Such a person will be able to say, "Knowing God is so worthwhile. If I die after having gotten to know God, then that would be great! If I can know God and submit to God, and I can live a meaningful life, then I will not have lived in vain, nor will I die with any regrets; I will have no complaints." This person's outlook on life has transformed. The main reason for a change in one's life disposition is because one possesses the truth reality, one has gained the truth, and has knowledge of God; one's outlook on life is therefore changed, and one's values are different from before. The transformation starts from within one's heart, and from within one's life; it is certainly not an external change. Some new believers, after they have begun to believe in God, leave the secular world behind. When they later encounter nonbelievers, these believers have little to say, and they rarely contact their nonbelieving relatives and friends. The nonbelievers say, "This person has changed." The believers then think, "My life disposition has transformed; these nonbelievers are saying I've changed." Has such a person's disposition actually transformed? No, it hasn't. What they manifest are merely external changes. There has been no real change in their life, and their satanic nature remains rooted within their heart, completely untouched. Sometimes,

people are gripped by fervor because of the work of the Holy Spirit; some external changes might occur, and they might do a few good deeds. However, this is not the same as achieving a transformation of disposition. If you do not possess the truth and your view of things has not changed, even to the point of being no different from that of nonbelievers, and if your outlook on life and your values have not altered, either, and if you do not even have a God-fearing heart—which is the very least that you should possess—then you are nowhere close to having achieved a change in disposition.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

The change in your disposition that you understood before was that you, who are quick to judge, have ceased to speak thoughtlessly through God's discipline; but that is just one aspect of the change. Right now, the most critical point is following the guidance of the Holy Spirit: Follow whatever God says, and submit to whatever He says. People cannot change their own disposition; they must undergo the judgment and chastisement, and suffering and refinement, of God's words, or being disciplined and pruned by His words. Only then can they achieve submission and faithfulness to God, and no longer be perfunctory toward Him. It is under the refinement of God's words that people's dispositions change. Only through the exposure, judgment, discipline, and pruning of His words will they no longer dare to act rashly but instead will become steady and composed. The most important point is that they are able to submit to God's current words, and to His work, even if it is not in line with human notions, they are able to put these notions aside and willingly submit. In the past, talk of changes in disposition mainly referred to being able to rebel against oneself, to allowing the flesh to suffer, disciplining one's body, and ridding oneself of fleshly preferences—which is one kind of change in disposition.

Today, everyone knows that the real expression of change in disposition is submitting to the current words of God and truly knowing His new work. In this way, people's prior understanding of God, which was colored by their own notions, can be expunged, and they can attain true knowledge of and submission to God—only this is a genuine expression of a change in disposition.

—The Word, Vol. 1. The Appearance and Work of God. People Whose Dispositions Have Changed Are Those Who Have Entered Into the Reality of God's Words

Dispositional change lies not in changes in rituals or regulations, and much less in changes to one's external appearance or outward behavior, character, or temper. It is not about transforming a slow temperament into a quick temperament, or vice-versa, nor is it about transforming an introvert into an extrovert, or someone talkative into someone taciturn. This is not the way, this is very far removed from God's requirements, and so far off! When someone first begins to believe in God, because they don't understand the truth, they always do things according to their notions and imaginings. This results in them straying from the right path, and wasting several years of their time without gaining anything real. At that time, they don't know that they should walk the path of pursuing the truth in their belief in God. This leads to them following wrong turns for several years, before realizing that the most important thing in believing in God is understanding the truth and entering into reality to achieve salvation, and that this is the most crucial thing. Only then do they understand that the dispositional change that God speaks of does not refer to changes in outward behavior, and that God is instead asking people to understand themselves and their own corrupt essence, to put in effort and find the root cause with regard to understanding man's nature essence, and to then cast off their corrupt dispositions, put the truth into practice, and be able to

submit to and worship God. This is what it means to change one's life disposition.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Path of Practice Toward Changing One's Disposition

Transformation in one's disposition is not a change in behavior, nor is it a feigned outward change or a temporary alteration made out of zeal. No matter how good these changes are, they cannot take the place of changes in life disposition, because these outward changes can be achieved through human efforts, but changes in life disposition cannot be achieved through one's own effort alone. Experiencing God's judgment, chastisement, trials, and refinement is required to achieve this, as well as the perfection of the Holy Spirit. Although people who believe in God exhibit some good behavior, not a single one of them truly submits to God, truly loves God, or can follow God's will. Why is this? It is because this requires a change in life disposition, and a mere change in behavior is far from sufficient. A change in disposition means that you have knowledge and experience of the truth, and that the truth has become your life, that it can direct and dominate your life and everything about you. This is a change in your life disposition. Only people who possess the truth as life are those whose dispositions have changed. In the past, there may have been some truths that you could not put into practice when you understood them, but now you can practice any aspect of the truth you understand without obstacles or difficulty. When you practice the truth, you find yourself filled with peace and happiness, but if you can't practice the truth, you feel pain and your conscience is disturbed. You can practice the truth in everything, live by God's words, and have a foundation for living. This means that your disposition has changed. You can now easily let go of your notions and imaginings, your fleshly preferences and pursuits, and those things that you couldn't let go of before.

You feel that God's words are genuinely good, and that practicing the truth is the best thing to do. This means your disposition has changed. A change in disposition sounds very simple, but it is actually a process that involves a lot of experience. During this period, people need to suffer many hardships, they need to subdue their own bodies and rebel against their flesh, they also need to suffer judgment, chastisement, pruning, trials, and refinement, and they also need to experience many failures, falls, internal struggles, and torments within their hearts. Only after these experiences can people have some understanding of their own nature, but some understanding does not produce a complete change right away; they have to go through a long period of experience before they are finally able to cast off their corrupt dispositions little by little.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What Should Be Known About Transforming One's Disposition

Achieving transformation in one's disposition is no simple matter; it does not mean just having a few changes in behavior, gaining some knowledge of the truth, being able to talk a bit about one's experience with every aspect of the truth, or having some changes or becoming a little submissive after being disciplined. These things do not constitute transformation in one's life disposition. Why do I say this? Though you may have changed somewhat, you are still not truly putting the truth into practice. Perhaps because you are temporarily in a suitable environment, and the situation permits it, or your current circumstances have compelled you, you behave in this way. In addition, when you are in a good mood, when your state is normal, and when you have the work of the Holy Spirit, you can practice the truth. But suppose you are in the midst of a trial, when you are suffering like Job amidst your trials, or that you face the trial of death. When this comes, will you still be able to practice the truth and stand

firm in testimony? Can you say something like what Peter said, “Even if I were to die after knowing You, how could I not do so gladly and happily?” What did Peter value? What Peter valued was submission, and he regarded knowing God to be the most important thing, so he was able to submit until death. Transformation in disposition does not happen overnight; it takes a whole lifetime of experience to achieve. Understanding the truth is a little easier, but being able to practice the truth in various contexts is hard. Why do people always have trouble putting the truth into practice? In fact, these difficulties are all directly related to people’s corrupt dispositions, and they are all hindrances that come from corrupt dispositions. Therefore, you have to suffer much and pay a price to be able to put the truth into practice. If you didn’t have corrupt dispositions, you wouldn’t have to suffer and pay a price to practice the truth. Isn’t this an obvious fact? Sometimes it might seem as though you are putting the truth into practice, but in reality, the nature of your actions does not show that you are doing so. In following God, many people are able to cast aside their families and careers and perform their duties, and therefore they believe they are practicing the truth. However, they are never able to offer true experiential testimony. What is going on here, exactly? To measure them by man’s notions, they seem to be practicing the truth, yet God does not recognize what they are doing as practicing the truth. If the things you do have personal motives behind them and are adulterated, then you are liable to deviate from principles, and cannot be said to be practicing the truth; this is just a type of conduct. Strictly speaking, this type of conduct of yours will probably be condemned by God; it will not be approved of or commemorated by Him. To go on dissecting this to its essence and root, you are someone who does evil, and these outward behaviors of yours constitute opposition to God. From the outside, you are not disrupting or disturbing anything and you have not

done real damage. It appears to be logical and reasonable, yet within, there are human contaminants and intents, and its essence is that of doing evil and resisting God. Therefore, you should determine whether there has been a change in your disposition and whether you are putting the truth into practice using God's words, and by looking at the motives behind your own actions. It does not depend on whether your actions conform to the human imaginings and human thoughts, or whether they are suited to your taste; such things are not important. Rather, it depends on God saying whether or not you align with His intentions, whether or not your actions possess the truth reality, and whether or not they meet His requirements and standards. Only measuring yourself against God's requirements is accurate. Transformation in disposition and putting the truth into practice are not as simple and easy as people imagine. Do you understand this now? Do you have any experience with this? When it comes to a problem's essence, you might not understand it; your entry has been overly superficial. You run about all day long, from dawn until dusk, rising early and going to bed late, yet you have not achieved transformation in your life disposition, and you cannot grasp what dispositional transformation is. This means your entry is too shallow, does it not? Regardless of how long you have believed in God, you might not sense the essence and deep things to do with transformation in disposition. Can it be said that your disposition has changed? How do you know whether God approves of you or not? At the very least, you will feel exceptionally steadfast regarding everything that you do, and you will feel the Holy Spirit guiding and enlightening you and working in you while you are performing your duties, doing any work in God's house, or in general. Your conduct will fit hand-in-hand with God's words, and once you have gained a certain degree of experience, you will feel that how you acted in the past was relatively suitable. If, however, after gaining experience for

a period of time, you feel that some of the things you did in the past were not suitable, and you are dissatisfied with them, and feel that they were not in accordance with the truth, then this proves that everything you did was done in resistance to God. It is evidence that your service was full of rebelliousness, resistance, and human ways of acting, and that you have utterly failed to achieve changes in disposition.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What Should Be Known About Transforming One's Disposition

Dispositions are things that are revealed from one's nature, and a change in disposition means that one's corrupt disposition has been purified and replaced with the truth. What is therefore revealed is then not a corrupt disposition, but a manifestation of normal humanity. After Satan corrupted man, man became an embodiment of Satan, and the sort of satanic thing that resists God and is entirely capable of betraying Him. Why does God require people to change their dispositions? Because God wants to perfect and gain people, and people who are finally made complete possess a lot of added realities of knowing God, and the realities of all aspects of the truth. People like this are completely in accordance with God's intentions. In the past, people had corrupt dispositions, and would make a mistake or show resistance whenever they did something, but now people understand some truths, and can do many things that are in line with God's intentions. However, this doesn't mean that people don't betray God. People still can do this. A part of what is revealed from their nature can be changed, and the part that can change is the part where people are able to practice in accordance with the truth. But just because you can now put the truth into practice doesn't mean that your nature has changed. It is like how people used to always have notions about and demands of God, and now in many respects they don't—but they might still have notions or demands in some

matters, and are still able to betray God. You might say, “I can submit to whatever God does, and submit in many matters without complaint and without demands,” but you can still betray God in some matters. Although you don’t resist God on purpose, when you don’t understand His intentions you can still go against His desires. So, what is meant by the part that can change? It’s that when you understand God’s intentions, you can submit, and when you understand the truth, you can put it into practice. If you don’t understand the truth or God’s intentions in some matters, then there is still a possibility that you could reveal corruption. If you understand the truth, but do not put it into practice because you are constrained by certain things, then this is betrayal, and this is something in your nature. Of course, there is no limit to how much your disposition can change. The more truths you gain, that is, the deeper your knowledge of God becomes, the less you will resist and betray Him. Seeking to change one’s disposition is mainly achieved by pursuing the truth, and understanding one’s own nature essence is achieved through understanding the truth. When one truly gains the truth, all of their problems will be resolved.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. People Make Too Many Demands of God

People who have experienced a change in their dispositions have understood the truth, they are discerning on all issues, they know how to act in accordance with God’s intentions, how to act in accordance with the truth principle, and how to act to satisfy God, and they understand the nature of the corruption they reveal. When their own ideas and notions are revealed, they are able to be discerning and rebel against the flesh. This is how a change in disposition is manifested. The main manifestation of people who have undergone a change in disposition is that they have come to clearly understand the truth, and when carrying things out, they put the truth into

practice with relative accuracy and they do not reveal corruption as often. Generally, those whose dispositions have transformed appear to be particularly reasonable and discerning, and due to their understanding of the truth, they do not reveal as much self-righteousness or arrogance. They can see through and discern much of the corruption that has been revealed in them, so they do not give rise to arrogance. They are able to have a measured grasp on what place they should take and what things they should do that are reasonable, on how to be dutiful, on what to say and what not to say, and on what to say and what to do to which people. Thus, people whose dispositions have changed are relatively reasonable, and only such people truly live out a human likeness. Because they understand the truth, they are able to speak and see things in accordance with the truth, and they are principled in everything they do; they are not subject to the influence of any person, event, or thing, and they all have their own views and can uphold the truth principles. Their dispositions are relatively stable, they do not blow hot and cold, and no matter what their circumstances, they understand how to do their duties properly and how to behave to God's satisfaction. Those whose dispositions have changed are not focused on what to do externally to make others think well of them; they have gained internal clarity on what to do to satisfy God. Therefore, from the outside, they may not seem to be so enthusiastic or to have done anything important, but everything they do is meaningful, is valuable, and yields practical results. Those whose dispositions have changed are certain to possess a lot of truth realities, and this can be confirmed by their perspectives on things and their principles of action. Those who have not obtained the truth have absolutely not achieved any change in life disposition. How exactly is a change in disposition achieved? Human beings have been deeply corrupted by Satan, they all resist God, and they all have the nature of resisting God.

God saves people by turning those who have the nature of resisting God and who can resist God into those who can submit to and fear God. This is what it means to be someone whose disposition has changed. No matter how corrupt a person is or how many corrupt dispositions they have, as long as they can accept the truth, accept God's judgment and chastisement, and accept various trials and refinements, they will have a true understanding of God, and at the same time they will be able to clearly see their own nature essence. When they truly know themselves, they will be able to hate themselves and Satan, and they will be willing to rebel against Satan, and completely submit to God. Once a person has this determination, they can pursue the truth. If people have true knowledge of God, if their satanic disposition is purified, and God's words take root within them, and have become their life and the basis of their existence, if they live by God's words, and have completely changed and become new people—then this counts as change in their life disposition. A change in disposition does not mean having a mature and seasoned humanity, nor does it mean that people's outer dispositions are meeker than before, that they used to be arrogant but now can communicate reasonably, or that they used to listen to no one but now can listen to others a bit; such external changes cannot be said to be transformations in disposition. Of course, transformations in disposition do include such manifestations, but the most crucial ingredient is that internally, their life has changed. This is entirely because God's words and the truth have taken root inside them, rule within them, and have become their life. Their views on things have also changed. They can see straight through what is going on in the world and with mankind, how Satan corrupts humankind, how the great red dragon resists God, and the essence of the great red dragon. They can hate the great red dragon and Satan in their hearts, and they can completely turn to and follow God. This means

their life disposition has changed, and they have been gained by God. Changes in life disposition are fundamental changes, while changes in behavior are superficial. Only those who have achieved changes in life disposition are those who have obtained the truth, and only they have been gained by God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Related Hymns

Changes in Disposition Are Mainly Changes in Nature

27. The difference between good behavior and dispositional change

Words of Almighty God of the Last Days

Transformation in disposition mainly refers to the transformation of a person's nature. The things of a person's nature cannot be perceived from external behaviors. They are directly related to the worth and significance of their existence, to their outlook on life and their values, they involve the things in the depths of their soul, and their essence. If a person cannot accept the truth, they will undergo no transformation in these aspects. Only by experiencing God's work, fully entering the truth, changing one's values and one's outlooks on existence and life, aligning one's views on things with God's word, and becoming capable of completely submitting to and being loyal to God, can one's disposition be said to have transformed. Presently, you may appear to put forth some effort and be resilient in the face of hardship while performing your duty, you may be able to carry out work arrangements from the Above, or you may be able to go wherever you are told to go. On the surface, it may look like you are somewhat obedient, but when something happens that is not in line with your notions, your rebelliousness comes to the fore. For example, you do not submit to being pruned, and you are even less submissive when disaster strikes; you even find it within yourself to complain about God. Therefore, that little bit of submission and change on the outside is just a small change in behavior. There is a little bit of change, but this is not enough to count as the transformation of your disposition. You may be able to run down many paths, suffer many hardships, and endure great humiliation; you may feel very close to God, and the Holy Spirit may do some work on you. However, when God asks you to do something that does not conform to your notions,

you still might not submit, rather, you might look for excuses, rebel against and resist God, and on dire occasions even question and fight back against Him. This would be a serious problem! It would show that you still have a nature that resists God, that you do not truly understand the truth, and that you have had no change in your life disposition at all. After they are dismissed or cleared out, some people still find it within themselves to judge God and say God is not righteous. They even argue with God and fight back, disseminating their notions about God and dissatisfaction with God everywhere they go. People such as this are devils who resist God. People who have devilish natures will never change and should be abandoned. Only those who can seek and accept the truth in every situation, and submit to the work of God, have a hope of gaining the truth and achieving a change in disposition. In your experiences, you must learn to discern between states which outwardly appear normal. You may sob and cry during prayer, or feel that your heart loves God so much, and is so close to God, yet these states are only the work of the Holy Spirit and do not signify that you are someone who loves God. If you can still love and submit to God even when the Holy Spirit is not at work, and when God does things that do not line up with your own notions, only then are you a person who truly loves God. Only then are you a person whose life disposition has changed. Only this is a person who has the truth reality.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What Should Be Known About Transforming One's Disposition

What does a transformation in disposition mean? It happens when a person who loves the truth, while experiencing God's work, accepts the judgment and chastisement of His words and undergoes all manner of suffering and refinement. Such a person is cleansed of the satanic poisons within them and completely casts off their corrupt dispositions so that they

can submit to God's words and all of His orchestrations and arrangements, never again to rebel against Him or resist Him. This is a transformation in disposition. … A transformation in disposition means that a person, because they love and can accept the truth, finally comes to know their nature, which is rebellious to God and in opposition to God. They understand that humans are corrupted too deeply, they understand humankind's absurdness and deceitfulness, and humankind's impoverished and pitiful state, and they finally come to understand humankind's nature essence. Knowing all this, they become able to deny and rebel against themselves completely, live by God's word, and practice the truth in all things. This is someone who knows God, and someone whose disposition has transformed.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Know Man's Nature

Changes in disposition are different in essence from changes in behavior, and they are also different from changes in practice—they are all different in essence. Most people place special emphasis on behavior in their belief in God, as a result of which certain changes occur in their behavior. After they have begun to believe in God, they stop smoking and drinking, and they no longer contend with others, preferring to exercise patience when they suffer a loss. They undergo some behavioral changes. Some people feel that once they believe in God they understand the truth by reading God's word; they've experienced the work of the Holy Spirit, and they have true enjoyment in their hearts, making them particularly fervent, and there is nothing that they cannot forsake or suffer. Nevertheless, after having believed for eight, ten, or even twenty or thirty years, because there has been no change in their life dispositions, they end up sliding back into old ways; their arrogance and conceit grow more pronounced, they begin to compete for power and gain, they covet the church's money, they envy those who have taken advantage of God's house. They become parasites

and vermin within God's house, and some are even revealed and eliminated as false leaders and antichrists. And what do these facts prove? Mere behavioral changes are unsustainable; if there is no alteration in people's life dispositions, then sooner or later, they will show their true colors. This is because behavioral changes have their source in fervor, and coupled with some work by the Holy Spirit at the time, it becomes extremely easy for them to be fervent or to have good intentions for a short time. As the nonbelievers say, "Doing one good deed is easy; what's hard is doing a lifetime of good deeds." Why are people incapable of doing good deeds throughout their entire lives? Because by nature, people are wicked, selfish, and corrupt. One's behavior is directed by their nature; whatever one's nature is, so is the behavior that one reveals, and only that which is revealed naturally represents one's nature. Things that are fake cannot last. When God works to save man, it is not to adorn man with good behavior—the purpose of God's work is to transform people's dispositions, to make them reborn into new people. God's judgment, chastisement, trials, and refinement of man all serve to change their disposition so that they may achieve absolute submission and loyalty to God, and come to worship Him normally. This is the aim of God's work. Behaving well is not the same as submitting to God, much less does it equal being compatible with Christ. Changes in behavior are based on doctrine and born of fervor; they are not based upon true knowledge of God or upon the truth, much less do they rest upon guidance from the Holy Spirit. Even though there are times when some of what people do is enlightened or guided by the Holy Spirit, this is not a revelation of their life. They have not yet entered into the truth realities, and their life disposition has not changed at all. No matter how good a person's behavior is, it does not prove that they submit to God or

that they put the truth into practice. Behavioral changes do not represent changes in life disposition and they cannot be counted as revelations of life.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

What man thinks of as dispositional change is only a change in behavior, and that is a different thing and a different path from the dispositional change that God speaks of. Can what man thinks of as dispositional change ensure that people will not rebel against, resist, or betray God? Can it make them ultimately stand firm in their witness and satisfy God's intentions? The dispositional change that God speaks of means that through practicing the truth, through experiencing His judgment and chastisement, and by being pruned, tested, and refined by Him, people achieve an understanding of God's intentions and the truth principles, and then live according to the truth principles, obtaining hearts that submit to and fear God, without any misunderstandings of God, and possessing true knowledge and true worship of God. What God speaks of is a change in a person's disposition, but what does the dispositional change that man speaks of refer to? It refers to improved behavior, to appearing well-behaved and calm, and to not being arrogant; it means speaking in a refined and disciplined way, not being naughty and mischievous, and possessing conscience, reason, and moral standards in one's speech and behavior. Is there any difference between the change of disposition that man speaks of and the change of disposition that God requires? What is the difference? The change of disposition that man speaks of is a change in outward behavior, a change that conforms to human notions and imaginings. The change of disposition that God requires is casting off one's corrupt disposition, it is a change in life disposition brought about by understanding the truth, a change in one's perspective on things, a change in one's life outlook and values. There is a difference. No matter whether you are

dealing with people or things, your motives, the principles of your actions, and your standard of measurement must all be in accordance with the truth, and you must seek the truth principles; this is the only way to achieve a change of disposition. If you always measure yourself by behavioral standards, if you always focus on changes in your outward behavior, and you think that you are living out human likeness and have God's approval just because you possess a little good behavior, that is completely wrong. Because you have corrupt dispositions, and can oppose God, and are at risk of betraying God, if you do not seek the truth to solve your own corrupt disposition, no matter how good your outward behavior may be, you will not be able to achieve true submission to God, and you will not be able to fear God and shun evil. Can mere outward good behavior produce a God-fearing heart? Can it make a person fear God and shun evil? If people cannot fear God and shun evil, then no amount of good behavior signifies that they have true submission to God. Therefore, no amount of good behavior signifies a change in disposition.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Good Behavior Does Not Mean One's Disposition Has Changed

If a person has many good behaviors, it does not mean they possess the truth realities. Only by practicing the truth and acting according to principles can you possess the truth realities. Only by fearing God and shunning evil can you possess the truth realities. Some people have enthusiasm, can speak doctrine, follow the regulations, and do many good deeds, but all that can be said about them is that they possess a little humanity. Those who can speak doctrine and always follow regulations cannot necessarily practice the truth. Although what they say is correct and sounds like it is free of problems, they have nothing to say in matters concerning the essence of the truth. Therefore, no matter how much

doctrine someone can speak, it doesn't mean they understand the truth, and no matter how much doctrine they understand, they can't solve any problems. Religious theorists can all explain the Bible, but in the end, they all fall, because they do not accept the whole truth that God has expressed. People who have experienced a change in their dispositions are different; they have understood the truth, they are discerning on all issues, they know how to act in accordance with God's intentions, how to act in accordance with the truth principle, and how to act to satisfy God, and they understand the nature of the corruption they reveal. When their own ideas and notions are revealed, they are able to be discerning and rebel against the flesh. This is how a change in disposition is manifested. The main manifestation of people who have undergone a change in disposition is that they have come to clearly understand the truth, and when carrying things out, they put the truth into practice with relative accuracy and they do not reveal corruption as often. Generally, those whose dispositions have transformed appear to be particularly reasonable and discerning, and due to their understanding of the truth, they do not reveal as much self-righteousness or arrogance. They can see through and discern much of the corruption that has been revealed in them, so they do not give rise to arrogance. They are able to have a measured grasp on what place they should take and what things they should do that are reasonable, on how to be dutiful, on what to say and what not to say, and on what to say and what to do to which people. Thus, people whose dispositions have changed are relatively reasonable, and only such people truly live out a human likeness. Because they understand the truth, they are able to speak and see things in accordance with the truth, and they are principled in everything they do; they are not subject to the influence of any person, event, or thing, and they all have their own views and can uphold the truth principles. Their dispositions are relatively stable, they do

not blow hot and cold, and no matter what their circumstances, they understand how to do their duties properly and how to behave to God's satisfaction. Those whose dispositions have changed are not focused on what to do externally to make others think well of them; they have gained internal clarity on what to do to satisfy God. Therefore, from the outside, they may not seem to be so enthusiastic or to have done anything important, but everything they do is meaningful, is valuable, and yields practical results. Those whose dispositions have changed are certain to possess a lot of truth realities, and this can be confirmed by their perspectives on things and their principles of action. Those who have not obtained the truth have absolutely not achieved any change in life disposition. How exactly is a change in disposition achieved? Human beings have been deeply corrupted by Satan, they all resist God, and they all have the nature of resisting God. God saves people by turning those who have the nature of resisting God and who can resist God into those who can submit to and fear God. This is what it means to be someone whose disposition has changed. No matter how corrupt a person is or how many corrupt dispositions they have, as long as they can accept the truth, accept God's judgment and chastisement, and accept various trials and refinements, they will have a true understanding of God, and at the same time they will be able to clearly see their own nature essence. When they truly know themselves, they will be able to hate themselves and Satan, and they will be willing to rebel against Satan, and completely submit to God. Once a person has this determination, they can pursue the truth. If people have true knowledge of God, if their satanic disposition is purified, and God's words take root within them, and have become their life and the basis of their existence, if they live by God's words, and have completely changed and become new people—then this counts as change in their life disposition. A change in disposition does not

mean having a mature and seasoned humanity, nor does it mean that people's outer dispositions are meeker than before, that they used to be arrogant but now can communicate reasonably, or that they used to listen to no one but now can listen to others a bit; such external changes cannot be said to be transformations in disposition. Of course, transformations in disposition do include such manifestations, but the most crucial ingredient is that internally, their life has changed. This is entirely because God's words and the truth have taken root inside them, rule within them, and have become their life. Their views on things have also changed. They can see straight through what is going on in the world and with mankind, how Satan corrupts humankind, how the great red dragon resists God, and the essence of the great red dragon. They can hate the great red dragon and Satan in their hearts, and they can completely turn to and follow God. This means their life disposition has changed, and they have been gained by God. Changes in life disposition are fundamental changes, while changes in behavior are superficial. Only those who have achieved changes in life disposition are those who have obtained the truth, and only they have been gained by God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

You now merely acknowledge that God's words are good and right, and, to look at your outward behavior, you do not do things that obviously go against the truth, much less do you do things that pass judgment on God's work. You are also able to submit to the work arrangements of God's house. This is going from being a nonbeliever to a follower of God with the decency of a saint. You go from someone who lives decidedly by Satan's philosophies, and by Satan's concepts, laws, and knowledge to someone who, having heard God's words, feels they are the truth, accepts them, and pursues the truth, becoming someone who can embrace God's words as

their life. It is that sort of process—nothing more. During this period, your behavior and ways of doing things will certainly undergo some changes. No matter how much you change, what manifests in you is, to God, no more than changes in your behavior and methods, changes in your innermost desires and aspirations. It is nothing more than changes in your thoughts and views. You may now be able to offer your life to God when you summon your strength and have the impulse, but you cannot achieve absolute submission to God in a matter you find particularly distasteful. This is the difference between a change in behavior and a change in disposition. Perhaps, your kind heart enables you to lay down your life and everything for God, saying, "I'm ready and willing to give up my life's blood for God. In this life, I have no regrets and no complaints! I've given up on marriage, on worldly prospects, on all glory and riches, and I accept these circumstances that God has laid out. I can withstand all the ridicule and slander of the world." But the moment God lays out a circumstance that does not fit your notions, you can stand up and clamor against Him and resist Him. This is the difference between a change in behavior and a change in disposition. It is also possible that you can lay down your life for God and give up the people you love most, or the thing you love most, with which your heart can bear least to part—but when you are called to speak to God from the heart, and be an honest person, you find it quite difficult and cannot do it. This is the difference between a change in behavior and a change in disposition. Then again, perhaps you do not crave fleshly comfort in this life, neither eating fine food nor wearing fine clothes, each day working yourself ragged and to exhaustion in your duty. You can withstand all manner of pain brought to you by the flesh, but, if God's arrangements do not accord with your notions, you cannot understand, and grievances against God and misunderstandings about Him arise in you. Your

relationship with God grows increasingly abnormal. You are always resistant and rebellious, unable to submit completely to God. This is the difference between a change in behavior and a change in disposition. You are willing to give up your life for God, so why can you not say an honest word to Him? You are willing to lay aside everything outside of yourself, so why can you not be singularly loyal to the commission God has given you? You are willing to give up your life for God, so when you rely on your feelings to do things and uphold your relations with others, why can you not reflect on yourself? Why can you not take a stand to uphold church work and the interests of God's house? Is this someone who lives before God? You have already made a vow before God to expend yourself for Him your whole life and to accept whatever suffering comes your way, so why does one instance of dismissal from your duty make you sink so much into negativity that you cannot crawl back out for many days? Why is your heart full of resistance, grievance, misunderstanding, and negativity? What is going on? This shows that your heart loves status the most, and this is connected to your vital weakness. Therefore, when you are dismissed, you fall down and cannot get up. This is sufficient to prove that although your behavior has changed, your life disposition has not. This is the difference between a change in behavior and a change in disposition.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Resolving One's Notions Can One Embark on the Right Track of Belief in God (3)

The hardest part of believing in God is achieving a change in disposition. Perhaps you can remain unmarried your whole life, or never eat rich food or wear nice clothes; some people even say, "It doesn't matter if I suffer all my life, or if I'm lonely all my life, I can endure it—with God by my side, these things mean nothing." It is easy to overcome and resolve this kind of physical pain and hardship. What is not easy to overcome? Man's

corrupt dispositions. Corrupt dispositions cannot be resolved through mere self-restraint. People can endure physical suffering in order to perform their duties properly, to satisfy the intentions of God, and to enter the kingdom in the future—but does being able to suffer and pay a price mean that their dispositions have changed? It does not. To measure if there has been a change in someone's disposition, do not look at how much suffering they can endure or how much good behavior they engage in on the surface. The only way of accurately measuring if a person's disposition has changed is to look at the aims, motives, and intents behind their actions, the principles by which they conduct themselves and handle affairs, and their attitude toward the truth.

After coming to believe in God, some people no longer pursue worldly trends or pay attention to their clothes and appearance. They are able to suffer and work hard, and to subdue and rebel against the flesh. But when they are performing their duty and interacting with others and handling things, they are rarely honest. They do not like being honest, they always want to stand out and distinguish themselves, and there is intent behind everything they say and do. They make painstaking, meticulous calculations in order to show people how good they are, to win people's hearts, and to get people to favor and worship them, to the extent that people will come and seek from them whenever something befalls them. By doing this, they are showing off. What disposition is it that they reveal? It is a satanic disposition. Are there many people like this? Everyone is like this. On the outside, they stick to all the regulations, they are able to suffer a little, and are somewhat willing to expend themselves. They are able to let go of a few worldly things, they have a bit of resolve and willingness to pursue the truth, and they have laid a foundation on the path of belief in God. It is just that their corrupt disposition remains intact. They have not changed at all.

Even if they understand the truth, they cannot put it into practice. That is what it means to have not changed at all. Acting willfully in all things is the way that those who live within satanic dispositions behave. When the intent behind their actions is wrong, they do not pray to God, or deny their own will, they do not seek the truth principles, nor do they seek from others or fellowship with them. They do whatever they want, whatever they happen to desire; they act recklessly and without restraint. They may not outwardly do evil, but they do not practice the truth, either. They follow their own will in their actions and live within a satanic disposition. This means that they do not have love for the truth or God-fearing hearts, and they do not live before God. Some of them may even understand God's words and the truth, but they cannot put them into practice. This is because they cannot overcome their own desires and ambitions. They clearly know that what they are doing is wrong, that it is a disruption and disturbance, that it is loathsome to God, yet they do it over and over again, thinking, "Isn't believing in God about gaining blessings? What's wrong with me pursuing blessings? I've suffered quite a lot in the years I've believed in God; I've let go of my job and abandoned my prospects in the world in order to gain God's approval and blessings. Just based on all the suffering I've endured, God should remember me. He should bless me and endow me with good fortune." These words suit human tastes. Everyone who believes in God thinks like this—they feel that being a bit contaminated by the intent to gain blessings is not such a big problem. But if you consider these words carefully, are any of them in line with the truth or part of the truth reality? All this forsaking and suffering are just kinds of good human behaviors. These actions are governed by the intent to gain blessings, and they are not the practice of the truth. If one were to use the moral standards of man to measure these people's behavior, they would be deemed industrious and

frugal, hardworking and tough. At times they are so wrapped up in their work that they forget to eat and sleep, and some of them are even willing to return lost items to their owners, to be helpful and charitable, to treat others with understanding and generosity, to not be miserly or persnickety, and to even give away the things they love most to others. All these behaviors are praised by man, and they are recognized as good people. Such people seem glorious, admirable, and deserving of approval; in their actions, they are scrupulously moral, fair and reasonable. They repay the kindnesses of others and care about brotherhood, so much so that they would sacrifice themselves for any one of their friends, and would endure suffering and go to the ends of the earth for those closest to them. Though many people may have praise for this sort of good person, can these people really accept the truth and practice it? Would they really lay down their life to exalt and testify for God? Not necessarily. Can they be called a good person, then? If you are trying to judge whether someone fears God and shuns evil, or if they have the truth reality, would it be accurate to always evaluate them based on human notions, imaginings, ethics and morality? Would it be in line with the truth? If human notions, imaginings, ethics and morality were the truth, then God would not need to express the truth, nor would He need to do the work of judgment and chastisement. You must see clearly that the world and mankind are dark and evil, that they are completely devoid of the truth, and that corrupt mankind needs God's salvation. You must see clearly that God alone is the truth, that only His words can cleanse man, that only He can save man, and that however good a person's behavior is, it is not the truth reality, and falls even further short of the truth itself. Though these good behaviors have become widespread and recognized among people, they are not the truth, and never will be, and they cannot change anything. Could you get a person who would sacrifice themselves for their friends

and go to the ends of the earth for them to accept God and the truth? Absolutely not, as that person is an atheist. Could you get a person who is filled with notions and imaginings about God to achieve true submission to Him? Absolutely not, as when one is filled with notions, it is very hard for them to accept and submit to the truth. Can any amount of good behavior make a person able to truly submit to God? Can they truly love Him? Can they exalt Him and testify to Him? They absolutely cannot. Can you guarantee that everyone who preaches and works for the Lord will become a true lover of God? That would be absolutely impossible. So, no matter how many good behaviors a person engages in, it does not mean that they have truly repented and changed, and less still does it mean that their life disposition has changed.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Good Behavior Does Not Mean One's Disposition Has Changed

All corrupt humans live for themselves. Every man for himself and the devil take the hindmost—this is the summation of human nature. People believe in God for their own sake; when they forsake things and expend themselves for God, it is in order to be blessed, and when they are loyal to Him, it is in order to be rewarded. In sum, it is all done for the purpose of being blessed, rewarded, and entering the kingdom of heaven. In society, people work for their own benefit, and in the house of God, they perform a duty in order to be blessed. It is for the sake of gaining blessings that people forsake everything and can withstand much suffering: There is no better evidence of man's satanic nature. People whose dispositions have changed are different, they feel that meaning comes from living by the truth, that the basis of being human is submitting to God, fearing God and shunning evil, that accepting God's commission is a responsibility that is perfectly natural and justified, that only people who fulfill the duties of a created being are fit

to be called human—and if they are not able to love God and repay His love, they are unfit to be called human. They feel that living for oneself is empty and devoid of meaning, that people should live in order to satisfy God, to perform their duties well, and live lives of meaning, so that even when it is their time to die, they will feel content and not have the slightest regret, and that they have not lived in vain. In comparing these two different situations, one can see that the latter is one of people whose dispositions have transformed. If a person's life disposition has transformed, their outlook on life has certainly changed, too. Now having different values, they will never again live for themselves, and they will never again believe in God for the purpose of gaining blessings. Such a person will be able to say, "Knowing God is so worthwhile. If I die after having gotten to know God, then that would be great! If I can know God and submit to God, and I can live a meaningful life, then I will not have lived in vain, nor will I die with any regrets; I will have no complaints." This person's outlook on life has transformed. The main reason for a change in one's life disposition is because one possesses the truth reality, one has gained the truth, and has knowledge of God; one's outlook on life is therefore changed, and one's values are different from before. The transformation starts from within one's heart, and from within one's life; it is certainly not an external change. Some new believers, after they have begun to believe in God, leave the secular world behind. When they later encounter nonbelievers, these believers have little to say, and they rarely contact their nonbelieving relatives and friends. The nonbelievers say, "This person has changed." The believers then think, "My life disposition has transformed; these nonbelievers are saying I've changed." Has such a person's disposition actually transformed? No, it hasn't. What they manifest are merely external changes. There has been no real change in their life, and their satanic nature

remains rooted within their heart, completely untouched. Sometimes, people are gripped by fervor because of the work of the Holy Spirit; some external changes might occur, and they might do a few good deeds. However, this is not the same as achieving a transformation of disposition. If you do not possess the truth and your view of things has not changed, even to the point of being no different from that of nonbelievers, and if your outlook on life and your values have not altered, either, and if you do not even have a God-fearing heart—which is the very least that you should possess—then you are nowhere close to having achieved a change in disposition. To achieve a change in disposition, the most key thing is that you must pursue understanding of God and have a true understanding of Him. Take Peter for example. When God wanted to hand him over to Satan, he said, "Even if You give me to Satan, You are still God. You are almighty, and everything is in Your hands. How can I not praise You for the things You do? But if I could know You before I die, wouldn't that be better?" He felt that in people's lives, knowing God was most important; after knowing God any kind of death would be fine, and any way God handled it would be fine. He felt that knowing God was the most critical thing; if he didn't obtain truth, he could never be satisfied, but neither would he complain against God. He would only hate the fact that he didn't pursue the truth. Given Peter's spirit, his earnest pursuit to know God shows that his view of life and values had changed. His deep longing to know God proves he truly had known God. Hence, from this statement, one can see that his disposition had changed; he was a person whose disposition had transformed. At the very end of his experience, God said that he was the one who knew God the most; he was the one who truly loved God. Without the truth, one's life disposition can never truly change. If you can truly

pursue the truth and enter the truth reality, only then can you achieve a change in your life disposition.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

28. What salvation refers to

Words of Almighty God of the Last Days

What is the ultimate significance of people's faith? Simply put, it is in order to be saved. … In plain terms, being saved means that you will be able to live on, that you have been brought back to life. You were once living in sin, and bound for death—as God sees it, you were a dead person. What is the basis for saying this? Under whose power do people live before they have attained salvation? (Under the power of Satan.) And what do people rely on to live under Satan's power? They rely on their satanic nature and corrupt dispositions to live. Then is their whole being—their flesh, and all other aspects such as their spirits and their thoughts—alive or dead? From God's point of view, they are dead, they are walking corpses. On the surface, you appear to be breathing and thinking, but everything you are constantly thinking about is evil, in defiance of God and in rebellion against God, all of your thoughts are of things that God detests, hates, and condemns. In God's eyes, all these things not only belong to the flesh, but they entirely belong to Satan and to devils. So, in God's eyes, is corrupt mankind even human? No, they are beasts, devils and Satans; they are Satans alive! All people live by Satan's nature and its disposition, and as God sees it, they are Satans alive and garbed in human flesh, devils in human skin. God characterizes such people as walking corpses, as the dead. God is now doing the work of salvation, which means He will take the walking corpses that live by Satan's corrupt disposition and its corrupt essence—the dead—and turn them into living people. That is the significance of being saved. One believes in God in order to be saved—what is it to be saved? When one attains God's salvation, they are the dead become living. Where once they belonged to Satan, slated to die, they have

now come to life as people belonging to God. If people can submit to God, know Him, and bow down to Him in worship when they believe in and follow God, if they have no more resistance and rebelliousness against God in their hearts, and will no longer resist or attack Him, and can truly submit to Him, then in God's eyes, they are true living people. … For someone ultimately to be saved and become a living person, they must at least be able to heed God's words, and able to speak words of conscience and reason, and they must be thinking and discerning, able to understand the truth and to practice it, able to submit to God and worship Him. That is what a true living person is.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only With True Submission Can One Have Real Trust

All those who live under the influence of darkness are those who live amid death, those who are possessed by Satan. Without being saved by God and judged and chastised by God, people are unable to escape the influence of death; they cannot become the living. These "dead men" cannot bear testimony to God, and nor can they be used by God, much less enter the kingdom. God wants the testimony of the living, not the dead, and He asks that the living, not the dead, work for Him. "The dead" are those who oppose and rebel against God; they are those who are numb in spirit and do not understand God's words; they are those who do not put the truth into practice and have not the slightest loyalty to God, and they are those who live under the power of Satan and are exploited by Satan. The dead manifest themselves by standing in opposition to the truth, by rebelling against God, and by being lowly, contemptible, malicious, brutish, deceitful, and insidious. Even if such people eat and drink the words of God, they are unable to live out the words of God; though they are alive, they are just walking, breathing corpses. The dead are totally incapable of

satisfying God, much less of being utterly submissive to Him. They can only deceive Him, blaspheme against Him, and betray Him, and all that they bring forth by the way they live reveals the nature of Satan. If people wish to become living beings and to bear testimony to God, and to be approved of by God, then they must accept God's salvation; they must gladly submit to His judgment and chastisement and must gladly accept the pruning of God. Only then will they be able to put all of the truths required by God into practice, and only then will they gain God's salvation and truly become living beings. The living are saved by God; they have been judged and chastised by God, they are willing to devote themselves and are happy to lay down their lives for God, and they would gladly dedicate their whole lives to God. Only when the living bear testimony to God can Satan be shamed; only the living can spread the gospel work of God, only the living are in line with God's intentions, and only the living are real people. Originally the man made by God was alive, but because of Satan's corruption man lives amid death and lives under the influence of Satan, and so, in this way, people have become the spiritless dead, they have become enemies who oppose God, they have become the tools of Satan, and they have become the captives of Satan. All the living people created by God have become dead people, and so God has lost His testimony, and He has lost mankind which He created and which is the only thing that has His breath. If God is to take back His testimony and take back those who were made by His own hand but who have been taken captive by Satan, then He must resurrect them so that they become living beings, and He must reclaim them so that they live in His light. The dead are those who have no spirit, those who are numb in the extreme and who oppose God. They are foremost those who do not know God. These people have not the slightest intention of submitting to God; they only rebel against Him and oppose

Him and have not the slightest loyalty. The living are those whose spirits have been reborn, who know to submit to God, and who are loyal to God. They are possessed of the truth, and of testimony, and these people alone are pleasing to God in His house.

—The Word, Vol. 1. The Appearance and Work of God. Are You Someone Who Has Come to Life?

What does salvation mainly refer to? It refers mainly to a change of disposition. Only when a person's disposition has changed can they cast off Satan's influence and be saved. Therefore, for those who believe in God, dispositional change is a major issue. When a person's disposition is changed, they will live out human likeness and completely attain salvation. It is possible that someone may not be very good-looking, gifted, or talented, they may speak clumsily and not be very articulate, or good at dressing up, and they may outwardly appear very ordinary, but they are capable of seeking the truth when something happens to them, rather than acting according to their own will or scheming for their own sake, and when God commands them to perform a duty, they are able to submit to Him and accomplish what He entrusts to them. What do you think of this kind of person? Though outwardly, they are not attractive or prepossessing in appearance, they have a heart that fears and submits to God, and in this their strengths are revealed. When people see this, they will say, "This person has a stable disposition, and when things happen, they can seek quietly before God without being careless or doing something foolish or stupid. They have a serious and responsible attitude; they are dutiful and can fully dedicate themselves to faithfully fulfilling their duty." This person is restrained in how they speak and act, they have normal rationality, and based on what they live out and the disposition that they display, they have a God-fearing heart. If they have a God-fearing heart, are there principles to

their actions? They certainly seek the principles and don't recklessly engage in wrongful acts. This is the ultimate result achieved by practicing the truth and pursuing a change of disposition. Their speech is measured and accurate, they don't speak carelessly, they act in a way that is reassuring and trustworthy, and they possess the realities of submission to God and of shunning evil. All these manifestations can be seen in this person. This is a person who has entered into the truth reality, and whose disposition has changed.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Man's flesh is of Satan, it is full of rebellious dispositions, it is deplorably filthy, and it is something unclean. People covet the enjoyment of the flesh too much and there are too many manifestations of the flesh; this is why God despises man's flesh to a certain extent. When people cast off the filthy, corrupt things of Satan, they gain God's salvation. But if they still do not divest themselves of filth and corruption, then they are still living under the power of Satan. People's conniving, deceitfulness, and crookedness are all things of Satan. God's salvation of you is to extricate you from these things of Satan. God's work cannot be wrong; it is all done in order to save people from darkness. When you have believed to a certain point and can divest yourself of the corruption of the flesh, and are no longer constrained by this corruption, will you not have been saved? When you live under Satan's power you are incapable of manifesting God, you are something filthy, and cannot receive God's inheritance. Once you have been cleansed and made perfect, you will be holy, you will be a normal person, and you will be blessed by God and delightful to God.

—The Word, Vol. 1. The Appearance and Work of God. Practice (2)

Many people don't know clearly what it means to be saved. Some people believe that if they have believed in God for a long time, then they

are likely to be saved. Some people think that if they understand a lot of spiritual doctrines, then they are likely to be saved, or some think that leaders and workers will certainly be saved. These are all human notions and imaginings. The key thing is that people must understand what salvation means. To be saved primarily means to be freed from sin, freed from Satan's influence, and genuinely turn to God and submit to God. What must you possess to be free from sin and from Satan's influence? The truth. If people hope to obtain the truth, they must be equipped with many of God's words, they must be able to experience and practice them, so that they may understand the truth and enter into reality. Only then can they be saved. Whether or not one can be saved has nothing to do with how long they have believed in God, how much knowledge they have, whether they possess gifts or strengths, or how much they suffer. The only thing that has a direct relationship to salvation is whether or not a person can obtain the truth. So today, how many truths have you genuinely understood? And how many of God's words have become your life? Of all of God's requirements, into which have you achieved entry? During your years of belief in God, how much have you entered into the reality of God's word? If you don't know, or if you have not achieved entry into the reality of any of God's words, then frankly, you have no hope of salvation. You cannot possibly be saved. It doesn't matter if you possess a high degree of knowledge, or if you have believed in God for a long time, have a good appearance, can speak well, and have been a leader or worker for several years. If you don't pursue the truth and do not properly practice and experience God's words, and you lack real experiential testimony, then there is no hope for you to be saved. I don't care what you look like, how much scientific knowledge you have, how much you have suffered, or how great price you have paid. I tell you this: If you do not accept the truth and never enter the reality of God's

words, you cannot be saved. This is for certain. If you tell Me how much you have entered the reality of the words of God, then I will tell you how much hope you have of salvation. Now that I have told you of the criteria for measuring this, you should be able to measure it on your own. What fact do these words tell you? God used words to create the world, He used words to accomplish every manner of fact, to accomplish all the facts that God wished to be done, and God used words to carry out two stages of His work. Today, God is doing the third stage of His work, and in this stage of work, God has spoken more words than in any other stage. This is the time when God has spoken the most in His work throughout all the history of humankind. That God could use words to create the world, to accomplish all facts, to bring all facts from nothing into existence, and existence into nothing—this is the authority of God's words, and ultimately, God shall also use words to accomplish the fact of humankind's salvation. Today, you can all see this fact, during the last days God has done no work that is not connected to His words, He has spoken throughout, used words throughout to guide man unto today. Of course, while speaking, God has also used words to preserve His relationship with those who follow Him, He has used words to guide them, and these words are of the utmost importance for those who wish to be saved, or whom God wishes to save, God shall use these words to accomplish the fact of humankind's salvation. Evidently, whether viewed in terms of their content or number, no matter what kind of words they are, and no matter which portion of God's words they are, they are of the utmost importance to each of those who wish to be saved. God is using these words to achieve the ultimate effect of His six-thousand-year management plan. To humankind—whether to the humankind of today or the future—they are of the utmost importance. Such is the attitude of God, such is the aim and significance of His words. So what should humankind

do? Humankind should cooperate in God's words and work, not ignore them. But such is not the way of some people's faith in God: No matter what God says, it is as if His words have nothing to do with them. They still pursue what they want to, do what they want to, and do not seek the truth on the basis of God's words. This is not experiencing the work of God. There are others who pay no attention no matter what God says, who have but a single conviction in their hearts: "I will do whatever God asks, if God tells me to go west, I'll go west, if He tells me to go east, I'll go east, if He tells me to die, I will let Him see me die." But there's just one thing: They do not take in the words of God. They think to themselves, "There are so many of God's words, they should be a little more straightforward, and they should tell me exactly what to do. I am able to submit to God in my heart." No matter how many words God speaks, such people ultimately remain incapable of understanding the truth, nor can they talk of their experiences and knowledge. They are like a layman who lacks spiritual understanding. Do you think such people are beloved of God? Does God wish to be merciful toward such people? (No.) He certainly does not. God does not like such people. God says, "I have spoken untold thousands of words. How is it that, like someone blind or deaf, you have neither seen nor heard them? What, exactly, are you thinking in your heart? I see you as nothing more than someone who is obsessed with chasing after blessings and the beautiful destination—you are chasing after the same goals as Paul. If you do not want to listen to My words, if you do not wish to follow My way, then why do you believe in God? You are not chasing after salvation, you are chasing after the beautiful destination and the desire for blessings. And since this is what you are plotting, what is most suitable for you is being a laborer." In fact, being a loyal laborer is also one manifestation of submission to God, but this is the minimum standard. Remaining as a loyal laborer is much

better than being plunged into perdition and destruction like a nonbeliever. In particular, the house of God has a need for laborers, and being able to labor for God also counts as a blessing. This is far better—incomparably better—than being lackeys of the devil kings. However, laboring for God is not wholly satisfactory to God, because God's work of judgment is in order to save, cleanse, and perfect people. If people are content with merely laboring for God, this is not the aim that God wishes to achieve by working in people, nor is it the effect that God wishes to see. But people burn with desire, they are foolish and blind: They are bewitched, consumed, by some petty profit, and dismiss the precious words of life uttered by God. They can't even treat them seriously, let alone hold them dear. Not reading God's words or cherishing the truth: is this smart or stupid? Can people achieve salvation this way? People should understand all this. They only have hope of salvation if they put aside their notions and imaginings and focus on pursuing the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Treasuring God's Words Is the Foundation of Belief in God

Everything that God does is necessary and possessed of extraordinary significance, for all that He does in man concerns His management and the salvation of mankind. Naturally, the work that God did in Job is no different, even though Job was perfect and upright in the eyes of God. In other words, regardless of what God does or the means by which He does it, regardless of the cost, regardless of His objective, the purpose of His actions does not change. His purpose is to work God's words into man, as well as God's requirements and intentions for man; in other words, it is to work into man all that God believes to be positive in accordance with His steps, enabling man to understand God's heart and comprehend God's essence, and allowing man to submit to God's sovereignty and

arrangements, thus allowing man to attain fear of God and shunning of evil—all of this is one aspect of God's purpose in all He does. The other aspect is that, because Satan is the foil and service object in God's work, man is often given to Satan; this is the means God uses to allow people to see in Satan's temptations and attacks the wickedness, ugliness, and contemptibility of Satan, thus causing people to hate Satan and be able to know and recognize that which is negative. This process allows them to gradually free themselves from Satan's control and accusations, disturbances, and attacks—until, thanks to God's words, their knowledge of God, their submission to God, their faith in God, and fear of God, they triumph over the attacks and accusations of Satan; only then will they have been completely delivered from the power of Satan. People's deliverance means that Satan has been defeated, it means that they are no longer the food in Satan's mouth—instead of swallowing them, Satan has relinquished them. This is because such people are upright, because they have faith, submission, and fear toward God, and because they completely break with Satan. They bring shame upon Satan, they make a coward of Satan, and they utterly defeat Satan. Their conviction in following God, and submission to and fear of God defeat Satan, and make Satan completely give them up. Only people such as this have truly been gained by God, and it is this which is God's ultimate objective in saving man. If they wish to be saved, and wish to be completely gained by God, then all those who follow God must face temptations and attacks both great and small from Satan. Those who emerge from these temptations and attacks and are able to fully defeat Satan are those who have been saved by God. This is to say, those who have been saved unto God are those who have undergone God's trials, and who have been tempted and attacked by Satan an untold number of times. Those who have been saved unto God understand God's intentions

and requirements, and are able to submit to God's sovereignty and arrangements, and they do not forsake the way of fearing God and shunning evil amid Satan's temptations. Those who are saved unto God possess honesty, they are kindhearted, they differentiate between love and hate, they have a sense of justice and are rational, and they are able to care for God and treasure all that is of God. Such people are not bound, spied upon, accused, or abused by Satan; they are completely free, they have been completely liberated and released. Job was just such a man of freedom, and this is precisely the significance of why God had handed him over to Satan.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

When people have yet to be saved, their lives are often disturbed, and even controlled, by Satan. In other words, people who have not been saved are prisoners to Satan, they have no freedom, they have not been relinquished by Satan, they are not qualified or entitled to worship God, and they are closely pursued and viciously attacked by Satan. Such people have no happiness to speak of, they have no right to a normal existence to speak of, and moreover they have no dignity to speak of. Only if you stand up and do battle with Satan, using your faith in God and submission to, and fear of God as the weapons with which to fight a life-and-death battle with Satan, such that you fully defeat Satan and cause it to turn tail and become cowardly whenever it sees you, so that it completely abandons its attacks and accusations against you—only then will you be saved and become free. If you are determined to fully break with Satan, but are not equipped with the weapons that will help you defeat Satan, then you will still be in danger. As time goes on, when you have been so tortured by Satan that there is not an ounce of strength left in you, yet you have still been unable to bear testimony, have still not completely freed yourself of Satan's accusations and attacks against you, then you will have little hope of salvation. In the

end, when the conclusion of God's work is proclaimed, you will still be in the grip of Satan, unable to free yourself, and thus you will never have a chance or hope. The implication, then, is that such people will be completely in Satan's captivity.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

What must people possess to be granted salvation? First, they must understand many truths, and be able to discern the essence, disposition, and path of an antichrist. This is the only way to ensure not worshiping or following people while believing in God, and the only way to follow God to the very end. Only people who are able to discern an antichrist can truly believe in, follow, and bear witness for God. Some will then say, "What do I do if I don't currently have the truth for that?" You must equip yourself with the truth with all haste; you must learn to see into people and things. Discerning an antichrist is no simple matter, and requires the ability to clearly see their essence, and see through the plots, tricks, intentions and goals behind everything they do. That way you will not be misled or controlled by them, and you can stand firm, safely and securely pursue the truth, and be steadfast on the path of pursuing the truth and attaining salvation. If you cannot surpass the hurdle of the antichrists, then it can be said that you are in great danger, and you are liable to be misled and captured by an antichrist and come to live under Satan's influence. It is possible that there are some among you who hinder and trip people who pursue the truth, and they are those people's enemies. Do you accept this? There are some who do not dare to face this fact, nor do they dare to accept it as fact. But the antichrists' misleading people really does happen in the churches, and happens often; it is just that people cannot discern it. If you cannot pass this test—the test of antichrists, then you are either misled and controlled by antichrists or made to suffer, tortured, pushed out, suppressed,

and abused by them. Ultimately, your measly little life will not withstand for long, and will wither; you will no longer have faith in God, and you will say, “God isn’t even righteous! Where is god? There is no justice or light in this world, and there’s no such thing as god’s salvation of humanity. We might as well pass our days going to work and making money!” You deny God, you stray from God, and no longer believe that He exists; any hope that you will obtain salvation is entirely gone. So, if you want to get to where you can be granted salvation, the first test you must pass is one of being able to perceive and see through Satan, and you must also have the courage to stand up and expose and forsake Satan. Where, then, is Satan? Satan is at your side and all around you; it might even be living inside your heart. If you are living within Satan’s disposition, it can be said that you belong to Satan. You cannot see or touch the Satan and evil spirits of the spiritual realm, but the Satans and living devils that exist in real life are everywhere. Any person who is averse to the truth is evil, and any leader or worker who does not accept the truth is an antichrist or false leader. Are such people not Satans and living devils? These people might be the very ones you worship and look up to; they could be the people who lead you or the people you have long admired, trusted, relied upon, and hoped for in your heart. In fact, however, they are roadblocks standing in your way and hindering you from pursuing the truth and obtaining salvation; they are false leaders and antichrists. They can take control of your life and the path you walk, and they can ruin your chance to be granted salvation. If you fail to discern them and see through them, then at any moment, you could be misled and captured. Thus, you are in great danger. If you cannot extricate yourself from this danger, you are Satan’s sacrificial victim.

—The Word, Vol. 4. Exposing Antichrists. Item Three: They Exclude and Attack Those Who Pursue the Truth

If people wish to be saved when they believe in God, what's key is whether or not they have God-fearing hearts, whether or not God has a place in their hearts, whether or not they are able to live before God and maintain a normal relationship with God. What's crucial is whether or not people are able to practice the truth, and attain submission to God. Such are the path and conditions for being saved. If your heart is not able to live before God, if you do not often pray to God and fellowship with God, and lose the normal relationship with God, you will never be saved, for you have blockaded the path to salvation. If you do not have any relationship with God, you have reached the end of the line. If God is not in your heart, then it's useless to claim you have faith, to only nominally believe in God. It doesn't matter how many words and doctrines you are able to speak, how much you have suffered for your belief in God, or how gifted you are; if God is absent from your heart, and you do not fear God, then it doesn't matter how you believe in God. God will say, "Depart from Me, you evildoer." You will be classed as an evildoer. You will be unconnected to God; He will not be your Lord or your God. Even though you acknowledge that God holds sovereignty over all, and acknowledge that He is the Creator, you do not worship Him, and do not submit to His sovereignty. You follow Satan and devils; only Satan and devils are your lords. If, in all things, you trust in yourself, and follow your own will, if you trust that your fate is in your own hands, then what you believe in is yourself. Even though you claim to believe in and acknowledge God, God does not acknowledge you. You have no relationship with God, and so you are destined to ultimately be spurned by Him, punished by Him, and eliminated by Him; God does not save people like you. People who truly believe in God are those who accept Him as the Savior, who accept that He is the truth, the way, and the life. They are able to sincerely expend themselves for Him and

perform the duty of a created being; they experience the work of God, they practice His words and the truth, and they walk the path of pursuing the truth. They are people who submit to the sovereignty and arrangements of God, and who follow His will. Only when people have such faith in God can they be saved; if not, they will be condemned. Is it acceptable for people to engage in wishful thinking when they believe in God? In their faith in God, can people gain the truth when they always cling to their own notions and vague, abstract imaginings? Absolutely not. When people believe in God, they must accept the truth, believe in Him as He asks, and submit to His orchestrations and arrangements; only then can they attain salvation. There is no other way apart from this—whatever you do, you must not engage in any wishful thinking. Fellowshipping this topic is very important for people, is it not? This is a wake-up call for you.

Now that you have heard these messages, you should understand the truth and be clear about what salvation entails. What people like, what they strive for, what they are passionate about—none of this is important. What's most important is accepting the truth. In the final analysis, being able to gain the truth is what's most important, and that which can allow you to attain the fear of God and the shunning of evil is the correct path. If you have believed in God for several years and have always focused on the pursuit of things that bear no relation to the truth, then your faith has nothing to do with the truth, and nothing to do with God. You may claim to believe in and acknowledge God, but God is not your Lord, He is not your God, you do not accept that God holds sovereignty over your fate, you do not submit to all that God arranges for you, you do not acknowledge the fact of God being the truth—in which case your hopes of salvation have been shattered; if you cannot walk the path of pursuing the truth, you walk the path of destruction. If everything you pursue, focus on, pray about, and

appeal for is based on the words of God, and upon what God asks, and if you have an increasing sense that you submit to the Creator, and worship the Creator, and feel that God is your Lord, your God, if you are increasingly glad to submit to all that God orchestrates and arranges for you, and your relationship with God grows ever closer, and ever more normal, and if your love of God is ever more pure and true, then your complaints and misunderstandings about God, and your extravagant desires toward God, will grow ever fewer, and you will have wholly attained the fear of God and shunning of evil, which means that you will have already set foot on the path of salvation.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only With Fear of God Can One Tread Upon the Path of Salvation

Related Hymns

Only Those Who Defeat Satan Are Saved

God Will Gain Only Those Who Utterly Overcome Satan

Man Is Saved When They Cast Off Satan's Influence

29. What an honest person is and why God requires people to be honest

God's Words From the Bible

"Let your communication be, Yes, yes; No, no: for whatever is more than these comes of evil" (Matthew 5:37).

"These are they which follow the Lamb wherever He goes. These were redeemed from among men, being the first fruits to God and to the Lamb. And in their mouth was found no lie; they are without blemish" (Revelation 14:4–5).

"And there shall in no wise enter into it any thing that defiles, neither whatever works abomination, or makes a lie" (Revelation 21:27).

"Truly I say to you, Except you be converted, and become as little children, you shall not enter into the kingdom of heaven" (Matthew 18:3).

Words of Almighty God of the Last Days

You ought to know that God likes those who are honest. In essence, God is faithful, and so His words can always be trusted; His actions, furthermore, are faultless and unquestionable, which is why God likes those who are absolutely honest with Him. Honesty means giving your heart to God, being genuine with God in all things, being open with Him in all things, never hiding the facts, not trying to deceive those above and below you, and not doing things only to curry favor with God. In short, to be honest is to be pure in your actions and words, and to deceive neither God nor man. What I say is very simple, but to you it is doubly arduous. Many people would rather be condemned to hell than speak and act honestly. Little wonder that I have other treatment in store for those who are

dishonest. Of course, I know full well how difficult it is for you to be honest. Because you are all so clever, so good at measuring people with your own petty yardstick, this makes My work much simpler. And since you each hug your secrets to your bosom, well then, I shall send you, one by one, into disaster to be "schooled" by fire, so that thereafter you may become dead set on your belief in My words. Ultimately, I shall wrest from your mouth the words "God is a faithful God," whereupon you shall beat upon your breast and lament, "Deceitful is the heart of man!" What will be your state of mind at this time? I imagine you will not be as triumphant as you are now. And much less will you be as "profound and abstruse" as you are now. In the presence of God, some people are all prim and proper, they take pains to be "well-behaved," yet they bare their fangs and brandish their claws in the presence of the Spirit. Would you number such people among the ranks of the honest? If you are a hypocrite, someone who is skilled in "interpersonal relations," then I say that you are definitely someone who tries to trifle with God. If your words are riddled with excuses and valueless justifications, then I say that you are someone who is loath to put the truth into practice. If you have many confidences that you are reluctant to share, if you are highly averse to laying bare your secrets—your difficulties—before others to seek the way of the light, then I say that you are someone who will not attain salvation easily, and who will not easily emerge from the darkness. If seeking the way of the truth pleases you well, then you are someone who dwells always in the light. If you are very glad to be a service-doer in the house of God, working diligently and conscientiously in obscurity, always giving and never taking, then I say that you are a loyal saint, because you seek no reward and are simply being an honest person. If you are willing to be candid, if you are willing to expend your all, if you are able to sacrifice your life for God and stand firm in your testimony, if you

are honest to the point where you know only to satisfy God and not to consider yourself or take for yourself, then I say that such people are those who are nourished in the light and who shall live forever in the kingdom. You should know whether there is true faith and true loyalty within you, whether you have a record of suffering for God, and whether you have wholly submitted to God. If you lack these, then there remains within you rebelliousness, deceitfulness, greed, and complaint. As your heart is far from honest, you have never received positive recognition from God and never lived in the light. How one's fate will work out in the end hinges upon whether they have an honest and blood-red heart, and whether they have a pure soul. If you are someone who is very dishonest, someone with a heart of malice, someone with an unclean soul, then you are sure to end up in the place where man is punished, as is written in the record of your fate. If you claim to be very honest, and yet never manage to act in accordance with the truth or to speak a word of truth, then are you still waiting for God to reward you? Do you still hope for God to regard you as the apple of His eye? Is such thinking not preposterous? You deceive God in all things; how could the house of God accommodate one such as you, whose hands are unclean?

—The Word, Vol. 1. The Appearance and Work of God. Three Admonitions

I take pleasure in those who are not suspicious of others, and I like those who readily accept the truth; toward these two kinds of people I show great care, for in My eyes they are honest people. If you are deceitful, then you will be guarded and suspicious toward all people and matters, and thus your faith in Me will be built upon a foundation of suspicion. I could never acknowledge such faith. Lacking true faith, you are even more devoid of true love. And if you are liable to doubt God and speculate about Him at will, then you are, without question, the most deceitful of all people. You

speculate whether God can be like man: unpardonably sinful, of petty character, devoid of fairness and reason, lacking a sense of justice, given to vicious tactics, treacherous and cunning, pleased by evil and darkness, and so on. Is not the reason that people have such thoughts because they lack the slightest knowledge of God? Such faith is nothing short of sin! There are even some who believe that the ones who please Me are precisely those who flatter and bootlick, and that those lacking in such skills will be unwelcome in the house of God and will lose their place there. Is this the only knowledge you have acquired after all these years? Is this what you have gained? And your knowledge of Me does not stop at these misunderstandings; even worse is your blasphemy against God's Spirit and vilification of Heaven. This is why I say that such faith as yours will only cause you to stray further from Me and be in greater opposition against Me.

—The Word, Vol. 1. The Appearance and Work of God. How to Know the God on Earth

There are many people who do not quite understand what an honest person is, exactly. Some say that honest people are those who are guileless and straightforward, who are bullied and excluded wherever they go, or who are slow and always speak and act half a beat behind other people. Some fools and ignorant people, who engage in such folly that others look down on them, also describe themselves as honest people. And all those uneducated people from the lower rungs of society, who feel themselves to be inferior, likewise say that they are honest people. Wherein lies their mistake? They do not know what an honest person is. What is the source of their misapprehension? The main reason is that they do not understand the truth. They believe that the "honest people" God speaks of are fools and idiots, that they are uneducated, slow of speech and tongue, bullied and oppressed, and easily duped and swindled. The implication is that the objects of God's salvation are those brainless people at the bottom of

society who are often pushed around by others. Who will God save if not these lowly, impoverished people? Isn't this what they believe? Are those really the people God saves? This is a mistaken interpretation of God's intentions. The people God saves are the ones who love the truth, who have caliber and the comprehension ability, they are all people who have conscience and reason, who are able to fulfill God's commissions and do their duty well. They are people who are able to accept the truth and cast off their corrupt dispositions, and they are people who truly love God, submit to God, and worship God. Although most of these people are from the bottom of society, from the families of workers and farmers, they are definitely not muddleheaded people, simpletons, or good-for-nothings. On the contrary, they are clever people who are able to accept, practice and submit to the truth. They are all people of justice, who would forsake worldly glory and riches to follow God and gain the truth and life—they are the wisest people of all. These are all honest people who truly believe in God and who truly expend themselves for Him. They can gain God's approval and blessings, and they can be perfected into His people and the pillars of His temple. They are people of gold, silver, and precious jewels. It is those muddleheaded, foolish, absurd, and good-for-nothing people who will be eliminated. What do the disbelievers and absurd people view God's work and management plan as? As a dumping ground, no? These people are not only of poor caliber, they are also absurd. No matter how many of God's words they read, they cannot understand the truth, and no matter how many sermons they hear, they are incapable of entering reality—if they are this foolish, can they still be saved? Could God want this kind of person? No matter how many years they have been a believer, they still don't understand any truths, they still talk nonsense, and yet they still consider themselves honest—do they have no shame? Such people do not understand

the truth. They are always misinterpreting God's intentions, and yet everywhere they go, they bang on about their misinterpretations, preaching them as truth, telling people, "It's good to be bullied a little, people should lose out a bit, they should be a little foolish—these are the objects of God's salvation and they are the people that God will save." People who say such things are disgusting; this brings great humiliation upon God! It is so disgusting! The pillars of God's kingdom and the overcomers that God saves are all people who understand the truth, and who are wise. These are the ones who shall have a share in the heavenly kingdom. All those who are foolish and ignorant, shameless and senseless, who do not have a shred of understanding of the truth, who are simpletons and fools—are they not all good-for-nothings? How could such people have a share in the heavenly kingdom? The honest people God speaks of are those who can put the truth into practice once they understand it, who are wise and smart, who open themselves up to God simply, and who act according to principle and submit to God absolutely. These people all have God-fearing hearts, they focus on doing things according to the principles, and they all pursue absolute submission to God and love God in their hearts. Only they are truly honest people. If someone doesn't even know what it means to be honest, if they cannot see that the essence of honest people is absolute submission to God, fearing God and shunning evil, or that honest people are honest because they love the truth, because they love God, and because they practice the truth—then that kind of person is so foolish, and truly lacking in discernment. Honest people are absolutely not the guileless, muddleheaded, ignorant, and foolish individuals that people imagine; they are people with normal humanity, who have conscience and reason. What is clever about honest people is that they are able to listen to God's words and be honest, and this is why they are blessed by God.

Nothing has greater significance than God's request that people be honest—He is asking that people live before Him, that they accept His scrutiny, and that they live in the light. Only honest people are true members of the human race. People who are not honest are beasts, they are animals walking around in human clothing, they are not human beings. To pursue being an honest person, you must behave in accordance with God's requirements; you must undergo judgment, chastisement, and pruning. When your corrupt disposition is cleansed and you are able to practice the truth and live by God's words, only then will you be an honest person. People who are ignorant, foolish, and guileless are absolutely not honest people. By demanding that people be honest, God is asking them to possess normal humanity, to cast off their deceitfulness and disguises, to not lie to or trick others, to perform their duty with loyalty, and be able to truly love and submit to Him. Only these individuals are the people of God's kingdom. God demands that people be the good soldiers of Christ. What are the good soldiers of Christ? They must be equipped with the truth reality and be of one heart and mind with Christ. At any time and any place, they must be able to exalt and testify to God, and able to use the truth to wage war with Satan. In all things, they must stand on God's side, bear testimony, and live out the truth reality. They must be able to humiliate Satan and win marvelous victories for God. That is what it means to be a good soldier of Christ. The good soldiers of Christ are overcomers, they are those who overcome Satan. In requiring that people be honest and not deceitful, God is not asking them to be fools, but to cast off their deceitful dispositions, achieve submission to Him and bring glory to Him. This is what can be achieved by practicing the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Knowledge of the Six Kinds of Corrupt Dispositions Is True Self-Knowledge

An honest person is one who can accept the truth—not a pitiable wretch, a good-for-nothing, an idiot, or a guileless person. You should be able to discern these things, right? I often hear some people say: “I never tell lies—I’m always the one being lied to. I’m always getting pushed around by people out there. God said He lifts the needy up from the dunghill, and I am one of those people. This is God’s grace. God takes pity on people like us, guileless people who are not welcome in society. This truly is God’s mercy!” God saying He lifts the needy up from the dunghill does have a practical side to it. Although you can recognize that, it doesn’t prove that you’re an honest person. In fact, some people are just morons, idiots; they’re fools with absolutely no skills, low in caliber, and with no understanding of the truth. That kind of person has absolutely no connection to the honest people that God speaks of. It is the case that God lifts the needy up from the dunghill, but idiots and fools aren’t the ones being lifted. Your caliber is innately very low, and you are an idiot, a good-for-nothing, and even though you were born into a poor family and are a member of society’s lower class, you are still not a target for God’s salvation. Just because you’ve suffered a lot and endured discrimination in society, just because you’ve been pushed around and cheated by everyone, don’t think that makes you an honest person. If you think that, then you are sorely mistaken. Have you been holding on to any misunderstandings or distorted comprehensions of what an honest person is? Have you gained some clarity with this fellowship? Being an honest person isn’t like people think it is; it isn’t being a straight talker who refrains from equivocation. A person might naturally be very straightforward, but that doesn’t mean that they don’t engage in trickery or deceit. All corrupt humans have corrupt dispositions that are cheating and deceitful. When people live in this world, under Satan’s influence, governed and controlled by its force, it is

impossible for them to be honest. They can only become ever more deceitful.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Most Fundamental Practice of Being an Honest Person

What are the manifestations of an honest person? Firstly, having no doubts about God's words. That is one of the manifestations of an honest person. Apart from this, the most important manifestation is seeking and practicing the truth in all matters—this is most crucial. You say that you are honest, but you always push God's words to the back of your mind and just do whatever you want. Is that the manifestation of an honest person? You say, "Although my caliber is poor, I have an honest heart." And yet when a duty falls to you, you are afraid of suffering and bearing responsibility if you do not do it well, so you make excuses to shirk your duty or suggest that someone else do it. Is this the manifestation of an honest person? Clearly, it is not. How, then, should an honest person behave? They should submit to God's arrangements, be loyal to the duty they are supposed to perform, and strive to satisfy God's intentions. This manifests itself in several ways: One is accepting your duty with an honest heart, not considering your fleshly interests, not being half-hearted about it, and not plotting for your own benefit. Those are manifestations of honesty. Another is putting all your heart and strength into performing your duty well, doing things properly, and putting your heart and love into your duty to satisfy God. These are the manifestations an honest person should have while performing their duty. If you do not carry out what you know and understand, and if you only put in 50 or 60 percent of your effort, then you are not putting all your heart and strength into it. Rather, you are sly and slacking off. Are people who perform their duties in this way honest? Absolutely not. God has no use for such slippery and deceitful people; they

must be eliminated. God only uses honest people to perform duties. Even loyal laborers must be honest. People who are perennially perfunctory and sly and looking for ways to slack off are all deceitful, and are all demons. None of them truly believe in God, and they shall all be eliminated. Some people think, "Being an honest person is just about telling the truth and not telling lies. It's easy to be an honest person, really." What do you think of this sentiment? Is being an honest person so limited in scope? Absolutely not. You must reveal your heart and give it to God; this is the attitude an honest person ought to have. That is why an honest heart is very precious. What does this imply? That an honest heart can control your behavior and change your state. It can lead you to make the right choices, and to submit to God and gain His approval. A heart like this is truly precious. If you have an honest heart like this, then that is the state you should live in, that is how you should behave, and that is how you should give of yourself.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Why does God ask people to be honest? Is it to make it easier to get a handle on people? Certainly not. God requires people to be honest because God loves and blesses honest people. Being an honest person means being a person with conscience and reason. It means being someone who is trustworthy, someone whom God loves, and someone who can practice the truth and love God. Being an honest person is the most fundamental manifestation of possessing normal humanity and living out a true human likeness. If someone has never been honest, or considered being honest, then they cannot understand the truth, much less can they gain the truth. If you don't believe Me, go and see for yourself, or go and experience this for yourself. Only by being an honest person can your heart be open to God, can you accept the truth, can the truth become your life within your heart, and can you understand and gain the truth. If your heart is always closed, if

you don’t open up or say what is in your heart to anyone, such that no one can understand you, then your walls are too thick, and you are the most deceitful of people. If you believe in God yet cannot purely open yourself up to God, if you can lie to God or exaggerate to deceive God, if you are incapable of opening your heart to God, and can still speak in circles and hide your intentions, then you will only harm yourself, and God will ignore you and not work in you. You won’t understand any of the truth, and you won’t gain any of the truth. Now can you see the importance of pursuing and gaining the truth? What is the first thing you should do to pursue the truth? You should be an honest person. Only if people seek to be honest can they know how deeply corrupted they are, whether or not they really have any human likeness, and clearly take their own measure or see their deficiencies. Only when they are practicing honesty can they become aware of how many lies they tell and how deeply hidden their deceit and dishonesty are. Only while having the experience of practicing being honest can people gradually come to know the truth of their own corruption and know their own nature essence, and only then will their corrupt dispositions be constantly purified. Only in the course of their corrupt dispositions being constantly purified will people be able to gain the truth. Take your time experiencing these words. God does not perfect those who are deceitful. If your heart is not honest—if you are not an honest person—then you will not be gained by God. Likewise, you will not gain the truth, and will also be incapable of gaining God. What does it mean if you do not gain God? If you do not gain God and you have not understood the truth, then you will not know God, and so there will be no way you can be compatible with God, in which case you are the enemy of God. If you are incompatible with God, God is not your God; and if God is not your God, you cannot be saved. If you do not seek to attain salvation, why do you believe in God? If

you cannot attain salvation, you will forever be a bitter enemy of God, and your outcome will be set. Thus, if people wish to be saved, then they must start by being honest. In the end, those who are gained by God are marked with a sign. Do you know what it is? It is written in Revelation, in the Bible: "And in their mouth was found no lie; they are without blemish" (Revelation 14:5). Who are "they"? They are those who are saved, perfected and gained by God. How does God describe these people? What are the characteristics and expressions of their conduct? They are without blemish. They speak no lies. You can probably all understand and grasp what speaking no lies means: It means being honest. What does "without blemish" refer to? It means doing no evil. And what foundation is doing no evil built on? Without any doubt, it is built upon the foundation of fearing God. To be unblemished, therefore, means to fear God and shun evil. How does God define someone without blemish? In God's eyes, only those who fear God and shun evil are perfect; thus, people who are unblemished are those who fear God and shun evil, and only those who are perfect are unblemished. This is totally correct. If someone lies every day, is that not a blemish? If they speak and act according to their own will, is that not a blemish? If they always ask for recognition when they act, always asking God for a reward, is that not a blemish? If they have never exalted God, always bearing witness to themselves, is that not a blemish? If they do their duty perfunctorily, act opportunistically, harbor evil intentions, and slack off, is that not a blemish? All these revelations of corrupt dispositions are blemishes. It's just that before people understand the truth, they do not know it. Right now, you all know that these revelations of corruption are blemishes and filth; only once you understand a little bit of the truth can you have this kind of discernment. All that pertains to revelations of corruption is related to lies; the Bible's words, "found no lie," are the key

element to reflecting on whether or not you have blemishes. So, in judging whether or not a person has experienced growth in their life, there is one more indicator, which is: whether or not you have entered into being an honest person, how many lies can be found in the things you say, and whether your lies are gradually decreasing or if they are the same as before. If your lies, including your disguising and deceiving words, are gradually decreasing, that proves that you have started to enter into reality, and your life is growing. Is this not a practical way to look at things? (Yes.) If you feel like you have already experienced growth, but your lies have not decreased at all, and you are basically the same as a nonbeliever, then is this a normal manifestation of entering into the truth reality? (No.) When someone has entered into the truth reality, they will at the very least speak much fewer lies; they will basically be an honest person. If you lie too much and your words are too adulterated, this proves that you have not changed at all, and you are not yet an honest person. If you are not an honest person, then you do not have life entry, and so what growth can you experience? Your corrupt disposition is still intact, and you are a nonbeliever and a devil. Being an honest person is an indicator by which to judge whether or not a person has experienced growth in their life; people must know how to compare these things against themselves and know how to take their own measure.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Six Indicators of Life Growth

Only honest people are trustworthy, have conscience and reason, and are worthy to be called human. If one can accept the truth while performing their duties and can act according to principles, performing their duties adequately, then this person is truly honest and is indeed trustworthy. And those who can obtain God's salvation are honest people. Being an honest person who is trustworthy is not about your abilities or appearance, and

even less about your caliber, competence, or gifts. So long as you accept the truth, act responsibly, and you have conscience and reason and can submit to God, that is enough. No matter the capabilities a person possesses, the real concern is whether they lack virtue or not. Once someone is without virtue, they can no longer be considered human, but rather a beast. Those who are eliminated by God's house are eliminated because they are without humanity and virtue. Therefore, people who believe in God must be able to accept the truth, be an honest person, at least possess conscience and reason, be able to perform their duties well, and be able to fulfill God's commission. Only these people can obtain God's salvation; they are the ones who sincerely believe in Him and the ones who sincerely expend themselves for Him. These are the people who God saves.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Only honest people can persevere with practicing the truth and succeed in acting with principle, and can perform their duties up to standard. People who act with principle perform their duties meticulously when they are in a good mood; they do not work in a perfunctory manner, they are not arrogant and they do not show themselves off to make others think highly of them. When they are in a bad mood, they can complete their everyday tasks just as earnestly and responsibly, and even if they encounter something that is detrimental to the performance of their duties, or that puts a bit of pressure on them or causes a disturbance while they perform their duties, they are still able to quiet their hearts before God and pray, saying, "No matter how big a problem I come up against—even if the sky comes tumbling down—as long as I am alive, I am determined to do my best to fulfill my duty. Every day I live is a day in which I must perform my duty well, so that I am worthy of this duty bestowed upon me by God, as well as this breath He has put in my body. Regardless of how much difficulty I might be in, I will set

it all aside, for fulfilling my duty is of the utmost importance!" Those who are not affected by any person, event, thing, or environment, who are not constrained by any mood or external situation, and who put their duties and the commissions with which God has entrusted them first and foremost—they are the people who are loyal to God and who genuinely submit to Him. People like this have attained life entry and have entered the truth reality. This is one of the most genuine and practical expressions of living out the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Life Entry Begins With the Performance of Duty

When God saves people, He allows them to break away from Satan's influence and cast off their corrupt dispositions, to become honest people, and live by His words. To live as an honest person is freeing and liberating, and much less painful. It is the happiest of lives. Honest people are simpler. They say what is in their hearts, and they say what they are thinking. In their words and actions, they follow their conscience and reason. They are willing to strive for the truth, and when they understand it, they put it into practice. When they cannot see through a matter, they are willing to seek the truth, and then they do whatever accords with it. They seek God's desires everywhere and in everything, and then follow them in their actions. There may be a few areas in which they are foolish and must equip themselves with the truth principles, and this requires them to constantly grow. Experiencing in this way means that they can become honest, wise people and accord entirely with God's intentions. But deceitful people are not like this. They live by satanic dispositions, revealing their corruption, yet fearing that others may find something to use against them in their doing so. So, they use crooked and deceitful tricks in response. They are afraid of a time when everything will be revealed, so they use every means

they can to fabricate lies and cover them up, and when a gap appears, they tell more lies to fill it. Always lying and covering up their lies—is that not an exhausting way to live? They are always racking their brains to think up lies and cover up for them. It is just too taxing. That is why deceitful people, who spend their days devising lies and covering them up, have such exhausting and painful lives! It is different, however, with honest people. As an honest person, one does not have so much to consider when one speaks and acts. In most cases, an honest person can just speak truthfully. It is only when a specific matter touches on their interests that they work their minds a bit harder—they may lie a little to protect their interests, to maintain their vanity and pride. These kinds of lies are limited, so speaking and acting are not so exhausting for honest people. The intents of deceitful people are much more complicated than those of honest people. Their considerations are too multifaceted: They must consider their prestige, their reputation, profit, and status; and they must protect their interests—all this, without letting others see any flaws or giving the game away, so they must rack their brains to come up with lies. Moreover, deceitful people have great, excessive desires and many demands. They have to devise ways to achieve their goals, so they must continue to lie and cheat, and as they tell more lies, they need to cover up more lies. That is why the life of a deceitful person is so much more exhausting and painful than that of an honest person. Some people are relatively honest. If they can pursue the truth, reflect on themselves regardless of what lies they have told, recognize the trickery they have engaged in, whatever it was, viewing it in light of God's words to dissect it and understand it, and going on to change it, then they will be able to rid themselves of much of their lying and trickery in no more than a few years. They will then have become a person who is basically honest. Living like this not only makes them free from much pain

and exhaustion, it also brings them peace and happiness. In many matters, they will be free of the constraints of fame, gain, status, of vanity and pride, and will naturally live a free and liberated life.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Most Fundamental Practice of Being an Honest Person

That God asks for people to be honest proves that He truly loathes and dislikes deceitful people. God's dislike of deceitful people is a dislike of their way of doing things, their dispositions, their intents and their methods of trickery; God dislikes all of these things. If deceitful people are able to accept the truth, admit to their deceitful dispositions, and are willing to accept God's salvation, then they too have a hope of being saved—for God treats all people equally, as does the truth. And so, if we wish to become people who please God, the first thing we must do is change our principles of comportment. No longer can we live according to satanic philosophies, no longer can we get by on lies and trickery. We must cast off all our lies and become honest people. Then God's view of us will change. Previously, people always relied on lies, pretense, and trickery while living among others, and used satanic philosophies as the basis of their existence, their lives, and the foundation for their comportment. This was something that God loathed. Among nonbelievers, if you speak frankly, tell the truth, and are an honest person, then you will be slandered, judged, and forsaken. So you follow worldly trends and live by satanic philosophies; you become more and more skilled at lying, and more and more deceitful. You also learn to use insidious means to achieve your goals and protect yourself. You become more and more prosperous in Satan's world, and as a result, you fall deeper and deeper into sin until you cannot extricate yourself. In God's house, things are precisely the opposite. The more you lie and play deceitful games, the more God's chosen people will become sick of you and forsake

you. If you refuse to repent and still cling to satanic philosophies and logic, if you use ploys and elaborate schemes to disguise and package yourself, then you are very likely to be revealed and eliminated. This is because God loathes deceitful people. Only honest people can prosper in God's house, and deceitful people will eventually be forsaken and eliminated. All of this is preordained by God. Only honest people can have a share in the kingdom of heaven. If you do not try to be an honest person, and if you don't experience and practice in the direction of pursuing the truth, if you don't expose your own ugliness, and if you don't lay yourself bare, then you will never be able to receive the Holy Spirit's work and gain God's approval.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Most Fundamental Practice of Being an Honest Person

Why does God always stress that people should be honest? Because being honest is very important—it has a direct bearing on whether or not a person can submit to God and whether or not they can attain salvation. Some people say: "I'm arrogant and self-righteous, and I often get angry and reveal corruption." Others say: "I'm very shallow, and vain, and I love it when people flatter me." These are all things that are visible to people from the outside, and they are not big problems. You should not keep going on about them. No matter what your disposition or character is, as long as you are able to be an honest person as God requires, you can be saved. So, what do you say? Is it important to be honest? This is the most important thing, which is why God talks about being honest in the chapter of His words, Three Admonitions. In other chapters, He mentions frequently that believers should have a normal spiritual life and a proper church life, and He describes how they should live out a normal humanity. His words on these matters are general; they are not discussed too specifically or in too much detail. However, when God speaks about being honest, He points out

the path for people to follow. He tells people how to practice, and He speaks with ample detail and clarity. God says: “If you have many confidences that you are reluctant to share, if you are highly averse to laying bare your secrets—your difficulties—before others to seek the way of the light, then I say that you are someone who will not attain salvation easily.” Being honest relates to attaining salvation. So, what do you say, why does God demand that people be honest? This touches on the truth of human comportment. God saves honest people, and those He wants for His kingdom are honest people. If you are capable of lies and trickery, you are a deceitful, crooked, and insidious person; you are not an honest person. If you are not an honest person, then there is no chance that God will save you, nor can you possibly be saved. You say that you are very pious now, that you are not arrogant or self-righteous, that you are able to pay a price when performing your duty, or that you can spread the gospel and convert many people. But you are not honest, you are still deceitful, and you have not changed at all, so can you be saved? Absolutely not. And so these words of God remind everyone that, to be saved, they must first be honest in accordance with the words and requirements of God. They must open themselves up, lay bare their corrupt dispositions, their intents and secrets, and seek the way of the light.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Most Fundamental Practice of Being an Honest Person

Related Hymns

God Blesses Those Who Are Honest

30. Why one must be an honest person in order to attain salvation

Words of Almighty God of the Last Days

My kingdom requires those who are honest, those who are not hypocritical or deceitful. Are not the sincere and honest people unpopular in the world? I am just the opposite. It is acceptable for the honest people to come to Me; I delight in this kind of person, and I also need this kind of person. This is precisely My righteousness.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 33

You ought to know that God likes those who are honest. In essence, God is faithful, and so His words can always be trusted; His actions, furthermore, are faultless and unquestionable, which is why God likes those who are absolutely honest with Him. Honesty means giving your heart to God, being genuine with God in all things, being open with Him in all things, never hiding the facts, not trying to deceive those above and below you, and not doing things only to curry favor with God. In short, to be honest is to be pure in your actions and words, and to deceive neither God nor man. What I say is very simple, but to you it is doubly arduous. Many people would rather be condemned to hell than speak and act honestly. Little wonder that I have other treatment in store for those who are dishonest. Of course, I know full well how difficult it is for you to be honest. Because you are all so clever, so good at measuring people with your own petty yardstick, this makes My work much simpler. And since you each hug your secrets to your bosom, well then, I shall send you, one by one, into disaster to be “schooled” by fire, so that thereafter you may become dead set on your belief in My words. Ultimately, I shall wrest from

your mouth the words “God is a faithful God,” whereupon you shall beat upon your breast and lament, “Deceitful is the heart of man!” What will be your state of mind at this time? I imagine you will not be as triumphant as you are now. And much less will you be as “profound and abstruse” as you are now. In the presence of God, some people are all prim and proper, they take pains to be “well-behaved,” yet they bare their fangs and brandish their claws in the presence of the Spirit. Would you number such people among the ranks of the honest? If you are a hypocrite, someone who is skilled in “interpersonal relations,” then I say that you are definitely someone who tries to trifle with God. If your words are riddled with excuses and valueless justifications, then I say that you are someone who is loath to put the truth into practice. If you have many confidences that you are reluctant to share, if you are highly averse to laying bare your secrets—your difficulties—before others to seek the way of the light, then I say that you are someone who will not attain salvation easily, and who will not easily emerge from the darkness. If seeking the way of the truth pleases you well, then you are someone who dwells always in the light. If you are very glad to be a service-doer in the house of God, working diligently and conscientiously in obscurity, always giving and never taking, then I say that you are a loyal saint, because you seek no reward and are simply being an honest person. If you are willing to be candid, if you are willing to expend your all, if you are able to sacrifice your life for God and stand firm in your testimony, if you are honest to the point where you know only to satisfy God and not to consider yourself or take for yourself, then I say that such people are those who are nourished in the light and who shall live forever in the kingdom. You should know whether there is true faith and true loyalty within you, whether you have a record of suffering for God, and whether you have wholly submitted to God. If you lack these, then there remains within you

rebelliousness, deceitfulness, greed, and complaint. As your heart is far from honest, you have never received positive recognition from God and never lived in the light. How one's fate will work out in the end hinges upon whether they have an honest and blood-red heart, and whether they have a pure soul. If you are someone who is very dishonest, someone with a heart of malice, someone with an unclean soul, then you are sure to end up in the place where man is punished, as is written in the record of your fate. If you claim to be very honest, and yet never manage to act in accordance with the truth or to speak a word of truth, then are you still waiting for God to reward you? Do you still hope for God to regard you as the apple of His eye? Is such thinking not preposterous? You deceive God in all things; how could the house of God accommodate one such as you, whose hands are unclean?

—The Word, Vol. 1. The Appearance and Work of God. Three Admonitions

Why does God always stress that people should be honest? Because being honest is very important—it has a direct bearing on whether or not a person can submit to God and whether or not they can attain salvation. Some people say: "I'm arrogant and self-righteous, and I often get angry and reveal corruption." Others say: "I'm very shallow, and vain, and I love it when people flatter me." These are all things that are visible to people from the outside, and they are not big problems. You should not keep going on about them. No matter what your disposition or character is, as long as you are able to be an honest person as God requires, you can be saved. So, what do you say? Is it important to be honest? This is the most important thing, which is why God talks about being honest in the chapter of His words, Three Admonitions. In other chapters, He mentions frequently that believers should have a normal spiritual life and a proper church life, and He describes how they should live out a normal humanity. His words on

these matters are general; they are not discussed too specifically or in too much detail. However, when God speaks about being honest, He points out the path for people to follow. He tells people how to practice, and He speaks with ample detail and clarity. God says: "If you have many confidences that you are reluctant to share, if you are highly averse to laying bare your secrets—your difficulties—before others to seek the way of the light, then I say that you are someone who will not attain salvation easily." Being honest relates to attaining salvation. So, what do you say, why does God demand that people be honest? This touches on the truth of human comportment. God saves honest people, and those He wants for His kingdom are honest people. If you are capable of lies and trickery, you are a deceitful, crooked, and insidious person; you are not an honest person. If you are not an honest person, then there is no chance that God will save you, nor can you possibly be saved. You say that you are very pious now, that you are not arrogant or self-righteous, that you are able to pay a price when performing your duty, or that you can spread the gospel and convert many people. But you are not honest, you are still deceitful, and you have not changed at all, so can you be saved? Absolutely not. And so these words of God remind everyone that, to be saved, they must first be honest in accordance with the words and requirements of God. They must open themselves up, lay bare their corrupt dispositions, their intents and secrets, and seek the way of the light.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Most Fundamental Practice of Being an Honest Person

Being an honest person means being a person with conscience and reason. It means being someone who is trustworthy, someone whom God loves, and someone who can practice the truth and love God. Being an honest person is the most fundamental manifestation of possessing normal

humanity and living out a true human likeness. If someone has never been honest, or considered being honest, then they cannot understand the truth, much less can they gain the truth. If you don't believe Me, go and see for yourself, or go and experience this for yourself. Only by being an honest person can your heart be open to God, can you accept the truth, can the truth become your life within your heart, and can you understand and gain the truth. If your heart is always closed, if you don't open up or say what is in your heart to anyone, such that no one can understand you, then your walls are too thick, and you are the most deceitful of people. If you believe in God yet cannot purely open yourself up to God, if you can lie to God or exaggerate to deceive God, if you are incapable of opening your heart to God, and can still speak in circles and hide your intentions, then you will only harm yourself, and God will ignore you and not work in you. You won't understand any of the truth, and you won't gain any of the truth. Now can you see the importance of pursuing and gaining the truth? What is the first thing you should do to pursue the truth? You should be an honest person. Only if people seek to be honest can they know how deeply corrupted they are, whether or not they really have any human likeness, and clearly take their own measure or see their deficiencies. Only when they are practicing honesty can they become aware of how many lies they tell and how deeply hidden their deceit and dishonesty are. Only while having the experience of practicing being honest can people gradually come to know the truth of their own corruption and know their own nature essence, and only then will their corrupt dispositions be constantly purified. Only in the course of their corrupt dispositions being constantly purified will people be able to gain the truth. Take your time experiencing these words. God does not perfect those who are deceitful. If your heart is not honest—if you are not an honest person—then you will not be gained by God. Likewise, you

will not gain the truth, and will also be incapable of gaining God. What does it mean if you do not gain God? If you do not gain God and you have not understood the truth, then you will not know God, and so there will be no way you can be compatible with God, in which case you are the enemy of God. If you are incompatible with God, God is not your God; and if God is not your God, you cannot be saved. If you do not seek to attain salvation, why do you believe in God? If you cannot attain salvation, you will forever be a bitter enemy of God, and your outcome will be set. Thus, if people wish to be saved, then they must start by being honest. In the end, those who are gained by God are marked with a sign. Do you know what it is? It is written in Revelation, in the Bible: "And in their mouth was found no lie; they are without blemish" (Revelation 14:5). Who are "they"? They are those who are saved, perfected and gained by God. How does God describe these people? What are the characteristics and expressions of their conduct? They are without blemish. They speak no lies. You can probably all understand and grasp what speaking no lies means: It means being honest. What does "without blemish" refer to? It means doing no evil. And what foundation is doing no evil built on? Without any doubt, it is built upon the foundation of fearing God. To be unblemished, therefore, means to fear God and shun evil. How does God define someone without blemish? In God's eyes, only those who fear God and shun evil are perfect; thus, people who are unblemished are those who fear God and shun evil, and only those who are perfect are unblemished. This is totally correct. … If you feel like you have already experienced growth, but your lies have not decreased at all, and you are basically the same as a nonbeliever, then is this a normal manifestation of entering into the truth reality? (No.) When someone has entered into the truth reality, they will at the very least speak much fewer lies; they will basically be an honest person. If you lie too much and your words are too

adulterated, this proves that you have not changed at all, and you are not yet an honest person. If you are not an honest person, then you do not have life entry, and so what growth can you experience? Your corrupt disposition is still intact, and you are a nonbeliever and a devil.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Six Indicators of Life Growth

That God asks for people to be honest proves that He truly loathes and dislikes deceitful people. God's dislike of deceitful people is a dislike of their way of doing things, their dispositions, their intents and their methods of trickery; God dislikes all of these things. If deceitful people are able to accept the truth, admit to their deceitful dispositions, and are willing to accept God's salvation, then they too have a hope of being saved—for God treats all people equally, as does the truth. And so, if we wish to become people who please God, the first thing we must do is change our principles of comportment. No longer can we live according to satanic philosophies, no longer can we get by on lies and trickery. We must cast off all our lies and become honest people. Then God's view of us will change. Previously, people always relied on lies, pretense, and trickery while living among others, and used satanic philosophies as the basis of their existence, their lives, and the foundation for their comportment. This was something that God loathed. Among nonbelievers, if you speak frankly, tell the truth, and are an honest person, then you will be slandered, judged, and forsaken. So you follow worldly trends and live by satanic philosophies; you become more and more skilled at lying, and more and more deceitful. You also learn to use insidious means to achieve your goals and protect yourself. You become more and more prosperous in Satan's world, and as a result, you fall deeper and deeper into sin until you cannot extricate yourself. In God's house, things are precisely the opposite. The more you lie and play deceitful games, the more God's chosen people will become sick of you and forsake

you. If you refuse to repent and still cling to satanic philosophies and logic, if you use ploys and elaborate schemes to disguise and package yourself, then you are very likely to be revealed and eliminated. This is because God loathes deceitful people. Only honest people can prosper in God's house, and deceitful people will eventually be forsaken and eliminated. All of this is preordained by God. Only honest people can have a share in the kingdom of heaven. If you do not try to be an honest person, and if you don't experience and practice in the direction of pursuing the truth, if you don't expose your own ugliness, and if you don't lay yourself bare, then you will never be able to receive the Holy Spirit's work and gain God's approval.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Most Fundamental Practice of Being an Honest Person

Related Hymns

How Will One's Fate Work Out in the End?

31. How to practice being an honest person

Words of Almighty God of the Last Days

Honesty means giving your heart to God, being genuine with God in all things, being open with Him in all things, never hiding the facts, not trying to deceive those above and below you, and not doing things only to curry favor with God. In short, to be honest is to be pure in your actions and words, and to deceive neither God nor man. What I say is very simple, but to you it is doubly arduous. Many people would rather be condemned to hell than speak and act honestly. Little wonder that I have other treatment in store for those who are dishonest. Of course, I know full well how difficult it is for you to be honest. Because you are all so clever, so good at measuring people with your own petty yardstick, this makes My work much simpler. And since you each hug your secrets to your bosom, well then, I shall send you, one by one, into disaster to be "schooled" by fire, so that thereafter you may become dead set on your belief in My words. Ultimately, I shall wrest from your mouth the words "God is a faithful God," whereupon you shall beat upon your breast and lament, "Deceitful is the heart of man!" What will be your state of mind at this time? I imagine you will not be as triumphant as you are now. And much less will you be as "profound and abstruse" as you are now. In the presence of God, some people are all prim and proper, they take pains to be "well-behaved," yet they bare their fangs and brandish their claws in the presence of the Spirit. Would you number such people among the ranks of the honest? If you are a hypocrite, someone who is skilled in "interpersonal relations," then I say that you are definitely someone who tries to trifle with God. If your words are riddled with excuses and valueless justifications, then I say that you are someone who is loath to put the truth into practice. If you have many

confidences that you are reluctant to share, if you are highly averse to laying bare your secrets—your difficulties—before others to seek the way of the light, then I say that you are someone who will not attain salvation easily, and who will not easily emerge from the darkness. If seeking the way of the truth pleases you well, then you are someone who dwells always in the light. If you are very glad to be a service-doer in the house of God, working diligently and conscientiously in obscurity, always giving and never taking, then I say that you are a loyal saint, because you seek no reward and are simply being an honest person. If you are willing to be candid, if you are willing to expend your all, if you are able to sacrifice your life for God and stand firm in your testimony, if you are honest to the point where you know only to satisfy God and not to consider yourself or take for yourself, then I say that such people are those who are nourished in the light and who shall live forever in the kingdom.

—The Word, Vol. 1. The Appearance and Work of God. Three Admonitions

Today, most people are too afraid to bring their actions before God; while you may deceive His flesh, you cannot deceive His Spirit. Any matter that cannot withstand God's scrutiny is at odds with the truth, and should be cast aside; to do otherwise is to commit a sin against God. So, you must lay your heart before God at all times, when you pray, when you speak and fellowship with your brothers and sisters, and when you perform your duty and go about your business. When you fulfill your function, God is with you, and so long as your intent is correct and is for the work of God's house, He will accept all that you do; you should sincerely devote yourself to fulfilling your function. When you pray, if you have a God-loving heart and seek God's care, protection and scrutiny, if these things are your intent, your prayers will be effective. For example, when you pray at meetings, if

you open your heart and pray to God and tell Him what is in your heart without speaking falsehoods, then your prayers will surely be effective. …

To be a believer in God means that all you do must be brought before Him and made subject to His scrutiny. If what you do can be brought before God's Spirit but not before God's flesh, this shows that you have not come under scrutiny by His Spirit. Who is the Spirit of God? Who is the person to whom God bears witness? Are They not one and the same? Most see Them as two separate beings, believing God's Spirit is God's Spirit, and the person to whom God bears witness is merely a human. But are you not mistaken? On whose behalf does this person work? Those who do not know God incarnate do not have spiritual understanding. God's Spirit and His incarnate flesh are one, because God's Spirit is materialized in the flesh. If this person is unkind to you, will God's Spirit be kind? Are you not confused? Today, all who cannot accept God's scrutiny cannot receive His approval, and those who do not know God incarnate cannot be perfected. Look at all that you do, and see if it can be brought before God. If you cannot bring all that you do before God, this shows that you are an evildoer. Can evildoers be perfected? All that you do, every action, every intention, and every reaction should be brought before God. Even your daily spiritual life—your prayers, your closeness to God, how you eat and drink of God's words, your fellowship with your brothers and sisters, and your life within the church—and your service in partnership can be brought before God for His scrutiny. It is such practice that will help you achieve growth in life. The process of accepting God's scrutiny is the process of purification. The more you can accept God's scrutiny, the more you are purified and the more you are in accord with God's intentions, so that you will not be drawn into debauchery, and your heart will live in His presence. The more you accept His scrutiny, the greater are Satan's humiliation and your ability to rebel

against the flesh. So, the acceptance of God's scrutiny is a path of practice people should follow. No matter what you do, even when communing with your brothers and sisters, you can bring your acts before God and seek His scrutiny and aim to submit to God Himself; this will make what you practice much more correct. Only if you bring all you do before God and accept God's scrutiny can you be someone who lives in the presence of God.

—The Word, Vol. 1. The Appearance and Work of God. God Perfects Those Who Accord With His Intentions

To pursue being an honest person, you must behave in accordance with God's requirements; you must undergo judgment, chastisement, and pruning. When your corrupt disposition is cleansed and you are able to practice the truth and live by God's words, only then will you be an honest person. People who are ignorant, foolish, and guileless are absolutely not honest people. By demanding that people be honest, God is asking them to possess normal humanity, to cast off their deceitfulness and disguises, to not lie to or trick others, to perform their duty with loyalty, and be able to truly love and submit to Him. Only these individuals are the people of God's kingdom. God demands that people be the good soldiers of Christ. What are the good soldiers of Christ? They must be equipped with the truth reality and be of one heart and mind with Christ. At any time and any place, they must be able to exalt and testify to God, and able to use the truth to wage war with Satan. In all things, they must stand on God's side, bear testimony, and live out the truth reality. They must be able to humiliate Satan and win marvelous victories for God. That is what it means to be a good soldier of Christ. The good soldiers of Christ are overcomers, they are those who overcome Satan. In requiring that people be honest and not deceitful, God is not asking them to be fools, but to cast off their deceitful dispositions,

achieve submission to Him and bring glory to Him. This is what can be achieved by practicing the truth. This is not a change in one's behavior, it is not a matter of speaking more or speaking less, nor is it about how one acts. Rather, it is about the intent behind one's speech and actions, one's thoughts and ideas, one's ambitions and desires. Everything that belongs to revelations of corrupt dispositions and to error must be changed at its root, so that it aligns with the truth. If one is to achieve a change in disposition, they must be able to see through to the essence of Satan's disposition. If you can see through to the essence of a deceitful disposition, that it is Satan's disposition and the face of the devil, if you can hate Satan and forsake the devil, then it will be easy for you to cast off your corrupt disposition. If you do not know that there is a deceitful state within you, if you do not recognize the revelations of a deceitful disposition, then you will not know how to seek the truth to resolve this, and it will be hard for you to change your deceitful disposition. You must first recognize what things are revealed in you, and which aspect of a corrupt disposition they are. If the things that you reveal are of a deceitful disposition, will you hate it in your heart? And if you do, how should you change? You have to prune your intents and correct your views. You must first seek the truth on this matter to resolve your problems, strive to achieve what God asks and satisfy Him, and become someone who does not try to trick God or other people, even those who are a little foolish or ignorant. Trying to trick someone who is foolish or ignorant is very immoral—it makes you a devil. To be an honest person, you must not trick or lie to anyone. To devils and Satan, however, you must choose your words wisely; if you do not, you are liable to be made a fool of by them and bring shame upon God. Only by choosing your words wisely and practicing the truth, will you be able to overcome and shame Satan. People who are ignorant, foolish, and stubborn will never be able to

understand the truth; they can only be misled, toyed with, and trampled by Satan, and ultimately, devoured.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Knowledge of the Six Kinds of Corrupt Dispositions Is True Self-Knowledge

What is the most important practice for an honest individual? It is the act of opening up one's heart to God. But what does it mean to open up? It means sharing your thoughts, intent, and the things you are governed by with Him, and then seeking the truth from Him. God sees everything with exceptional clarity, regardless of what you disclose. If you can express your feelings to God, open up to Him about the things you hide from others, clearly stating them without hiding anything, and expressing your thoughts as they are, without any intent, then this is openness. Sometimes, speaking honestly may hurt or offend others. In such instances, would anyone say, "You speak with too much honesty, it's too hurtful, and I can't accept it"? No, they would not. Even if you occasionally say something that does hurt others, if you open up and apologize, acknowledging that your words lacked wisdom and that you were unsympathetic to their weakness, they will recognize your lack of ill-intent. They will understand that you are an honest person who simply communicates in a straightforward and tactless manner. They will not argue with you, and in their hearts, they will like you. In this way, can there be barriers between you? If there are no barriers, conflicts can be avoided, and problems can be swiftly resolved, allowing you to live in a state of liberation and relaxation. This is the meaning of "only honest people can live happily." The most important part of being an honest person is opening up to God first and then learning to open up to others. Speak honestly, sincerely, and from the heart. Strive to be a person of dignity, character, and integrity, avoid speaking in empty pleasantries or in a deceitful manner, and refrain from speaking in a deceptive or

misleading way. Another aspect of being an honest person is performing your duty with an honest attitude and an honest heart. At the very least, rely on your conscience to guide your actions, strive to adhere to the truth principles, and strive to meet God's requirements. It is not enough to merely acknowledge these things verbally, and simply adopting a certain attitude does not mean you are practicing the truth. Where is the reality of being an honest person in that? Merely chanting slogans without having the reality is not enough. When God scrutinizes individuals, He observes not only their hearts, but also their actions, behaviors, and practices. If you claim that you wish to be an honest person but when anything befalls you, you are still able to lie and deceive, is this the behavior of an honest person? No, it is not; it is saying one thing but meaning another. You say one thing and do another, glibly deceiving others and acting sanctimoniously. You are just like the Pharisees who could recite all the scriptures forward and backward while explaining them to people, but failed to practice according to the scriptures when anything befell them. They were constantly driven by a desire for the benefits of status, unwilling to relinquish their fame, gain, and status. The Pharisees were hypocritical in this way. They did not walk the correct path, their path was not the right path, and God detests their kind.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only an Honest Person Can Live Out True Human Likeness

To practice being an honest person, you first need to learn to open your heart to God and say heartfelt words to Him in prayer every day. For example, if you told a lie today that went unnoticed by other people, but you lacked the courage to open up to everyone, at the very least, you should bring the mistakes that you have examined and discovered and the lies you have told before God for reflection, and say: "Oh God, I have lied again to protect my own interests, and I was wrong. Please discipline me if I lie

again." God is pleased with such an attitude and He will remember it. It may require strenuous effort for you to resolve this corrupt disposition of telling lies, but don't worry, God is by your side. He will guide you and help you to overcome this recurring difficulty, giving you the courage to go from never acknowledging your lies to acknowledging your lies and being able to openly reveal yourself. Not only will you acknowledge your lies, but you will also be able to openly reveal why you lie, and the intent and motives behind your lies. When you have the courage to break through this barrier, break through Satan's cage and control, and progressively reach a point where you no longer lie, you will gradually come to live in the light, under God's guidance and blessing. When you break through the barrier of fleshly constraints, and are able to submit to the truth, openly reveal yourself, publicly declare your stance, and have no reservations, you will be liberated and free. When you live this way, not only will people like you, but God will also be pleased. Although you may sometimes still make mistakes and tell lies, and you may sometimes still have personal intentions, ulterior motives, or selfish and despicable behaviors and thoughts, you will be able to accept God's scrutiny, revealing your intentions, actual state, and corrupt dispositions before Him and seeking the truth from Him. When you have understood the truth, you will then have a path of practice. When your path of practice is correct, and you move in the right direction, your future will be beautiful and bright. In this way, you will live with your heart at peace, your spirit will be nourished, and you will feel fulfilled and gratified. If you cannot break free from the constraints of the flesh, if you are constantly constrained by feelings, personal interests, and satanic philosophies, speak and act in a secretive manner, and always hide in the shadows, then you are living under Satan's power. However, if you understand the truth, break free from the constraints of the flesh, and

practice the truth, you will gradually come to possess human likeness. You will be frank and straightforward in your words and deeds, and you will be able to reveal your opinions, ideas, and the mistakes you have made, allowing everyone to see them clearly. In the end, people will recognize you as a transparent person. What is a transparent person? It is someone who speaks with exceptional honesty, whose words everyone believes to be true. Even if they unintentionally lie or say something wrong, people are able to forgive them, knowing that it was unintentional. If they realize they have lied or said something wrong, they apologize and correct themselves. This is a transparent person. Such a person is liked and trusted by everyone. You need to reach this level to gain God's trust and the trust of others. This is not a simple task—it is the highest level of dignity that a person can possess. A person like this has self-respect. If you are unable to gain the trust of other people, how can you expect to earn the trust of God? There are individuals who lead dishonorable lives, constantly fabricating lies and approaching tasks in a perfunctory way. They don't have the slightest sense of responsibility, they reject being pruned, they always resort to specious arguments and are disliked by everyone who encounters them. They live without any sense of shame. Can they truly be regarded as human beings? People who are perceived as vexing and unreliable by others have completely lost their humanity. If others cannot place their trust in them, can God trust them? If others harbor dislike toward them, can God like them? God dislikes such people, He abhors them, and they will inevitably be eliminated. As a human being, one must be honest and honor one's commitments. Whether performing deeds for others or for God, one must keep their word. When one has earned people's trust and can satisfy and assure God, they are then a relatively honest person. If you are trustworthy in your actions, not only will others like you, but God will also surely like

you. By being an honest individual, you can please God and live with dignity. Therefore, honesty should be the starting point of one's conduct.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only an Honest Person Can Live Out True Human Likeness

To be an honest person, you must first lay your heart bare so that everyone can look into it, see all that you are thinking, and look upon your true face. You must not try to disguise yourself, or cover yourself up. Only then will others trust you and consider you to be an honest person. This is the most fundamental practice, and a prerequisite to being an honest person. If you are always pretending, always feigning holiness, nobility, greatness, and high character; if you do not let people see your corruption and your flaws; if you present a false image to people so that they believe you have integrity, that you're great, self-denying, just, and selfless—is this not deceitfulness and falsity? Will people not be able to see through you, given time? So, do not put on a disguise or cover yourself up. Instead, lay yourself and your heart bare for others to see. If you can lay your heart bare for others to see, if you can lay bare all your thoughts and plans—both positive and negative—isn't that honesty? If you can lay yourself bare for others to see, then God, too, will see you. He will say: "If you have laid yourself bare for others to see, then you are surely honest before Me." But if you only lay yourself bare to God when out of view of other people, and always pretend to be great and noble or selfless when in their company, then what will God think of you? What will He say? He will say: "You are a thoroughly deceitful person. You are thoroughly hypocritical and vile, and you are not an honest person." God will thus condemn you. If you wish to be an honest person, then regardless of whether you are before God or other people, you should be able to provide a pure and open account of your inner state and the words in your heart. Is this easy to achieve? It requires a period of

training, as well as frequent prayer and reliance on God. You must train yourself to speak the words in your heart simply and openly on all matters. With this kind of training, you can make progress. If you encounter a major difficulty, you must pray to God and seek the truth; you need to fight in your heart and overcome the flesh, until you can practice the truth. In training yourself this way, little by little, your heart will gradually open up. You will become more and more pure, and the effects of your words and actions will be different than before. Your lies and tricks will become fewer and fewer, and you will be able to live before God. You will then, essentially, have become an honest person.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Most Fundamental Practice of Being an Honest Person

Training oneself to be an honest person is mainly a matter of resolving the problem of telling lies, as well as resolving one's corrupt disposition. Doing this involves a key practice: When you realize that you have lied to someone and tricked them, you should open up to them, lay yourself bare, and make an apology. This practice is of great benefit to the resolution of lying. For instance, if you have tricked someone or if there was some adulteration or personal intent to the words you spoke to them, you should then approach them and dissect yourself. You should tell them: "What I said to you was a lie, designed to protect my own pride. I felt uncomfortable after I said it, so I'm apologizing to you now. Please, forgive me." That person will feel that this is quite refreshing. They'll wonder how there could be a person who, having told a lie, will then apologize for it. Courage like that is something they really admire. What benefits does one gain from having engaged in such practice? Its purpose is not to gain the admiration of others, but to more effectively restrain and inhibit oneself from lying. So, after lying, you must practice apologizing for having done so. The more

you train yourself to practice dissecting, laying yourself bare, and apologizing to people in this way, the better the results will be—and the number of lies you tell will grow smaller and smaller. Practicing dissecting and laying yourself bare in order to be an honest person and restrain yourself from lying requires courage, and apologizing to someone after lying to them requires even more courage. If you practice this for a year or two—or perhaps for three to five years—you are guaranteed to see clear results, and it will not be difficult to rid yourselves of lies. Ridding oneself of lies is the first step toward becoming an honest person, and it cannot be taken without three or five years of effort. After the problem of lying has been resolved, the second step is to resolve the problem of deceit and trickery. Sometimes, trickery and deceit do not require a person to lie—these things can be accomplished through action alone. A person may not outwardly lie, but they might still harbor deceit and trickery in their heart. They will know this better than anyone else, because they have thought about it deeply and considered it carefully. It will be easy for them to recognize upon later reflection. Once the problem of lying has been resolved, resolving the problems of deceit and trickery will be a little easier by comparison. But one must possess a God-fearing heart, for man is governed by intent when he engages in deceit and trickery. People cannot perceive this from the outside, nor can they discern it. Only God can scrutinize this, and only He knows about it. Therefore, one can only resolve the problems of deceit and trickery by relying on prayer to God and accepting His scrutiny. If one does not love the truth or fear God in their heart, their deceit and trickery cannot be resolved. You may pray before God and admit your mistakes, you may confess and repent, or you may dissect your corrupt disposition—stating truthfully what you were thinking at the time, what you said, what your intent was, and how you engaged in

deceit. This is all relatively easy to do. However, if you are asked to lay yourself bare to another person, you might lose your courage and resolution because you want to save face. It will then be very difficult for you to practice opening up and laying yourself bare. Perhaps you're able to admit, in a general way, that you occasionally find yourself speaking or acting based on your own personal aims and intent; that there is a level of deceit, adulteration, lies or trickery in the things you do or say. But then, when something happens and you are made to dissect yourself, exposing how things played out from beginning to end, explaining which of the words you spoke were deceptive, what intent was behind them, what you were thinking, and whether or not you were being malicious or sinister, you don't want to go into specifics or give details. Some people will even gloss over things, saying: "That's just the way things are. I'm just quite a deceitful, insidious, and unreliable person." This shows their inability to properly face their corrupt essence, or how deceitful and insidious they are. These people are always in a mode and a state of evasion. They are always forgiving and accommodating themselves, and are unable to suffer or pay a price to practice the truth of being an honest person. Many people have been preaching the words and doctrines for years, always saying: "I'm so deceitful and insidious, there's often trickery in my actions, and I don't treat people sincerely at all." But after shouting that for so many years, they remain just as deceitful as they were before, because one never hears genuine dissection or remorse from them when they reveal this deceitful state. They never lay themselves bare to others or apologize after lying or tricking people, much less do they fellowship about their experiential testimony of self-dissection and self-knowledge in gatherings. Nor do they ever say how they came to know themselves or how they repented with regard to such matters. They do none of these things, which proves that they

do not know themselves and have not truly repented. When they say they are deceitful and want to be an honest person, they simply shout slogans and preach doctrine, nothing more. It may be that they do these things because they are trying to swim with the tide and follow the herd. Or, it may be that the environment of church life compels them to go through the motions and put up a front. Either way, such shouters of slogans and preachers of doctrine will never truly repent, and they will definitely not be able to attain God's salvation.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Most Fundamental Practice of Being an Honest Person

To practice being honest, you must have a path, and you must have an aim. First, resolve the problem of telling lies. You must know the essence behind your telling of these lies. You must also dissect what intents and motives drive you to speak these lies, why you are possessed of such intents, and what their essence is. When you have clarified all these issues, you will have thoroughly seen through the problem of lying, and when something befalls you, you will have principles of practice. If you carry on with such practice and experience, then you will surely see results. One day you'll say: "It's easy being honest. Being deceitful is so tiring! I don't want to be a deceitful person anymore, always having to think about what lies to tell and how to cover up my lies. It's like being a person with a mental illness, speaking in contradictions—someone who doesn't deserve to be called 'human'! That sort of life is so tiring, and I don't want to live like that anymore!" At this time, you'll have a hope of being truly honest, and it will prove that you have begun to make progress toward being an honest person. This is a breakthrough. Of course, there may be some of you who, when you begin to practice, will be mortified after speaking honest words and laying yourselves bare. Your face will go red, you will feel ashamed,

and you will fear the laughter of others. What should you do, then? Still, you must pray to God and ask that He give you strength. You say: "Oh God, I want to be an honest person, but I'm afraid that people will laugh at me when I speak the truth. I ask that You save me from the bondage of my satanic disposition; let me live by Your words, and be freed and liberated." When you pray like this, there will be ever more brightness within your heart, and you will say to yourself: "It's good to put this into practice. Today, I have practiced the truth. Finally, I've been an honest person for once." As you pray like this, God will enlighten you. He will work in your heart, and He will move you, allowing you to appreciate how it feels to be an honest person. This is how the truth must be put into practice. At the very start you will have no path, but through seeking the truth you will find a path. When people begin seeking the truth, they don't necessarily have faith. Not having a path is hard for people, but once they understand the truth and have a path of practice, their hearts find enjoyment in it. If they are able to practice the truth and act according to principles, their hearts will find comfort, and they will gain freedom and liberation.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Most Fundamental Practice of Being an Honest Person

Practicing honesty covers many aspects. In other words, the standard for being honest is not merely achieved through one regard; you must be up to standard in many regards before you can be honest. Some people always think that they need only manage not to lie in order to be honest. Is this view correct? Does being honest merely involve not lying? No—it also relates to several other aspects. Firstly, no matter what you are faced with, be it something you have seen with your own eyes or something someone else has told you, be it interacting with people or sorting out a problem, be it the duty you ought to be performing or something that God has entrusted

to you, you must always approach it with an honest heart. How should one practice approaching things with an honest heart? Say what you think and speak honestly; do not speak empty, pompous, or pleasant-sounding words, do not say flattering or hypocritical false things, but speak the words that are in your heart. This is being someone honest. Expressing the true thoughts and views that are in your heart—this is what honest people are supposed to do. If you never say what you think, and the words fester in your heart, and what you say is always at odds with what you think, that is not what an honest person does. For example, suppose that you do not perform your duty well, and when people ask what is going on, you say, "I want to do my duty well, but for various reasons, I have not." Actually, you know in your heart that you were not diligent, but you do not tell the truth. Instead you find all kinds of reasons, justifications, and excuses to cover up the facts and to avoid responsibility. Is that what an honest person does? (No.) You fool people and muddle through by saying these things. But the essence of what is inside you, of the intentions within you, is a corrupt disposition. If you cannot bring the things and intentions within you out into the open and dissect them, they cannot be purified—and that is no small matter! You must speak truthfully, "I've been procrastinating a bit in doing my duty. I have been perfunctory and inattentive. When I'm in a good mood, I can give a little effort. When I'm in a bad mood, I slack off and don't want to put in the effort, and covet the comforts of the flesh. So, my attempts to do my duty are ineffective. The situation has been turning around these past few days, and I'm trying to give my all, improve my efficiency, and perform my duty well." This is speaking from the heart. The other way of speaking was not from the heart. Due to your fear of being pruned, of people discovering your problems, and of people holding you accountable, you found all kinds of reasons, justifications, and excuses to

cover up the facts, first getting other people to stop talking about the situation, then shifting responsibility, in order to avoid being pruned. This is the source of your lies. No matter how much liars talk, some of what they say is sure to be truth and factual. But some key things they say will contain a bit of falsity and a bit of their motive. So, it is very important to discern and differentiate what is true and what is false. This is not easy to do, however. Some of what they say will be tainted and embellished, some of what they say will accord with the facts, and some of what they say will contradict the facts; with fact and fiction thus muddled, it is hard to distinguish the true from the false. This is the most deceitful kind of person, and the most difficult to identify. If they cannot accept the truth or practice honesty, they will definitely be eliminated. Which is the path that people should choose, then? Which one is the way to practice honesty? You should learn to speak the truth and be able to fellowship openly about your real states and problems. That is how honest people practice, and such practice is correct. People who possess conscience and reason are all willing to strive to be honest. Only honest people feel truly joyful and at ease, and only by practicing the truth to achieve submission to God can one enjoy real happiness.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only an Honest Person Can Live Out True Human Likeness

When you interact with others, you must first have them perceive your true heart and sincerity. If, in speaking and working together and making contact with others, someone's words are perfunctory, grandiloquent, pleasantries, flattery, irresponsible, and imaginary, or if they simply speak to seek the other's favor, then their words lack all credibility, and they are not sincere in the least. This is their mode of interaction with others, no matter who those others are. Such a person does not have an honest heart.

This is not an honest person. Say someone is in a negative state, and they say to you sincerely: “Tell me why, exactly, I’m so negative. I just can’t figure it out!” And suppose you do, in fact, understand their problem in your heart, but you do not tell them, instead saying: “It’s nothing. You’re not being negative; I get that way, too.” These words are a great consolation to that person, but your attitude is not sincere. You are being perfunctory with them; so as to make them feel more comfortable and consoled, you have refrained from speaking honestly with them. You are not helping them in earnest and putting their problem plainly, so that they can leave their negativity behind. You have not done what an honest person should. All for the sake of trying to console them and make sure there is no estrangement or conflict between you, you have been perfunctory with them—and this is not what it is to be an honest person. So, to be an honest person, what should you do when encountering this kind of situation? You need to tell them what you have seen and identified: “I will tell you what I have seen and what I have experienced. You decide whether what I say is right or wrong. If it’s wrong, you don’t have to accept it. If it’s right, I hope you will. If I say something that is hard for you to hear and hurts you, I hope you can accept it from God. My intention and purpose is to help you. I see the issue clearly: Because you feel that you have been humiliated, and no one feeds your ego, and you think everyone else looks down on you, that you are being attacked, and that you have never been so wronged, you can’t accept it and become negative. What do you think—is this what’s really going on?” And, hearing this, they feel it is indeed the case. This is what is actually in your heart, but if you are not an honest person, you will not say it. You will say, “I often get negative, too,” and when the other person hears that everyone gets negative, they think it is normal for them to be negative, and, in the end, they do not leave their negativity behind. If you are an

honest person and you help them with an honest attitude and an honest heart, you can help them understand the truth and leave their negativity behind.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only an Honest Person Can Live Out True Human Likeness

Being an honest person is a requirement God has of man. It is a truth that man must practice. What, then, are the principles man should observe in their dealings with God? Be sincere: This is the principle that should be followed when interacting with God. Do not engage in the nonbelievers' practice of fawning or flattery; God has no need of man's fawning and flattery. It's enough to be sincere. And what does it mean to be sincere? How should this be put into practice? (Simply opening up to God, without putting up a front or hiding anything or keeping any secrets, interacting with God with an honest heart, and being straightforward, without any ill intentions or trickery.) That's right. To be sincere, you must first put aside your personal desires. Instead of focusing on how God treats you, you should bare yourself to God and say whatever is in your heart. Do not ponder or consider what the consequences of your words will be; say whatever you are thinking, put aside your motivations, and do not say things just to achieve some objective. You have too many personal intentions and adulterations; you are always calculated in the way you speak, considering, "I should talk about this, and not that, I must be careful about what I say. I will put it in a way that benefits me, and which covers up my shortcomings, and will leave a good impression on god." Isn't this harboring motives? Before you open your mouth, your mind is filled with devious thoughts, you emend what you want to say several times, so that when the words come out of your mouth, they are no longer so pure, and are not in the slightest bit genuine, and contain your own motives and the

schemes of Satan. This is not what it is to be sincere; this is having sinister motives and ill intentions. What's more, when you talk, you always take your cues from people's facial expressions and the look in their eyes: If they have a positive expression on their face, you keep talking; if not, you hold it in and say nothing; if the look in their eyes is bad, and it seems as if they don't like what they are hearing, you think it over and say to yourself, "Well, I'll say something that interests you, that makes you happy, that you will like, and which makes you well-disposed toward me." Is this being sincere? It is not. Some people do not report it when they see someone doing evil and causing a disturbance in the church. They think, "If I were the first to report this, I'd offend that person, and if I happened to be mistaken, I'd have to be pruned. I'll wait for others to report it, and I'll join in with them. Even if we're wrong, it's no big deal—you can't convict a crowd, after all. As the saying goes, 'The bird that sticks its neck out is the one that gets shot.' I won't be that bird; you'd have to be a fool to insist on sticking out." Is this being sincere? It certainly is not. Such a person is wily, indeed; if they became a leader in the church, a person in charge, would they not incur a loss to the work of the church? They certainly would. Such a person absolutely must not be used. Can you discern this sort of person? Say, for instance, there is a leader who has done some bad things and disturbed the work of the church, yet no one understands what is actually going on with this person, nor does the Above know what they are like—only you know what is actually going on with them. Would you honestly convey the issue to the Above in such circumstances? This issue is what reveals man the most. If you hid the matter and said nothing to anyone, not even to God, waiting until the day came when that leader has done so much evil as to make a mess of the work of the church, and everyone has already exposed and handled them, to stand up and say, "I've known all along that

they aren't a good person. It's just that some people thought they were; if I'd said anything, no one would have believed me. So, I didn't speak up. Now that they've done some bad things and everyone can tell who they are, I can speak up about what's really going on with them," is that being sincere? (No.) If you, every time someone's problems are exposed, or a problem is being reported, follow the crowd and are the last to stand up and expose them or report the problem, are you being sincere? None of this is being sincere. If you take a dislike to someone, or someone has offended you, and you know that they are not an evil person, but you, being petty, come to hate them and wish to take revenge on them, to make a fool of them, you may think of ways and seek out opportunities to say some bad things about them to the Above. You may just be stating facts, not condemning that person, but when stating those facts, your intent has been revealed: You wish to avail yourself of the hand of the Above or have God say something in order to handle them. By reporting problems to the Above, you are trying to achieve your goal. This is obviously adulterated with personal intentions, and it certainly is not being sincere. If they are an evil person who is disturbing the work of the church, and you report it to the Above in order to safeguard that work, and beyond that, the problems you report are completely factual, that is different from handling things by means of satanic philosophies. It is borne of a sense of justice and responsibility, and it is the fulfillment of your loyalty; that is how being sincere manifests.

—The Word, Vol. 4. Exposing Antichrists. Item Ten: They Despise the Truth, Brazenly Flout Principles, and Ignore the Arrangements of God's House (Part Two)

If someone is open and upright, they are an honest person. They have opened up their heart and spirit completely to God, and have nothing to hide, and nothing to hide from. They have handed their heart over to God,

and shown it to Him, which means they have given their whole self to Him. So, can they still be estranged from God? No, they cannot, and therefore, it is easy for them to submit to God. If God says they are deceitful, they admit it. If God says they are arrogant and self-righteous, they admit that too, and they don't just admit these things and leave it at that—they are able to repent, to strive toward the truth principles, to rectify it when they realize they are wrong, and fix their mistakes. Before they know it, they will have corrected many of their erroneous ways, and they will become less and less deceitful, deceptive, and perfunctory. The longer they live this way, the more open and honorable they will become, and the closer they will be to the goal of becoming an honest person. That is what it means to live in the light. All of this glory goes to God! When people live in the light it is God's doing—it is not something for them to boast about. When people live in the light, they understand every truth, they have a God-fearing heart, they know to seek and practice the truth in every issue they encounter, and they live with conscience and reason. Although they cannot be called righteous people, in God's eyes they have some human likeness, and at the very least, their words and deeds do not vie with God, they can seek the truth when things befall them, and they have a heart of submission to God. Therefore, they are relatively safe and secure, and could not possibly betray God. Though they do not have a very deep understanding of the truth, they are able to obey and submit, they have a God-fearing heart, and they can shun evil. When they are given a task or a duty, they are able to do it with all their heart and mind, and to the best of their ability. This kind of person is worthy of trust, and God has confidence in them—people like this live in the light. Are those who live in the light able to accept God's scrutiny? Might they still hide their hearts from God? Do they still have secrets they cannot tell God? Do they still have any shady tricks up their sleeves? They

do not. They have completely opened up their hearts to God, and there is nothing they are still hiding or have tucked away out of sight. They can confide candidly in God, fellowship with Him about anything, and let Him know everything. There is nothing they will not tell God and nothing they will not show Him. When people are able to attain this standard, their lives become easy, free and liberated.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Can you be an honest person just by saying so? (No, you must have the manifestations of an honest person.) What are the manifestations of an honest person? Firstly, having no doubts about God's words. That is one of the manifestations of an honest person. Apart from this, the most important manifestation is seeking and practicing the truth in all matters—this is most crucial. You say that you are honest, but you always push God's words to the back of your mind and just do whatever you want. Is that the manifestation of an honest person? You say, "Although my caliber is poor, I have an honest heart." And yet when a duty falls to you, you are afraid of suffering and bearing responsibility if you do not do it well, so you make excuses to shirk your duty or suggest that someone else do it. Is this the manifestation of an honest person? Clearly, it is not. How, then, should an honest person behave? They should submit to God's arrangements, be loyal to the duty they are supposed to perform, and strive to satisfy God's intentions. This manifests itself in several ways: One is accepting your duty with an honest heart, not considering your fleshly interests, not being half-hearted about it, and not plotting for your own benefit. Those are manifestations of honesty. Another is putting all your heart and strength into performing your duty well, doing things properly, and putting your heart and love into your duty to satisfy God. These are the manifestations an honest person should have while performing their duty. If you do not

carry out what you know and understand, and if you only put in 50 or 60 percent of your effort, then you are not putting all your heart and strength into it. Rather, you are sly and slacking off. Are people who perform their duties in this way honest? Absolutely not. God has no use for such slippery and deceitful people; they must be eliminated. God only uses honest people to perform duties. Even loyal laborers must be honest. People who are perennially perfunctory and sly and looking for ways to slack off are all deceitful, and are all demons. None of them truly believe in God, and they shall all be eliminated. Some people think, "Being an honest person is just about telling the truth and not telling lies. It's easy to be an honest person, really." What do you think of this sentiment? Is being an honest person so limited in scope? Absolutely not. You must reveal your heart and give it to God; this is the attitude an honest person ought to have. That is why an honest heart is very precious. What does this imply? That an honest heart can control your behavior and change your state. It can lead you to make the right choices, and to submit to God and gain His approval. A heart like this is truly precious. If you have an honest heart like this, then that is the state you should live in, that is how you should behave, and that is how you should give of yourself.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

You must be an honest person, you must have a sense of responsibility when you face problems, and you must try every means possible to seek the truth to resolve problems. You absolutely must not be a treacherous person. If you only concern yourself with shirking responsibility and washing your hands of it when problems arise, you would even be condemned for this behavior among nonbelievers, not to mention in God's house! This is condemned and cursed by God and God's chosen people despise and reject such behavior. God loves honest people, but hates deceitful and slippery

people. If you are a treacherous person and attempt to play tricks, will God not loathe you? Will God's house simply let you off the hook? Sooner or later, you will be held accountable. God likes honest people and dislikes treacherous people. Everyone should understand this clearly, and stop being confused and doing foolish things. Momentary ignorance is excusable, but refusing to accept the truth at all is just obstinacy. Honest people can take responsibility. They do not consider their own gains and losses, they just safeguard the work and interests of God's house. They have kind and honest hearts that are like bowls of clear water that one can see the bottom of at a glance. There is also transparency in their actions. A deceitful person always plays tricks, always disguises things, covers up, and wraps themselves up so tightly that no one can see through them. People can't see through to their inner thoughts, but God can scrutinize the deepest things in their heart. If God sees that they are not an honest person, and that they are slippery—never accepting the truth, always engaging in deceit against God, and never handing their heart over to Him—then God will not like them, He will loathe and abandon them. Those who prosper among the nonbelievers, who are silver-tongued and quick-witted, what kind of people are they? Is this clear to you? What is their essence? It can be said that they are all extraordinarily shrewd, they are all extremely deceitful and treacherous, they are the genuine devils and Satans. Could God save someone such as this? God loathes nothing more than devils—people who are deceitful and treacherous. God definitely will not save such people, so you absolutely must not be this kind of person. Those who are quick-witted and consider all the angles when they speak, who are smooth and slick and look to see which way the wind blows when they deal with matters—I tell you, God loathes these people the most, people like this are beyond saving. When people are deceitful and treacherous, no matter how nice their words may

sound, they are still devilish words that deceive people. The nicer their words sound, the more they are devils and Satans. These are exactly the kind of people that God despises most. What do you say: Can people who are deceitful and smooth-tongued, and often lie, receive the work of the Holy Spirit? Can they receive the illumination and enlightenment of the Holy Spirit? Absolutely not. What is God's attitude toward people who are deceitful and treacherous? He spurns them, He sets them aside and pays them no heed, He regards them as of the same class as animals. In God's eyes, such people are merely wearing human skin; in their essence, they are of the same kind as the devils and Satan, they are walking corpses, and God will never save them.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (8)

When people do their duty or any work before God, their heart must be pure: It must be like a bowl of fresh water—crystal clear, without impurity. So what kind of attitude is correct? No matter what it is that you're doing, you are able to fellowship with others whatever is in your heart, whatever ideas you may have. If someone says that your way of doing things will not work, and they propose another idea, and if you feel it is a pretty good idea, then you give up your own way, and do things according to what they think. By doing that, everyone sees that you can accept others' suggestions, choose the correct path, act according to principles, and with transparency and clarity. There's no darkness in your heart, and you act and speak sincerely, relying on an attitude of honesty. You call a spade a spade. If it is, it is; if it isn't, it isn't. No tricks, no secrets, just a very transparent person. Isn't that a kind of attitude? This is an attitude toward people, events and things and it is representative of a person's disposition. On the other hand, someone might never open up and communicate what they think with

others. And in all that they do, they never consult with others, but instead they keep their hearts closed off to others, seemingly constantly on their guard against others at every turn. They enshroud themselves as tightly as can be. Is this not a deceitful person? For example, they have an idea that they feel is ingenious, and think, “I’ll keep it to myself for now. If I share it, you could use it and steal my thunder, and that just wouldn’t do. I’ll hold back.” Or if there’s something they don’t fully understand, they will think: “I won’t speak up now. If I do, and someone says something more elevated, won’t I look like a fool? Everyone will see right through me, see my weakness in this. I shouldn’t say anything.” Regardless of the considerations, regardless of the underlying motive, they’re afraid everyone will see right through them. They always approach their own duty and people, events, and things with this kind of perspective and attitude. What kind of disposition is this? A crooked, deceitful and wicked disposition. They seem, on the surface, to have said everything to others that they believe they can, but below the surface, they hold some things back. What do they hold back? They never say things that touch upon their reputation and interests—they think these things are private and they never speak on them to anyone, not even to their parents. They never say these things. This is trouble! You think that if you don’t say these things, God won’t know about it? People say that God knows, but can they be sure in their hearts that God knows? People never realize that “God knows everything; that which I think in my heart, even if I haven’t revealed it, God scrutinizes in secret, God absolutely knows. I cannot hide anything from God, so I must speak it out, openly fellowship with my brothers and sisters. Regardless of whether my thoughts and ideas are good or bad, I must speak them truthfully. I cannot be crooked, deceitful, selfish, or despicable—I must be an honest person.” If people can think this way, this is the right attitude.

Instead of searching for the truth, most people have their own petty agendas. Their own interests, face, and the place or standing they hold in other people's minds are of great importance to them. These are the only things they cherish. They cling to these things with an iron grip and regard them as their very lives. And how they are viewed or treated by God is of secondary importance; for the moment, they ignore that; for the moment, they only consider whether they are the boss of the group, whether other people look up to them, and whether their words carry weight. Their first concern is with occupying that position. When they are in a group, almost all people look for this kind of standing, these kinds of opportunities. When they're highly talented, of course they want to be top dog; if they are of middling ability, they'll still want to hold a higher position in the group; and if they hold a low position in the group, being of average caliber and abilities, they, too, will want others to look up to them, they won't want others to look down on them. These people's face and dignity are where they draw the line: They have to hold on to these things. They could have no integrity, and be possessed of neither God's approval nor acceptance, but they absolutely cannot lose the respect, status, or esteem they have strived for among others—which is the disposition of Satan. But people have no awareness of this. It is their belief that they must cling to this scrap of face to the very end. They are not aware that only when these vain and superficial things are completely relinquished and put aside will they become a real person. If a person guards these things that should be discarded as life, their life is lost. They do not know what is at stake. And so, when they act, they always hold something back, they always try to protect their own face and status, they put these first, speaking only for their own ends, to their own spurious defense. Everything they do is for themselves. They rush to anything that shines, letting everyone know they

were a part of it. It didn't actually have anything to do with them, but they never want to be left in the background, they're always afraid of other people looking down on them, they're always fearful of other people saying they're nothing, that they are incapable of anything, that they have no skills. Is this all not directed by their satanic dispositions? When you are able to let go of things like face and status, you will be much more relaxed and freer; you will have set foot on the path to being honest. But for many, this is not easy to achieve. When the camera appears, for example, people scramble to the front; they like having their face on camera, the more coverage the better; they're afraid of not getting enough coverage, and will pay any price for the chance to get it. And is this not all directed by their satanic dispositions? These are their satanic dispositions. So you get coverage—what then? People think highly of you—so what? They idolize you—so what? Does any of this prove you have the truth reality? None of this has any value. When you can overcome these things—when you become indifferent to them, and no longer feel them important, when face, vanity, status, and people's admiration no longer control your thoughts and behavior, much less how you perform your duty—then your performance of your duty will become ever more effective, and ever more pure.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

If you are someone who loves the truth, and who is able to accept the truth, then being an honest person will not be too hard. You will feel that it is much easier. Those with personal experience know very well that the greatest barriers to being an honest person are people's insidiousness, their deceitfulness, their maliciousness, and their despicable intents. As long as these corrupt dispositions remain, being an honest person will be too difficult. All of you are training to be honest people, so you have some experience in this. What have your experiences been like? (Every day I

write down all the garbage I've said and the lies that I've told. Then, I examine and dissect myself. I've found that there's some sort of intent behind most of these lies, and that I've told them for the sake of vanity and saving face. Even though I'm aware that what I say doesn't comport with the truth, I still can't help but lie and pretend.) This is what's so hard about being an honest person. Whether or not you're aware of it is not important; the key thing is that you stubbornly continue to lie, knowing what you do is wrong, in order to achieve your aims, to maintain your own image and face, and any claim of ignorance is a lie. The key to being an honest person is to resolve your motives, your intents, and your corrupt dispositions. This is the only way to resolve the problem of telling lies at its source. To achieve one's personal goals, that is, to personally benefit, to take advantage of a situation, to make oneself look good, or to gain the approval of others—these are people's intents and aims when they tell lies. This sort of lying reveals a corrupt disposition, and this is the discernment you need with regard to telling lies. So, how should this corrupt disposition be resolved? That all hinges on whether or not you love the truth. If you can accept the truth and speak without advocating for yourself; if you can stop considering your own interests and instead consider the church's work, the intentions of God, and the interests of God's chosen people, then you will stop telling lies. You will be able to speak truthfully, and straightforwardly. Without this stature, you won't be able to speak truthfully, proving that your stature is lacking and that you are unable to practice the truth. And so, being an honest person requires a process of understanding the truth, a process of growing in stature. When we look at it this way, it is impossible to be an honest person without eight to ten years of experience. This period is the process of growing in one's life, the process of understanding and gaining the truth. Some people might ask: "Can resolving the issue of lying and

becoming an honest person really be that hard?" That depends on who you are talking about. If it's someone who loves the truth, then they will be able to give up lying when it comes to certain matters. But if it's someone who doesn't love the truth, then giving up lying will be all the more difficult.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Most Fundamental Practice of Being an Honest Person

God's demand for honesty is extremely important. What should you do if you experience many failures in the course of practicing honesty and find it exceedingly difficult? Should you become negative and shrink back, and abandon your practice of the truth? This is the clearest indication of whether a person loves the truth or not. After practicing honesty for a certain period, some individuals think, "Being honest is too difficult—I can't stand the damage it's doing to my vanity, pride, and reputation!" As a result, they no longer want to be honest. In reality, this is where the challenge of being an honest person lies, and most individuals find themselves stuck at this point and unable to experience it. So, what does it take to practice being an honest person? What kind of person is able to practice the truth? First and foremost, one must love the truth. One has to be a person who loves the truth—that is certain. Some people truly achieve results after several years experiencing the practice of honesty. They gradually reduce their lies and deception, and indeed become fundamentally honest people. Could it be that during their experience of practicing honesty, they didn't face difficulties or suffer along the way? They most certainly endured a great deal of suffering. It was because they loved the truth that they were able to suffer to practice it, to persist in speaking truthfully and doing practical things, to be honest people, and to finally gain God's blessing. To be an honest person, one must love the truth and possess a heart of submission to God. These two factors are of the utmost

importance. All those who love the truth have God-loving hearts. And those who love God find it especially easy to practice the truth, and they can endure any form of suffering in order to satisfy God. If someone has a God-loving heart, when their practice of the truth meets with humiliation or setbacks and failures, they will be able to endure humiliation and suffering to satisfy God, as long as God is pleased. Therefore, they are able to put the truth into practice. Of course, practicing any aspect of the truth comes with a certain degree of difficulty, and being an honest person is even more difficult. The greatest difficulty is the obstacle of one's corrupt dispositions. All humans have corrupt dispositions and live according to satanic philosophies. Take for instance, the sayings "Every man for himself and the devil take the hindmost" or "No great feats can be accomplished without telling lies." These are examples of a satanic philosophy and a corrupt disposition. People resort to telling lies to get things done, gain personal advantages, and accomplish their goals. It is not easy to be an honest person when one possesses this kind of corrupt disposition. One must pray to God and rely on Him, and frequently self-reflect and come to know oneself, in order to gradually rebel against the flesh, forsake one's personal interests, and relinquish one's vanity and pride. Furthermore, one must endure various kinds of defamation and judgment before being able to become an honest person who can speak the truth and refrain from telling lies. During the period where one practices being an honest person, encountering many failures and moments where one's corruption is revealed is inevitable. There may be times when one's words and thoughts don't align, or moments of pretense and deceit. However, regardless of what befalls you, if you want to tell the truth and be an honest person, you must be able to let go of your pride and vanity. When you don't understand something, say that you don't understand; when you are unclear about something, say you are

unclear. Do not be afraid of others looking down on you or thinking less of you. By consistently speaking from the heart and telling the truth in this way, you will find joy, peace, and a sense of freedom and liberation in your heart, and vanity and pride will no longer constrain you. No matter who you interact with, if you can express what you truly think, open your heart to others, and not pretend to know things you don't, then that is an honest attitude. Sometimes, people may look down on you and call you foolish because you always tell the truth. What should you do in such a situation? You should say, "Even if everyone calls me foolish, I resolve to be an honest person, and not a deceitful one. I will speak truthfully and according to the facts. Although I am filthy, corrupt, and worthless before God, I will still tell the truth without pretense or disguise." If you speak in this way, your heart will be steady and at peace. To be an honest person, you must let go of your vanity and pride, and in order to speak the truth and express your true feelings, you should not fear the ridicule and contempt of others. Even if others treat you like a fool, you should not argue or defend yourself. If you can practice the truth in this way, you can become an honest person. If you cannot let go of fleshly preferences and vanity and pride, if you constantly seek approval from others, pretending to know what you don't, and living for the sake of vanity and pride, then you cannot become an honest person—this is a practical difficulty. If your heart is always constrained by vanity and pride, you will be likely to tell lies and put on facades. Furthermore, when others belittle you or expose your true self, you will have difficulty accepting it, and you will feel that you have suffered a great disgrace—your face will flush, your heart will race, and you will feel agitated and ill at ease. To resolve this problem, it will be necessary for you to endure a little more pain and undergo a few more refinements. You will need to understand where the root of the problem lies, and once you see

through these matters, you will be able to alleviate some of your pain. When you have thoroughly understood these corrupt dispositions and are able to relinquish your vanity and pride, it will be easier for you to become an honest person. You won't mind if other people mock you when you tell the truth and speak your mind, and no matter how others judge or treat you, you will be able to bear it and respond correctly. You will then be free of suffering, and your heart will always be peaceful and joyful, and you will achieve freedom and liberation. In this way, you will cast off corruption and live out a human likeness.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only an Honest Person Can Live Out True Human Likeness

Related Movie Extracts

How to Resolve a Problem With Lying and Cheating?

Related Experiential Testimonies

You Must Become Honest to Be Saved

How I Resolved My Cunning and Deceit

Related Hymns

God Blesses Those Who Are Honest

People Should Accept God's Scrutiny in All They Do

It Is Such a Joy to Be an Honest Person

32. How to accept God's scrutiny

Words of Almighty God of the Last Days

I am righteous, I am trustworthy, and I am the God who examines the innermost heart of man! I will reveal at once who is true and who is false. Do not be alarmed; all things work according to My time. Who wants Me sincerely, and who does not—I will tell you, one by one. You just take care to eat up, drink up, and draw up close to Me when you come into My presence, and I will do My work Myself. Do not be too anxious for quick results; My work is not something that can be accomplished all at once. Within it there are My steps and My wisdom, and that is why My wisdom can be revealed. I will let you see what is done by My hands—the punishing of evil and the rewarding of good. I most certainly do not favor anyone. You who sincerely love Me, I will sincerely love you, and as for those who do not sincerely love Me, My wrath will ever be with them, so that they may remember through eternity that I am the true God, the God who examines the innermost heart of man. Do not act one way to others' faces but another way behind their backs; I see clearly everything you do, and though you may fool others, you cannot fool Me. I see it all clearly. It is not possible for you to conceal anything; all lies within My hands. Do not think yourself so very clever for making your petty little calculations come out to your advantage. I tell you: However many plans man may hatch, be they thousands or tens of thousands, in the end they cannot escape from the palm of My hand. All things and all objects are controlled by My hands, never mind a single person! Do not try to evade Me or hide, do not try to wheedle or conceal. Can it be that you still do not see that My glorious countenance, My wrath and My judgment, have been publicly revealed? Whosoever does not want Me sincerely, I will judge them immediately and

without mercy. My pity has come to its end; there is no more left. Do not be hypocrites any longer, and put a stop to your wild and reckless ways.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 44

To be a believer in God means that all you do must be brought before Him and made subject to His scrutiny. If what you do can be brought before God's Spirit but not before God's flesh, this shows that you have not come under scrutiny by His Spirit. Who is the Spirit of God? Who is the person to whom God bears witness? Are They not one and the same? Most see Them as two separate beings, believing God's Spirit is God's Spirit, and the person to whom God bears witness is merely a human. But are you not mistaken? On whose behalf does this person work? Those who do not know God incarnate do not have spiritual understanding. God's Spirit and His incarnate flesh are one, because God's Spirit is materialized in the flesh. If this person is unkind to you, will God's Spirit be kind? Are you not confused? Today, all who cannot accept God's scrutiny cannot receive His approval, and those who do not know God incarnate cannot be perfected. Look at all that you do, and see if it can be brought before God. If you cannot bring all that you do before God, this shows that you are an evildoer. Can evildoers be perfected? All that you do, every action, every intention, and every reaction should be brought before God. Even your daily spiritual life—your prayers, your closeness to God, how you eat and drink of God's words, your fellowship with your brothers and sisters, and your life within the church—and your service in partnership can be brought before God for His scrutiny. It is such practice that will help you achieve growth in life. The process of accepting God's scrutiny is the process of purification. The more you can accept God's scrutiny, the more you are purified and the more you are in accord with God's intentions, so that you will not be drawn into

debauchery, and your heart will live in His presence. The more you accept His scrutiny, the greater are Satan's humiliation and your ability to rebel against the flesh. So, the acceptance of God's scrutiny is a path of practice people should follow. No matter what you do, even when communing with your brothers and sisters, you can bring your acts before God and seek His scrutiny and aim to submit to God Himself; this will make what you practice much more correct. Only if you bring all you do before God and accept God's scrutiny can you be someone who lives in the presence of God.

—The Word, Vol. 1. The Appearance and Work of God. God Perfects Those Who Accord With His Intentions

You must use prayer as a way to accept God's scrutiny in all things. When you pray, although I am not standing in front of you in person, the Holy Spirit is with you, and it is both Myself and the Spirit of God to whom you are praying. Why do you believe in this flesh? You believe because He has the Spirit of God. Would you believe in this person if He were without the Spirit of God? When you believe in this person, you believe in the Spirit of God. When you fear this person, you fear the Spirit of God. Faith in God's Spirit is faith in this person, and faith in this person is also faith in the Spirit of God. When you pray, you feel the Spirit of God is with you and that God is before you, and therefore you pray to His Spirit. Today, most people are too afraid to bring their actions before God; while you may deceive His flesh, you cannot deceive His Spirit. Any matter that cannot withstand God's scrutiny is at odds with the truth, and should be cast aside; to do otherwise is to commit a sin against God. So, you must lay your heart before God at all times, when you pray, when you speak and fellowship with your brothers and sisters, and when you perform your duty and go about your business. When you fulfill your function, God is with you, and

so long as your intent is correct and is for the work of God's house, He will accept all that you do; you should sincerely devote yourself to fulfilling your function. When you pray, if you have a God-loving heart and seek God's care, protection and scrutiny, if these things are your intent, your prayers will be effective. For example, when you pray at meetings, if you open your heart and pray to God and tell Him what is in your heart without speaking falsehoods, then your prayers will surely be effective.

—The Word, Vol. 1. The Appearance and Work of God. God Perfects Those Who Accord With His Intentions

Having a normal relationship with God means being able not to doubt and not to deny any of His work and being able to submit to His work. It means having correct intentions in God's presence, not making plans for yourself, and considering the interests of God's family first in all things; it means accepting God's scrutiny and submitting to God's arrangements. You must be able to quiet your heart in God's presence in all that you do. Even if you do not understand God's intentions, you must still fulfill your duties and responsibilities to the best of your ability. Once God's intentions have been revealed to you, act on them, and it will not be too late. When your relationship with God has become normal, then you will also have normal relationships with people. To build a normal relationship with God, all must be built on the foundation of God's words, you must be able to perform your duty according to God's words and what God asks, you must set your views straight, and must seek the truth in all things. You must practice the truth when you understand it, and regardless of what happens to you, you must pray to God and seek with a heart of submission to God. Practicing thus, you will be able to maintain a normal relationship with God. At the same time as performing your duty properly, you must also ensure that you do nothing that does not benefit the life entry of God's chosen ones, and say

nothing that is unhelpful to the brothers and sisters. At the very least, you must do nothing that goes against your conscience and must absolutely not do anything shameful. That which rebels against or resists God, in particular, you absolutely must not do, and you must not do anything that disturbs the work or life of the church. Be just and honorable in everything you do and ensure that your every action is presentable before God. Although the flesh may sometimes be weak, you must be able to put the interests of God's family first, without greed for personal profit, without doing anything selfish or despicable, often reflecting on yourself. In this way, you will be able to often live before God, and your relationship with God will become completely normal.

In everything you do, you must examine whether your intentions are correct. If you are able to act according to the requirements of God, then your relationship with God is normal. This is the minimum standard. Look into your intentions, and if you find that incorrect intentions have arisen, be able to rebel against them and act according to the words of God; thus will you become someone who is right before God, which in turn demonstrates that your relationship with God is normal, and that all that you do is for God's sake, not your own. In all you do and all you say, be able to set your heart right and be righteous in your actions, and do not be led by your feelings, nor act according to your own will. These are principles by which believers in God must conduct themselves.

—The Word, Vol. 1. The Appearance and Work of God. How Is Your Relationship With God?

Those who are capable of putting the truth into practice can accept God's scrutiny in the things they do. When you accept God's scrutiny, your heart will be set straight. If you only ever do things for others to see, and always want to gain others' praise and admiration, and you do not accept God's scrutiny, then is God still in your heart? Such people have no God-

fearing hearts. Do not always do things for your own sake and do not constantly consider your own interests; do not consider the interests of man, and give no thought to your own pride, reputation, and status. You must first consider the interests of God's house, and make them your priority. You should be considerate of God's intentions and begin by contemplating whether or not there have been impurities in the performance of your duty, whether you have been loyal, fulfilled your responsibilities, and given it your all, as well as whether or not you have been wholeheartedly thinking about your duty and the work of the church. You must consider these things. If you think about them frequently and figure them out, it will be easier for you to perform your duty well. If you are of poor caliber, if your experience is shallow, or if you are not proficient in your professional work, then there may be some mistakes or deficiencies in your work, and you may not get good results—but you will have done your best. You do not satisfy your own selfish desires or preferences. Instead, you give constant consideration to the work of the church and the interests of the house of God. Though you may not achieve good results in your duty, your heart will have been set straight; if, on top of this, you can seek the truth to solve the problems in your duty, you will be up to standard in the performance of your duty, and, at the same time, you will be able to enter into the truth reality. This is what it means to possess testimony.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Freedom and Liberation Can Be Gained Only by Casting Off One's Corrupt Disposition

You are all people who perform duties. At the very least, you must have an honest heart and allow God to see that you are sincere—only then can you attain God's enlightenment, illumination, and guidance. The crucial thing is that you accept God's scrutiny. No matter what barriers there are between you and other people, how much you value your own vanity and

reputation, and what intentions you harbor that you cannot open up about in a simple manner, all of these things must gradually change. Step by step, each individual must free themselves from these corrupt dispositions and difficulties, and overcome the obstacles their corrupt dispositions pose. Before you pass through these obstacles, is your heart truly honest with God? Do you hide and conceal things from Him or put up a false front and deceive Him? You should be clear about this in your heart. If you have these things in your heart, you should accept God's scrutiny. Do not leave things to chance and say, "I do not want to expend my whole life for God. I want to start a family and live my own life. Hopefully, God won't scrutinize me and condemn me." If you hide all these things from God—that is, the intentions, objectives, plans, and life goals that you harbor deep within your heart—and if you hide your views on many things and beliefs about faith in God, then you will be in trouble. If you hide these worthless things and do not seek the truth to resolve them, it shows that you do not love the truth, and that it is hard for you to accept and gain the truth. You can hide things from other people, but you cannot hide them from God. If you don't trust God, then why do you believe in Him? If you have some secrets, and you worry that people will look down on you if you open up about them, and you lack the courage to speak out, then you can simply open up to God. You should pray to God, confessing the vile intentions that you harbor in your belief in Him, the things you have done for the sake of your future and destiny, and how you have strived for fame and gain. Lay all of these before God and reveal them to Him; do not hide them from Him. No matter how many people your heart is closed off to, do not close your heart to God—you must open your heart to Him. That is the least degree of sincerity that those who believe in Him should have. If you have a heart that is open to God and not closed off to Him, and can accept His scrutiny, how will He

view you? Even though you may not open up to others, if you can open up to God, He will see you as an honest person with an honest heart. If your honest heart can accept His scrutiny, then it is precious in His eyes, and He surely has work to do in you. For example, if you have done something deceitful toward God, He will discipline you. Then you must accept His discipline, quickly repent and confess before Him, and acknowledge your mistakes; you must acknowledge your rebelliousness and corruption, accept God's chastisement and judgment, know your corrupt dispositions, practice according to His words, and genuinely repent. This is evidence of your sincere belief in God, and your genuine faith in Him.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only an Honest Person Can Live Out True Human Likeness

When people have thoughts, they have choices. If something happens to them and they make the wrong choice, they should turn themselves around and make the right choice; they absolutely must not stick by their mistake. People like this are smart. But if they know they made the wrong choice and don't turn themselves around, then they are someone who does not love the truth, and such a person does not truly want God. Say, for example, you want to be perfunctory when you perform your duty. You try to slack off, and try to avoid God's scrutiny. At such times, hurry before God to pray, and reflect on whether this was the right way to act. Then think about it: "Why do I believe in God? Such perfunctoriness might get past people, but will it get past God? What's more, my belief in God is not to slack off—it is in order to be saved. My acting thus is not the expression of normal humanity, nor is it beloved by God. No, I could slack off and do as I pleased in the outside world, but now I am in the house of God, I am under the sovereignty of God, under the scrutiny of God's eyes. I am a person, I must act according to my conscience, I cannot do as I please. I must act

according to God's words, I must not be perfunctory, I cannot slack off. So how should I act to not slack off, to not be perfunctory? I must put in some effort. Just now I felt it was too much trouble to do it like this, I wanted to avoid hardship, but now I understand: It may be a lot of trouble to do it like that, but it is effective, and so that is how it should be done." When you are working and still feel afraid of hardship, at such times you must pray to God: "Oh God! I am a lazy and sly person, I beg You to discipline me, to reproach me, so that my conscience feels something, and I have a sense of shame. I don't want to be perfunctory. I beg You to guide and enlighten me, to show me my rebelliousness and my ugliness." When you pray thus, reflect and try to know yourself, this will give rise to a feeling of regret, and you will be able to hate your ugliness, and your wrong state will begin to change, and you will be capable of contemplating this and saying to yourself, "Why am I perfunctory? Why am I always trying to slack off? Acting like this is devoid of any conscience or reason—am I still someone who believes in God? Why don't I take things seriously? Don't I just need to put in a little more time and effort? It's no great burden. This is what I ought to be doing; if I can't even do this, am I fit to be called a human being?" As a result, you will make a resolution and swear an oath: "Oh God! I have let You down, I truly am too deeply corrupted, I am without conscience or reason, I have no humanity, I wish to repent. I beg You to forgive me, I will surely change. If I do not repent, I would that You punish me." Afterward, your mentality will turn around, and you will begin to change. You will act and perform your duties with conscientiousness, with less perfunctoriness, and you will be able to suffer and pay a price. You will feel that doing your duty in this way is wonderful, and you will have peace and joy in your heart. When people can accept God's scrutiny, when they can pray to Him and rely on Him, their states will soon be changed. When

the negative state of your heart has been reversed, and you have rebelled against your own intentions and the selfish desires of the flesh, when you are able to let go of the comfort and enjoyment of the flesh, and act according to God's requirements, and you are no longer arbitrary or reckless, you will have peace in your heart and your conscience will not reproach you. Is it easy to rebel against the flesh and act according to God's requirements in this way? As long as people have a tremendous aspiration for God, they can rebel against the flesh and practice the truth. And so long as you are able to practice in this way, then before you know it, you will be entering into the truth reality. It will not be difficult at all.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Treasuring God's Words Is the Foundation of Belief in God

When anyone spends a little time supervising or observing you, or makes in-depth inquiries about you, trying to have a heart-to-heart with you and find out what your state has been like during this time, and even sometimes when their attitude is a little harsher, and they prune you a little, and discipline you, and reproach you, this is all because they have a conscientious and responsible attitude toward the work of the house of God. You should not have negative thoughts or feelings toward this. What does it mean if you can accept it when others supervise, observe, and inquire about you? That, in your heart, you accept the scrutiny of God. If you do not accept people's supervision, observation, and inquiry about you—if you push back against all this—are you able to accept the scrutiny of God? The scrutiny of God is more detailed, in-depth, and accurate than when people inquire about you; God's requirements are more specific, exacting, and in-depth. If you cannot accept being supervised by God's chosen people, are your claims that you can accept God's scrutiny not empty words? For you to be able to accept God's scrutiny and examination, you must first accept

being supervised by the house of God, the leaders and workers, and the brothers and sisters.

—The Word, Vol. 5. The Responsibilities of Leaders and Workers. The Responsibilities of Leaders and Workers (7)

No matter what happens around you, you should pray to God about all things. You should always seek the truth, restrain yourself, ensure that you are living in the presence of God, and have a normal relationship with God. God scrutinizes people at all times, and the Holy Spirit works within these kinds of people. How does God scrutinize a person's heart? He not only looks with His eyes, He sets up environments for you and touches your heart with His hand. Why do I say this? Because when God sets up an environment for you, God sees whether you resent and detest it, or like and submit to it, whether you passively wait or actively seek the truth. God watches how your heart and your thoughts change, and in which direction they develop. The state in your heart is sometimes positive, and sometimes negative. If you can accept the truth, you will be able to accept from God the people, events and things, and the various environments that He sets out for you, and you will be able to approach them correctly. By reading God's words, and through contemplation, all of your thoughts and ideas, all of your opinions, and all of your moods will change based on God's words. You will be clear about this, and God will also scrutinize all of it. Even though you will not have spoken of it to any person, or prayed about it, and you will only think this in your heart and in your own world, from God's perspective it will already be very clear—it will be obvious to Him. People look at you with their eyes, but God touches your heart with His, that is how close to you He is. If you can feel God's scrutiny, you are living in the presence of God. If you cannot feel His scrutiny at all, you are living in your own world, and you are living by your own feelings and corrupt

dispositions, and then you are in trouble. If you do not live in the presence of God, if there is a great distance between you and God, and you are far from Him, if you do not give any consideration at all for God's intentions, and if you do not accept God's scrutiny, God will know all this. It will be all too easy for Him to perceive this. So, when you have resolve and a goal, and you are willing to be perfected by God, and to become a person who follows God's will and fears God and shuns evil, when you have this resolve, and you can pray and supplicate for these things often, and live in the presence of God, never distancing yourself from God or leaving Him, you are clear about these things, and God knows them too.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Often Living Before God Can One Have a Normal Relationship With Him

Whether people understand the truth or not, they absolutely must not do bad things, not do things relying on their ambitions and desires, and not have a chance-taking mentality, for God scrutinizes the hearts of man and scrutinizes all the earth. What does "all the earth" include? It includes both material and immaterial things. Don't try to measure God, God's authority, or God's almightiness using your own brain. People are created beings and their lives are so insignificant—how can they measure the greatness of the Creator? How can they measure the almightiness and wisdom of the Creator in His creation of all things and sovereignty over all things? You must absolutely not do ignorant things or do evil. Doing evil will inevitably incur retribution, and when one day God reveals you, you'll get more than you bargained for, and that day you will weep and gnash your teeth. You must conduct yourself with self-knowledge. In certain matters, before God has revealed you, it would be better for you to compare yourself with God's words, reflect on yourself and bring buried things to light, discover your own problems, and then seek the truth to resolve them—don't wait for God

to reveal you. Once God has revealed you, doesn't that then make you passive? At that time, you will already have committed a transgression. From God scrutinizing you to you being revealed, your worth and God's opinion of you may perhaps undergo a huge change. This is because while God is scrutinizing you, He is giving you opportunities and entrusting you with His hopes, up until the moment you are revealed. From God entrusting someone with His hopes to His hopes coming to nothing in the end, what is God's mood like? It undergoes a tremendous drop. And what will the consequence for you be? In not so serious cases, you may become an object for God to detest, and you will be put aside. What does "put aside" mean? It means you will be retained and observed. And what will the consequence be in more serious cases? God will say, "This person is a calamity and doesn't deserve even to render service. I will absolutely not save this person!" Once God forms this idea, you will no longer have any outcome at all, and once that happens, you can kowtow and bleed but it won't do any good, because God will have already given you sufficient chances but you never repented and you have gone too far. Therefore, no matter what problems you have or what corruption you reveal, you should always reflect on and know yourself in the light of God's words or ask brothers and sisters to point these things out to you. What is most important is that you should accept God's scrutiny, come before God, and ask Him to enlighten and illuminate you. No matter what method you use, discovering problems early and then resolving them is the effect achieved by self-reflection, and this is the best thing you can do. You must not wait until God has revealed and eliminated you before you feel remorse, as it will be too late to regret! When God reveals someone, is He profoundly wrathful or abundantly merciful? This is difficult to say, it is unknown, and I won't give you this guarantee—the path you walk is up to you.

—The Word, Vol. 4. Exposing Antichrists. Item Seven: They Are Wicked, Insidious, and Deceitful (Part One)

Related Hymns

How to Establish a Normal Relationship With God

You Should Accept God's Scrutiny in All Things

People Should Accept God's Scrutiny in All They Do

33. The changes that gaining the truth brings upon people

Words of Almighty God of the Last Days

The truth is the reality of all positive things. It can be a person's life and the direction in which they walk; it can allow one to cast off their corrupt disposition, to come to fear God and shun evil, to become one who submits to God and is a qualified created being, one whom God loves and finds acceptable. … As the truth is people's ready aid and provision, and can be their life, they should treat the truth as the most precious thing. This is because they must rely on the truth to live, to come to satisfy God's demands, to come to fear Him and shun evil, and to find within their daily life the path of practice and grasp the principles of practice, achieving submission to God; people must also rely on the truth to cast off their corrupt disposition, to become one who is saved and a qualified created being.

—The Word, Vol. 4. Exposing Antichrists. Item Ten: They Despise the Truth, Brazenly Flout Principles, and Ignore the Arrangements of God's House (Part Seven)

God has bestowed His life, all He is and all He has, on man, so that they can live it out, so that they can take all that He is and has, and the truths He has bestowed on man, and turn them into their life direction and goal, so that they can live according to His words, and make His words into their life. In this way, could it not be said that God has bestowed His life freely on man so that He could become their life? (It could.) So what is it that people get from God? His expectations? His promises? Or what? What people get from God is not an empty word, it is God's life! At the same time that God grants people life, His only requirement of them is that they live His life out as their own. When God sees you living out this life, He is

gratified; this is His only requirement. So, what people obtain from God is something priceless, but at the same time that He grants them this priceless thing, He gets nothing. The greatest beneficiary is man; man reaps the greatest harvest, and man is the greatest beneficiary. At the same time that people accept God's words as their life, they understand the truth and have principles and a foundation for conducting themselves, so they have a direction for their life path. They are not misled or bound by Satan any longer, nor are they misled or used by evil people any longer; they are no longer polluted or enticed by evil trends. They live free and liberated between the heaven and earth, and are able to truly live under God's dominion, never again to be brutalized by any evil or dark force. That is to say, as a person lives out this kind of life, they no longer suffer pain, and they have no difficulties; they live happily, free and easy. They have a normal relationship with God; they do not rebel against Him, nor resist Him. Truly living under His sovereignty, inside and out they live in a way that is perfectly justified; they have the truth and humanity, and become worthy of the name of mankind.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Man Is the Greatest Beneficiary of God's Management Plan

When people accept the words of God as their life, they also enter into the reality of God's words, and are able to regard and think about questions using the truth, and resolve issues using the truth. Once people have resolved their various notions and misunderstandings about God, they can then immediately improve their relationship with God while at the same time pave their road toward life entry. When people achieve such changes, what becomes of their relationship with God? It becomes one of created beings and Creator. In relationships at this level, there is no competition, no testing, and very little rebellion; people are much more submissive,

understanding, worshipful, loyal, and honest toward God, and they truly fear God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Resolving One's Notions Can One Embark on the Right Track of Belief in God (1)

When God's words take root in your heart, you will be able to practice the truth. As you live out some realities of God's words, you will see external matters with great penetration and clarity. You will have an accurate assessment, understanding, and discernment of evil trends, the way of life of humankind, your own marriage and family, various interpersonal relationships, and all kinds of people, events, and things. Where does this accurate understanding, assessment, and discernment come from? It comes from God's words. The source is God's words; you will have received the provision of God's words. And what is the path? The path is that you undergo experiences in God's words, become able to engage with the truth, and gain from God the wisdom to discern good and evil and the ability to recognize evil trends. Most importantly, what else do you gain? (Life.) To say you gain life is just doctrine. What else do you gain? By having experiences with various people, events, and things, you come to see how God orchestrates everything; through various people, events, and things, you see what God's intentions are, what God's disposition is, what God's wisdom is, what His way and principles of doing things are, and the wisdom in how God deals with different kinds of people. You must see these things to know the Creator.

—God's Fellowship

When people experience until the day that their outlook on life, and the meaning and basis of their existence, have entirely changed, when they have been altered to their very bones and have become someone else, is this not incredible? This is a great change, an earth-shattering change. Only

when you become disinterested in the fame, gain, status, money, pleasure, power and glory of the world, and can easily forgo them, will you have the likeness of a human being. Those who will ultimately be made complete by God are a group such as this; they live for the truth, live for God, and live for that which is just. This is the likeness of a true human being.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

In people who truly know God, understand the truth, and gain the truth, there is a real change in their worldview and outlook on life, following which, a real change also occurs in their life disposition. When people have the correct life goals, are able to pursue the truth, and comport themselves according to the truth, when they submit absolutely to God and live by His words, when they feel peaceful and illuminated to the depths of their hearts, when their hearts are free of darkness, and when they can live entirely free and unrestrained in God's presence, only then do they lead genuine human lives, and only then have they become those who possess the truth and humanity. In addition, all the truths that you have understood and gained have come from God's words and from God Himself. Only when you gain the approval of God Most High—the Creator, and He says that you are a qualified created being who lives out a human likeness, will your life be most meaningful. Having God's approval means that you have obtained the truth, and that you are someone who possesses the truth and humanity. In today's world that is dominated by Satan, and for at least thousands of years of history, who among all of humanity has obtained a true human life? No one. Because people have been profoundly corrupted by Satan, and live by the philosophies of Satan, and everything they do is antagonistic to God, and their every utterance and theory is born of the corruption of Satan, and in direct antipathy to God's words, they are thus precisely the kind of people who oppose God. If they do not accept God's

salvation, they shall be plunged into perdition and destruction, with no life to speak of at all. They pursue fame and gain, try to be some great or renowned individual, and hope to "have their names passed down for generations to come," and to be "famous throughout all history." These are devilish words, and utterly untenable. Every great or renowned figure is, in fact, the ilk of Satan, and has long been plunged into the eighteenth level of hell for punishment, never to be reincarnated. When corrupt mankind venerates these people, and accepts their devilish words and their fallacies, corrupt mankind becomes the victim of devils and Satan. Created beings should worship the Creator. This is perfectly natural and justified, for only God is the truth. God controls the heavens and earth and everything, and rules over all. To not believe in God and to not submit to God is to be unable to obtain the truth. If you live in accordance with God's words, then in the depths of your heart, you will feel brightened and at ease, and you will also enjoy an incomparable sweetness. When this happens, you will have truly obtained life.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Know Man's Nature

Once a person is saved and gains the truth, their point of view toward things will completely transform, aligning perfectly with God's words and in accordance with God. When this stage is reached, a person will no longer rebel against God, and God will no longer chastise or judge them, nor will He detest them. It is because this person is no longer an enemy of God, they no longer stand in opposition to God, and God has truly and rightfully become the Creator of His created beings. People have returned under God's dominion, and God enjoys the worship, submission, and fear that people should offer to Him. Everything falls naturally into place. … When you understand the basis of comporting yourself according to God's words, and comprehend and enter into the truth principles, then you will know how

to comport yourself, and you will become a real human being. This is the foundation for self-comportment, and only such a person's life is worthwhile, only they deserve to live and should not die.

—The Word, Vol. 6. On the Pursuit of the Truth I. How to Pursue the Truth (8)

If a person takes the truth reality as their life, how will that manifest? First of all, they will be able to submit to God, and to live out human likeness; they will be an honest person, someone whose life disposition has changed. There are several characteristics of change in life disposition. The first characteristic is being able to submit to things that are right and conform to the truth. No matter who offers an opinion, whether they are old or young, whether you are able to get along with them or not, whether you know them or not, whether you are familiar with them or not, whether your relationship with them is good or bad, so long as what they say is right, conforms to the truth, and is beneficial to the work of God's house, you will be able to listen to, adopt, and accept it, without being influenced by any other factors. To be able to accept and submit to things that are right and conform to the truth is the first characteristic. The second characteristic is being able to seek the truth when something happens; it is not only about being able to accept the truth, it is also about practicing the truth, and not handling matters based on your own will. No matter what happens to you, you will be able to seek when you cannot see things clearly, and look at how to handle the issue, and how to practice in a way that conforms to the truth principles and satisfies God's requirements. The third characteristic is considering God's intentions no matter what issue you face, rebelling against the flesh to achieve submission to God. You will consider God's intentions no matter what duty you are performing, and you will perform your duty according to God's requirements. Whatever requirements God has for this duty, you will act according to those requirements while

performing it, and act in order to satisfy God. You must grasp this principle, and perform your duty responsibly and loyally. That is what it means to consider God's intentions. If you do not know how to consider God's intentions or satisfy God in a certain matter, then you must seek. You should compare yourselves to these three characteristics of dispositional change, and look to see if you possess these characteristics or not. If you have practical experience and paths of practice in these three areas, then you will be handling matters with principles.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Practicing the Truth Can One Cast Off the Shackles of a Corrupt Disposition

Once the truth has become life in you, when you observe someone who is blasphemous toward God, unfearful of God, and perfunctory while performing their duty, or who disrupts and disturbs church work, you will respond according to the truth principles, and will be able to identify and expose them as necessary. If the truth has not become your life, and you still live within your satanic disposition, then when you discover evil people and devils who cause disruptions and disturbances to the work of the church, you will turn a blind eye and a deaf ear; you will brush them aside, without reproach from your conscience. You will even think that anyone causing disturbances to the work of the church has nothing to do with you. No matter how much the work of the church and the interests of the house of God suffer, you don't care, intervene, or feel guilty—which makes you someone who has no conscience or reason, a disbeliever, a laborer. You eat what is of God's, drink what is of God's, and enjoy all that comes from God, yet feel that any harm to the interests of the house of God is not related to you—which makes you a traitor who bites the hand that feeds you. If you do not protect the interests of the house of God, are you even human? This is a demon that has insinuated itself into the church. You feign

belief in God, pretend to be a chosen one, and you want to freeload in God's house. You are not living the life of a human being, are more like a fiend than a person, and are clearly one of the disbelievers. If you are someone who truly believes in God, then even if you have yet to gain the truth and life, at the very least you will speak and act from the side of God; at the very least, you will not stand idly by when you see the interests of the house of God being compromised. When you have the urge to turn a blind eye, you will feel guilty, and ill at ease, and will say to yourself, "I can't sit here and do nothing, I must stand up and say something, I must take responsibility, I must expose this evil behavior, I must stop it, so that the interests of the house of God are not harmed, and the church life is not disturbed." If the truth has become your life, then not only will you have this courage and resolve, and will you be capable of understanding the matter completely, but you will also fulfill the responsibility you should bear for God's work and for the interests of His house, and your duty will thereby be fulfilled. If you could consider your duty as your responsibility and obligation and as God's commission, and you feel that this is necessary in order to face God and your conscience, would you not then be living out the integrity and dignity of normal humanity? Your deeds and behavior would be the "fearing God and shunning evil" of which He speaks. You would be performing the essence of these words and living out their reality. When the truth becomes a person's life, they are then able to live out this reality.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

If one can satisfy God while doing one's duty, is principled in their words and actions, and enter the reality of all aspects of the truth, then they are a person who is perfected by God. It can be said that the work and words of God have been completely effective for them, that God's words

have become their life, they have obtained the truth, and that they are able to live in accordance with God's words. After this, the nature of their flesh—that is, the very foundation of their original existence—will shake apart and collapse. Only after people possess God's words as their life will they become new people. If the words of God become people's lives, if the vision of God's work, His exposure and requirements of humanity, and the standards for human life that God requires people to meet become their life, if people live according to these words and truths, then they are perfected by the words of God. Such people are reborn and have become new people through God's words. This is the path by which Peter pursued the truth. This is the path of being perfected. Peter was perfected by God's words, he gained life from the words of God, the truth expressed by God became his life, and he became a person who obtained the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Walk the Path of Peter

Related Hymns

God Has Freely Given Life to Man

This Is the Likeness of a True Person

34. What submission to God is

Words of Almighty God of the Last Days

Humans were created by God, and ought to worship God, but they actually turned their backs on Him and worshiped Satan instead. Satan became the idol in their hearts. Thus, God lost His standing in their hearts, which is to say that He lost the meaning behind His creation of humanity. Therefore, to restore the meaning behind His creation of humanity, He must restore their original likeness and rid humanity of their corrupt dispositions. To reclaim humans from Satan, He must save them from sin. Only in this way can God gradually restore their original likeness and function, and finally, restore His kingdom. The ultimate destruction of those sons of rebellion will also be carried out in order to allow humans to better worship God and better live upon the earth. Because God created humans, He will make them worship Him; because He wishes to restore humanity's original function, He will restore it completely and without any adulteration. Restoring His authority means making humans worship Him and submit to Him; it means that God will make humans live because of Him and cause His enemies to perish as a result of His authority. It means that God will cause everything about Him to persist among humans without resistance from anybody. The kingdom God wishes to establish is His own kingdom. The humanity He desires is one that will worship Him, one that will submit to Him completely and manifest His glory. If God does not save corrupt humanity, then the meaning behind His creation of humanity will be lost; He will have no more authority among humans, and His kingdom will no longer be able to exist upon the earth. If God does not destroy those enemies who are rebellious against Him, He will be unable to obtain His complete glory, nor will He be able to establish His kingdom upon the

earth. These will be marks of the completion of His work and of His great accomplishment: to utterly destroy those among humanity who are rebellious against Him, and to bring into rest those who have been made complete. When humans have been restored to their original likeness, and when they can fulfill their respective duties, keep to their own proper places and submit to all of God's arrangements, God will have obtained a group of people upon the earth who worship Him, and He will also have established a kingdom upon the earth that worships Him.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

Believing in God requires submission to God—isn't this crucial? Why is the truth of submitting to God crucial? It is the responsibility, instinct, and primary task of a created being. If you lack this instinct, this concept, this understanding, and you don't even grasp the truth of submitting to God which is basic to all believers in God, then when you claim to understand many truths, isn't that just empty talk? It's all empty talk. If you don't know how to speak before God, don't know how to act in a way that satisfies the Creator, and don't know which actions demonstrate fearing God and shunning evil, these are not major issues; but if you don't understand that you should submit to God, haven't you lost the instincts of a human being? This is indeed losing the instincts of a human being and the value a person should have. It's so pitiful for you not to know the greatest thing in your life, your primary task! You have all believed in God for at least three to five years, yet you still don't understand how you should submit to God as a believer in God—this is quite dangerous. It makes it far too easy to resist God and betray Him. Adam and Eve didn't know to submit to God. When God said not to eat the fruit from the tree of the knowledge of good and evil, how did they think? "God said not to eat it, but why not? God didn't

explain why. I guess I won't eat it, then." They didn't take it seriously and treated God's words with an irreverent attitude, disregarding them. When Satan misled them, what did Satan say? ("Has God said, You shall not eat of every tree of the garden?" (Genesis 3:1). "You shall not surely die: For God does know that in the day you eat thereof, then your eyes shall be opened, and you shall be as God, knowing good and evil" (Genesis 3:4–5).) What did Satan mean by these words? "God said not to eat that fruit, but what will happen if you do? You won't necessarily die." If Adam and Eve had cleaved firmly to God's words and absolutely submitted to them, could they have been deceived by Satan? (No.) But they had no concept of submitting to God in their hearts. They didn't understand that humans should submit to God. They didn't have the following realization in their hearts: "God said not to eat it, so no matter who tells me to eat it, I won't. I must adhere to God's words. I don't know the exact reason God forbade it or if eating it really will cause death because I haven't tried it. It might lead to death or it might not, but what God has told me to do, I must adhere to." Adam and Eve didn't adhere to God's words, so they succumbed to the serpent's temptation, betrayed God, and fell from grace. Is submission to God important? (Yes.) To achieve submission to God, you don't actually need to understand many truths or have a deep understanding. As long as you have a God-fearing heart and know how to submit to God, you can achieve submission to Him. Even if you can't fully understand how certain behaviors might affect your outcome or to what extent, it doesn't matter. But you must at least have reason, and possess a heart and attitude of submission. This is what your humanity should have. In other words, you must know who you are and who God is. You need to know that you are a created being, and God is the Creator, and what the distinctions between the identities and statuses of the two are. Additionally, you should know what

you are required to do and what your primary task is. If you say, "My primary task is to heed God's words; God's sheep hear His voice, and whatever God asks me to do, I will do it," then this is an attitude of submission. If you say, "My primary task is to heed God's words," but after hearing God's words, you start pondering, "What does God mean by this? How will this benefit me?"—and you are always considering your own interests, this is wrong. Where does the error in this lie? (In scrutinizing and doubting God's words.) This means you are not assuming your proper position. Scrutinizing God's words stems from people's corrupt dispositions and their lack of understanding of the truth. But what causes not assuming one's proper position? (A lack of submission within a person.) If you don't know what it is to submit, don't understand the truth, and lack reason, you will assume the wrong position. Submission is crucial, and it depends on how you perceive and understand it. God has expressed so many truths, but people must understand what the highest truth is, which is that as created beings they must submit absolutely to the orchestrations and arrangements of the Creator. It is perfectly natural and justified for created beings to submit to the Creator—it is exactly what ought to happen. This truth is eternally unchanging, regardless of time, place, year, or month, in any space or geographical environment. Even if this world and this humankind were to pass away, and all things along with them, the statement that "Created beings must submit to the Creator" can never change. Your rationality should be possessed of this fact; it is the first truth you must possess as someone who believes in God.

—God's Fellowship

Since you believe in God, you must put faith in all of the words of God and in all of His work. Which is to say, since you believe in God, you must submit to Him. If you are unable to do this, then it does not matter whether

you believe in God or not. If you have believed in God for many years, and yet have never submitted to Him, and do not accept the entirety of His words, and instead ask that God submit to you and act according to your notions, then you are the most rebellious of all, you are a disbeliever. How could such people be able to submit to the work and words of God that do not conform to the notions of man? Most rebellious of all are those who intentionally defy and resist God. They are the enemies of God, the antichrists. Theirs is always an attitude of hostility toward the new work of God; they never have the slightest inclination to submit, nor have they ever gladly submitted or humbled themselves. They exalt themselves before others and never submit to anyone. Before God, they consider themselves the best at preaching the word, and the most skillful in working on others. Never do they discard the "treasures" in their possession, but treat them as family heirlooms for worship, for preaching about to others, and they use them to lecture those fools who idolize them. There are indeed a certain number of people like this in the church. It can be said that they are "indomitable heroes," generation after generation sojourning in the house of God. They take preaching the word (doctrine) to be their highest duty. Year after year, generation after generation, they go about vigorously enforcing their "sacred and inviolable" duty. None dare touch them; not a single person dares openly reproach them. They become "kings" in the house of God, running rampant as they tyrannize others from age to age. This pack of demons seeks to join hands and demolish My work; how can I allow these living devils to exist before My eyes? Even those who are only half submissive cannot carry on until the end, much less these tyrants without the slightest submission in their hearts! The work of God is not easily gained by man. Even using all the strength they have, people can only gain a mere portion of it, ultimately allowing them to be made perfect. What,

then, of the children of the archangel, who seek to destroy the work of God? Do they not have even less hope of being gained by God? My purpose in doing the work of conquest is not solely to conquer for the sake of conquest, but to conquer so as to reveal righteousness and unrighteousness, to obtain proof for the punishment of man, to condemn the evil, and, furthermore, to conquer for the sake of perfecting those who willingly submit. In the end, all will be separated according to kind, and the ones who are perfected will be the ones whose thoughts and ideas are filled with submission. This is the work that shall ultimately be accomplished. Those whose every action is rebellious, meanwhile, will be punished and sent to burn in the fires, the objects of eternal curse. When that time comes, those "great and indomitable heroes" of ages past will become the basest and most shunned "weak and impotent cowards." Only this can illustrate every aspect of God's righteousness, and His disposition that is unoffendable by man, and only this can appease the hatred in My heart. Do you not agree that this is entirely reasonable?

—The Word, Vol. 1. The Appearance and Work of God. Those Who Submit to God With a True Heart Shall Surely Be Gained by God

During God's time in the flesh, the submission He requires of people does not involve refraining from making judgments or resisting, as they imagine; rather, He requires that people use His words as their principle to live by and the foundation of their survival, that they absolutely put the essence of His words into practice, and that they completely satisfy His intentions. One aspect of requiring people to submit to God incarnate refers to putting His words into practice, while another aspect refers to being able to submit to His normality and practicality. These must be both absolute. Those who can achieve both of these aspects are all those who harbor genuine God-loving hearts. They are all people who have been gained by

God, and they all love God as they love their own lives. God incarnate bears normal and practical humanity in His work. In this way, His exterior shell of both normal and practical humanity becomes an enormous trial for people; it becomes their greatest difficulty. However, God's normality and practicality cannot be avoided. He tried everything to find a solution, but in the end could not rid Himself of the exterior shell of His normal humanity. This was because, after all, He is God become flesh, not the God of the Spirit in heaven. He is not the God that people cannot see, but the God wearing the shell of a created being. Thus, ridding Himself of the shell of His normal humanity would by no means be easy. Therefore, no matter what, He still does the work that He wants to do from the perspective of the flesh. This work is the expression of the normal and practical God, so how could it be okay for people to not submit? What on earth can people do about the actions of God? He does whatever He wants to do; whatever He is happy with is just the way it is. If people do not submit, then what other sound plans can they have? So far, only submission has been able to save people; no one has had any other bright ideas. If God wants to test people, what can they do about it? However, all of this was not thought up by God in heaven; it was thought up by God incarnate. He wants to do this, so no person can change it. God in heaven does not interfere with what God incarnate does, so is this not even more reason why people should submit to Him? Although He is both practical and normal, He is completely the God become flesh. Based on His own ideas, He does whatever He wants to. God in heaven has handed over all tasks to Him; you must submit to whatever He does. Although He has humanity and is very normal, He has deliberately arranged all of this, so how can people glare at Him with their eyes wide with disapproval? He wants to be normal, so He is normal. He wants to live within humanity, so He lives within humanity. He wants to live within

divinity, so He lives within divinity. People can see it however they want, but God will always be God and humans will always be humans. His essence cannot be denied because of some minor detail, nor can He be pushed outside of the "person" of God because of one little thing. People have the freedom of human beings, and God has the dignity of God; these do not interfere with each other. Can people not give God a little freedom? Can they not tolerate God's being a little more casual? Do not be so strict with God! Each should have tolerance for one another; would everything not then be settled? Would any estrangement still exist? If one cannot tolerate such a trivial matter, then how can they even say anything like "A prime minister's heart is big enough to sail a boat in"? How can they be a true man? It is not God who causes difficulty for mankind, but mankind who causes difficulty for God. They are always handling things by making mountains out of molehills. They really do make something out of nothing, and it is so unnecessary! When God works within normal and practical humanity, what He does is not the work of mankind, but the work of God. However, humans do not see the essence of His work; they always just see the exterior shell of His humanity. They have not seen such great work, yet they insist on seeing His ordinary and normal humanity, and will not let go of it. How can this be called submitting before God? God in heaven has now "turned into" God on earth, and God on earth is now God in heaven. It does not matter if Their external appearances are the same, nor does it matter just how exactly They work. In the end, He who does God's own work is God Himself. You must submit whether you want to or not—this is not a matter in which you have a choice! God must be submitted to by humans, and humans must absolutely submit to God without the slightest bit of pretense.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Truly Love God Are Those Who Can Submit Absolutely to His Practicality

What should people's attitude be toward God, God incarnate, and the truth? (We should listen, accept, and submit.) That's right. You must listen, accept, and submit. Nothing is more simple than this. After listening, you must accept in your heart. If you are unable to accept something, you must keep seeking until you are capable of complete acceptance—then, as soon as you accept it, you must submit. What does it mean to submit? It means to practice and implement. Do not dismiss things after hearing them, outwardly promising to do them, noting them down, committing them to writing, hearing them with your ears, but not taking them to heart, and just carrying on in your same old ways and doing whatever you wish when the time comes to act, putting what you wrote down to the back of your mind and treating it as unimportant. This is not submitting. True submission to God's words means listening to them and comprehending them with your heart, and truly accepting them—accepting them as an unshirkable responsibility. It is not simply a matter of saying one accepts God's words; instead, it is accepting His words from the heart, turning your acceptance of His words into practical actions and implementing His words, without any deviation. If what you think, what you set your hand to do, and the price you pay are all to meet God's demands, that is implementing God's words. What does "submission" imply? It implies practice and implementation, turning God's words into reality. If you write the words God says and His demands in a notebook and put them to paper, but do not record them in your heart, and you do as you wish when the time comes to act, and it seems from the outside as if you have done what God asked, but you have done it according to your own will, then this isn't listening to, accepting, and submitting to God's words, this is despising the truth, it is brazenly flouting the principles, and ignoring the arrangements of God's house. It is rebellion.

—The Word, Vol. 4. Exposing Antichrists. Excursus Three: How Noah and Abraham Obeyed God's Words and Submitted to Him (Part Two)

Submission to God and submission to the work of God are one and the same. Those who submit only to God but not to His work cannot be deemed submissive, much less those who do not truly submit but are outwardly sycophantic. Those who truly submit to God are all able to gain from the work and achieve understanding of the disposition and work of God. Only such people truly submit to God. Such people are able to gain new knowledge, and undergo new changes, from new work. Only these people are praised by God, only these people are perfected, and only these are the ones whose dispositions have changed. Those who are praised by God are those who gladly submit to God, and to His word and work. Only such people are in the right, only such people sincerely want God, and sincerely seek God.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Submit to God With a True Heart Shall Surely Be Gained by God

The key to submitting to God is accepting the new light, and being able to accept it and put it into practice. This alone is true submission. Those who lack the will to yearn for God are incapable of intentionally submitting to Him, and can only oppose God as a result of their satisfaction with the status quo. That man cannot submit to God is because he is possessed by what came before. The things that came before have given people all manner of notions and imaginings about God, and these have become the image of God in their minds. Thus, what they believe in are their own notions, and the standards of their own imagination. If you measure the God who does practical work today against the God of your own imagination, then your faith comes from Satan, and is tainted by your own preferences—God does not want this kind of faith. Regardless of how lofty their credentials, and regardless of their dedication—even if they have

devoted a lifetime of efforts to His work, and have martyred themselves—God does not approve of anyone with faith such as this. He merely bestows upon them a little grace and allows them to enjoy it for a time. People such as this are incapable of putting the truth into practice. The Holy Spirit does not work within them, and God will eliminate each of them in turn. Young and old alike, those who do not submit to God in their faith and have the wrong intentions are those who oppose and disrupt, and such people will unquestionably be eliminated by God. Those who are without the slightest submission to God, who merely acknowledge His name, and have some sense of God's kindness and loveliness, yet do not keep pace with the steps of the Holy Spirit, and do not submit to the present work and words of the Holy Spirit—such people live amid the grace of God, and will not be gained or made perfect by Him. God makes people perfect through their submission, through their eating, drinking, and enjoying of God's words, and through the suffering and refinement in their lives. Only through faith such as this can people's dispositions change, and only then can they possess the true knowledge of God. Not being satisfied with living amid God's grace, actively yearning and searching for the truth, and seeking to be gained by God—this is what it means to consciously submit to God and this is precisely the kind of faith that He wants. People who do nothing more than enjoy God's grace cannot be made perfect or changed; and their submission, piety, love, and patience are all superficial. Those who only enjoy God's grace cannot truly know God, and even when they do know God, their knowledge is superficial, and they say things like "God loves man," or "God is compassionate toward man." This does not represent the life of man, and does not show that people truly know God. If, when God's words refine them, or when His trials come upon them, people are unable to submit to God—if, instead, they become doubtful, and fall down—then

they are not in the least bit submissive. Within them, there are many rules and restrictions about faith in God, old experiences that are the result of many years of faith, or various rules based upon the Bible. Could people such as this submit to God? These people are full of human things—how could they submit to God? Their "submission" is according to personal preference—would God want submission like this? This is not submission to God, but adherence to rules; it is the satisfaction and appeasement of themselves. If you say that this is submission to God, do you not blaspheme against Him?

—The Word, Vol. 1. The Appearance and Work of God. In Your Faith in God You Should Submit to God

If people can let go of religious notions, they will not use their minds to measure the words and work of God today, and instead will submit directly. Even though God's work today is manifestly unlike that of the past, you are yet able to let go of the views of the past and submit to the work of God today directly. If you are capable of understanding that you must give pride of place to the work of God today, regardless of how God worked in the past, then you are someone who has let go of their notions, who submits to God, and who is able to submit to the work and words of God and follow His footsteps. In this, you will be someone who truly submits to God. You do not analyze or scrutinize the work of God; it is as if God has forgotten His previous work, and you, too, have forgotten it. The present is the present, and the past is the past, and since today, God has put aside that which He did in the past, you should not dwell on it. Only such a person is one who submits to God completely and has let go of their religious notions completely.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know the Work of God Today May Serve God

The work done by God differs from period to period. If you are of great submission to God's work in one phase, but in the next phase your submission toward His work is poor, or you are incapable of submission, then God shall desert you. If you keep pace with God as He takes this step, then you must continue to keep pace when He ascends the next; only then will you be someone who is submissive to the Holy Spirit. Since you believe in God, you must remain constant in your submission. You cannot simply submit when you please and do not submit when you do not. This kind of submission is not praised by God. If you cannot keep pace with the new work I fellowship, and continue to hold on to the former sayings, then how can there be progress in your life? God's work is to supply you through His words. When you submit to and accept His words, the Holy Spirit shall surely work in you. The Holy Spirit works exactly as I speak; do as I have said, and the Holy Spirit will promptly work in you. I release a new light for you to behold, bringing you into the light of the present, and when you walk into this light, the Holy Spirit shall immediately work in you. There are some who may be recalcitrant, saying, "I simply will not carry out what You say." In which case, I tell you that you have now come to the end of the road; you are dried up, and have no more life. Thus, in experiencing the transformation of your disposition, nothing is more crucial than keeping pace with the present light. The Holy Spirit not only works in certain people who are used by God, but, furthermore, in the church. He could be working in anyone. He may work in you during the present time, and you will experience this work. During the next period, He may work in someone else, in which case you must haste to follow; the more closely you follow the present light, the more your life can grow. No matter what manner of person someone is, if the Holy Spirit works in them, then you must follow. Take in their experiences through your own, and you will receive even

higher things. In so doing you will progress more quickly. This is the path of perfection for man and the means by which life grows.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Submit to God With a True Heart Shall Surely Be Gained by God

In measuring whether or not people can submit to God, the key is whether or not they have any extravagant desires or ulterior motives toward Him. If people are always making demands of God, it proves that they are not submissive to Him. No matter what happens to you, if you do not accept it from God, and you do not seek the truth, and you are always arguing for yourself and always feeling that only you are right, and if you are even capable of doubting that God is the truth and righteousness, then you will be in trouble. Such people are the most arrogant and rebellious to God. People who always make demands of God cannot truly submit to Him. If you make demands of God, this proves that you are trying to make a deal with God, that you are choosing your own will, and acting according to it. In this, you are betraying God, and you lack submission. To make demands of God is in and of itself lacking in reason; if you truly believe that He is God, then you will not dare to make demands of Him, nor will you feel qualified to make demands of Him, whether you think them reasonable or not. If you have true belief in God, and believe that He is God, then you will only worship and submit to Him, there is no other choice. People today not only make their own choices, they even ask God to act according to their own will. Not only do they not choose to submit to God, they even ask God to submit to them. Isn't this so lacking in reason? Therefore, if there is no true faith within a person, and no substantial belief, they can never obtain God's approval. When people are able to make fewer demands of God, they have more true faith and submission, and their reason is comparatively normal.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. People Make Too Many Demands of God

When Noah did as God instructed, he did not know what God's intentions were. He did not know what God wanted to accomplish. God had only given him a command and instructed him to do something, and without much explanation, Noah went ahead and did it. He did not try to secretly figure out God's desires, nor did he resist God or show insincerity. He just went and did it accordingly with a pure and simple heart. Whatever God had him do, he did, and submitting and listening to God's word underpinned his belief in what he did. That was how straightforwardly and simply he dealt with what God entrusted. His essence—the essence of his actions was submission, not second-guessing, not resisting, and moreover, not thinking of his own personal interests or his gains and losses. Further, when God said He would destroy the world with a flood, Noah did not ask when or ask what would become of things, and he certainly did not ask God how He was going to destroy the world. He simply did as God instructed. However God wanted it to be made and made with what, he did exactly as God asked and also commenced action immediately. He acted according to God's instructions with an attitude of wanting to satisfy God. Was he doing it to help himself avoid the disaster? No. Did he ask God how much longer it would be before the world was to be destroyed? He did not. Did he ask God or did he know how long it would take to build the ark? He did not know that either. He simply submitted, listened, and acted accordingly.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself I

When God wishes to orchestrate someone, this orchestration is often at odds with man's notions and incomprehensible to him, yet it is precisely this dissonance and incomprehensibility that are God's trial and test of man. Abraham, meanwhile, was able to demonstrate submission to God, which

was the most fundamental condition of his being able to satisfy God's requirement. Only then, when Abraham was able to submit to God's requirement, when he offered up Isaac, did God truly feel reassurance and approval toward mankind—toward Abraham, whom He had chosen. Only then was God sure that this person whom He had chosen was an indispensable leader who could undertake His promise and His subsequent management plan. Though it was but a trial and a test, God felt gratified, He felt man's love for Him, and He felt comforted by man as never before. At the moment that Abraham lifted up his knife to slay Isaac, did God stop him? God did not let Abraham sacrifice Isaac, for God simply had no intention of taking Isaac's life. Thus, God stopped Abraham just in time. For God, Abraham's submission had already passed the test, what he did was sufficient, and God had already seen the outcome of what He intended to do. Was this outcome satisfactory to God? It can be said that this outcome was satisfactory to God, that it was what God wanted, and was what God had longed to see. Is this true? Although, in different contexts, God uses different ways of testing each person, in Abraham God saw what He wanted, He saw that Abraham's heart was true, and that his submission was unconditional. It was precisely this "unconditional" that God desired.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

So then, to what extent did God work on Peter to make him realize that people should practice submission? We previously mentioned something Peter said. Do you remember what it was? ("If God treated me like a toy, how could I not be ready and willing?") That's right, that's the one. In the process of experiencing and undergoing God's work or guidance, Peter unconsciously developed this feeling: "Doesn't God treat people like toys?" But this is certainly not what motivates God's actions. People rely on their human perspective, thinking, and knowledge to assess this matter and feel

that God casually plays with people as if they were toys. One day He says to do this, and tomorrow He tells them to do that. Unconsciously, you start to feel, “Oh, God has said so many things. What is He even trying to do?” People feel confused and a little overwhelmed. They don’t know what choices to make. God used this method to test Peter. What was the final result of this test? (Peter achieved submission unto death.) He achieved submission. This was the result that God wanted, and God saw it. What words that Peter spoke show us that he had become submissive and grown in stature? What did Peter say? How did Peter accept and view all that God had done and God’s attitude of treating man as a toy? What was Peter’s attitude? (He said: “How could I not be ready and willing?”) Yes, that was Peter’s attitude. Those were his exact words. People who have no experience of God’s trials and refinements would never say these words because they don’t understand the narrative of the story here and have never experienced it. As they have not experienced it, they definitely are not clear on this matter. If they are not clear on this matter, how could they say this so casually? These words are something a human could never think up. Peter was able to say this because he had experienced so many trials and refinements. God deprived him of many things, but also gave much to him at the same time. After giving, He took away once again. After taking things from him, God made Peter learn to submit and then gave to him once more. From man’s point of view, many of the things God does seem capricious, which gives people the illusion that God treats people as toys, does not respect people, and does not treat people as human beings. People think that they live without dignity, like toys; they think that God does not give them the right to make free choices, and that God can say whatever He wants. When He gives something to you, He says, “You deserve this reward for what you have done. This is the blessing of God.” When He takes things

away, He just has something else to say. In this process, what should people do? It is not for you to judge God as being right or wrong, it is not for you to identify the nature of God's actions, and it is certainly not for you to give your life greater dignity in this process. This is not the choice you should make. This role is not yours. So what is your role? Through experience, you should learn to understand God's intentions. If you cannot understand God's intentions and cannot meet God's requirements, your only option is to submit. Under such circumstances, would it be easy for you to submit? (No.) It is not easy to submit. This is a lesson you should learn. If it were easy for you to submit, you wouldn't need to learn lessons, you wouldn't need to be pruned and undergo trials and refinements. It is because it is difficult for you to submit to God that He constantly tests you, willfully playing with you as if you were a toy. On the day it becomes easy for you to submit to God, when your submission to God comes without difficulty or hindrance, when you can submit willingly and joyfully, without your own choices, intentions, or preferences, then God will not treat you as a toy and you will do exactly as you should. If, one day, you say, "God treats me as a toy and I live without dignity. I don't agree to this and I won't submit," that may be the day when God abandons you. What if your stature has reached the level where you say "Although God's intentions are not easy to grasp and God always hides from me, everything God does is right. No matter what God does, I will willingly submit. Even if I cannot submit, I must still adopt this attitude and make no complaints or choices of my own. This is because I am a created being. My duty is to submit, and this is a clear obligation I cannot escape. God is the Creator, and whatever God does is right. I should not entertain any notions or imaginings about what God does. This is not proper for a created being. For what God has given me, I thank God. For what God did not give me or gave me and then took away, I

also thank God. The actions of God are all beneficial to me; even if I cannot see the benefit, the thing I should do is still submit"? Aren't these words to the same effect as those of Peter when he said "How could I not be ready and willing"? Only those who possess such stature truly understand the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. To Fulfill One's Duty Well, Understanding the Truth Is Most Crucial

People must understand that there is a fundamental principle of the Creator's treatment of created beings, which is also the highest principle. How the Creator treats created beings is completely based on His management plan and on His work requirements; He does not need to consult any single person, nor does He need to get any single person to agree with Him. Whatever He ought to do and however He ought to treat people, He does, and, no matter what He does or how He treats people, it all accords with the truth principles, and the principles by which the Creator works. As a created being, the only thing to do is to submit to the Creator; one should not make any choice of one's own. This is reason that created beings ought to have, and if a person does not have it, then they are not fit to be called a person. People must understand that the Creator will always be the Creator; He has the power and the qualifications to orchestrate and hold sovereignty over any created being as He pleases, and does not need a reason to do so. This is His authority. There is not one among the created beings who has the right or is qualified to pass judgment on whether what the Creator does is right or wrong, or how He should act. No created being is entitled to choose whether to accept the sovereignty and arrangements of the Creator; and no created being is entitled to make demands of how the Creator holds sovereignty over and arranges their fate. This is the highest truth. No matter what the Creator has done to His created beings, and no

matter how He has done it, the humans He created should do only one thing: seek, submit, know, and accept everything put in place by the Creator. The final result will be that the Creator will have accomplished His management plan and completed His work, having caused His management plan to progress without any obstructions; meanwhile, because the created beings have accepted the Creator's sovereignty and arrangements, and submitted to His sovereignty and arrangements, they will have gained the truth, understood the Creator's intentions, and come to know His disposition. There is yet another principle I must tell you: No matter what the Creator does, no matter how He manifests, and no matter whether what He does is a great deed or a small one, He is still the Creator; whereas all mankind, which He created, regardless of what they have done, and regardless of how talented or gifted they might be, remain created beings. As for created humanity, no matter how much grace and how many blessings they have received from the Creator, or how much mercy, lovingkindness, or benevolence, they should not believe themselves to stand apart from the masses, or think they can be on equal footing with God and that they have become highly ranked among created beings. Regardless of how many gifts God has bestowed on you, or how much grace He has given you, or how kindly He has treated you, or whether He has given you a few special talents, none of these are your assets. You are a created being, and you will thus forever be a created being. You must never think, "I am a little darling in the hands of God. God will not ever abandon me, God's attitude toward me will always be one of love, care and gentle caresses, with warm whispers of comfort and exhortation." To the contrary, in the eyes of the Creator, you are the same as all other created beings; God can use you as He wishes, and can also orchestrate you as He wishes, and He can arrange as He wishes for you to play any role among all sorts of people, events, and

things. This is the knowledge people should have, and the reason that they should possess. If one can understand and accept these words, their relationship with God will grow more normal, and they will establish a most legitimate relationship with Him; if one can understand and accept these words, they will orient their station properly, assume their place there, and uphold their duty.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Understanding the Truth Can One Know God's Deeds

Related Hymns

The Criteria for Man's Submission to God

35. The relationship between submitting to God and salvation

Words of Almighty God of the Last Days

God created humans and placed them upon earth, and He has led them ever since. He then saved them and served as a sin offering for humanity. At the end, He still must conquer humanity, save humans entirely, and restore them to their original likeness. This is the work that He has been engaged in ever since the beginning—restoring humanity to their original image and likeness. God will establish His kingdom and restore the original likeness of human beings, which means that God will restore His authority upon earth and among all created beings. Humanity lost their God-fearing heart as well as the function incumbent upon created beings after being corrupted by Satan, thereby becoming an enemy rebellious against God. Humanity then lived under Satan's power and followed Satan's orders; thus, God had no way to work among His created beings, and became all the more unable to gain their fear. Humans were created by God, and ought to worship God, but they actually turned their backs on Him and worshiped Satan instead. Satan became the idol in their hearts. Thus, God lost His standing in their hearts, which is to say that He lost the meaning behind His creation of humanity. Therefore, to restore the meaning behind His creation of humanity, He must restore their original likeness and rid humanity of their corrupt dispositions. To reclaim humans from Satan, He must save them from sin. Only in this way can God gradually restore their original likeness and function, and finally, restore His kingdom. The ultimate destruction of those sons of rebellion will also be carried out in order to allow humans to better worship God and better live upon the earth. Because God created humans, He will make them worship Him; because He wishes to restore

humanity's original function, He will restore it completely and without any adulteration. Restoring His authority means making humans worship Him and submit to Him; it means that God will make humans live because of Him and cause His enemies to perish as a result of His authority. It means that God will cause everything about Him to persist among humans without resistance from anybody. The kingdom God wishes to establish is His own kingdom. The humanity He desires is one that will worship Him, one that will submit to Him completely and manifest His glory. If God does not save corrupt humanity, then the meaning behind His creation of humanity will be lost; He will have no more authority among humans, and His kingdom will no longer be able to exist upon the earth. If God does not destroy those enemies who are rebellious against Him, He will be unable to obtain His complete glory, nor will He be able to establish His kingdom upon the earth. These will be marks of the completion of His work and of His great accomplishment: to utterly destroy those among humanity who are rebellious against Him, and to bring into rest those who have been made complete. When humans have been restored to their original likeness, and when they can fulfill their respective duties, keep to their own proper places and submit to all of God's arrangements, God will have obtained a group of people upon the earth who worship Him, and He will also have established a kingdom upon the earth that worships Him.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

It is perfectly natural and justified for created beings to submit to the Creator—it is exactly what ought to happen. This truth is eternally unchanging, regardless of time, place, year, or month, in any space or geographical environment. Even if this world and this humankind were to pass away, and all things along with them, the statement that "Created

beings must submit to the Creator" can never change. Your rationality should be possessed of this fact; it is the first truth you must possess as someone who believes in God. If some people say they don't understand these words, then that's quite suspicious—it raises questions about whether they have a human spirit and whether they possess a conscience and reason. Some people actually do understand but simply do not love the truth and do not want to accept the truth. The implication of not wanting to accept the truth is that they do not acknowledge that God is the Creator, nor do they acknowledge that they are created beings. If they acknowledged themselves as created beings, they would have to submit to the Creator. But because they do not want to submit, they refuse to acknowledge it. Aren't people like that egregiously rebellious? In common terms, they are scum. Today, God has come to save humankind. His requirement for people is that they must submit to Him; only in this way can people attain salvation. So, what is the first thing a person who believes in God should do? (Submit to God.) That's right; this is perfectly sensible and justified. Tell Me, if people understand that submitting to God is the highest truth, does this help them in practicing the truth, walking the path of pursuing the truth, and having the proper attitude toward God? (Yes.) If a person can submit to God, they are assuming the right position, and they will be possessed of reason. … If you don't submit to the truth or to God and stand in opposition to Him, will God still acknowledge you as His created being? God does not want a created being like you. You are the ilk of Satan and of the serpent, and this is very dangerous because God does not save Satan, nor does He save the ilk of the serpent.

—God's Fellowship

If people wish to be saved when they believe in God, what's key is whether or not they have God-fearing hearts, whether or not God has a

place in their hearts, whether or not they are able to live before God and maintain a normal relationship with God. What's crucial is whether or not people are able to practice the truth, and attain submission to God. Such are the path and conditions for being saved. If your heart is not able to live before God, if you do not often pray to God and fellowship with God, and lose the normal relationship with God, you will never be saved, for you have blockaded the path to salvation. If you do not have any relationship with God, you have reached the end of the line. If God is not in your heart, then it's useless to claim you have faith, to only nominally believe in God. It doesn't matter how many words and doctrines you are able to speak, how much you have suffered for your belief in God, or how gifted you are; if God is absent from your heart, and you do not fear God, then it doesn't matter how you believe in God. God will say, "Depart from Me, you evildoer." You will be classed as an evildoer. You will be unconnected to God; He will not be your Lord or your God. Even though you acknowledge that God holds sovereignty over all, and acknowledge that He is the Creator, you do not worship Him, and do not submit to His sovereignty. You follow Satan and devils; only Satan and devils are your lords. If, in all things, you trust in yourself, and follow your own will, if you trust that your fate is in your own hands, then what you believe in is yourself. Even though you claim to believe in and acknowledge God, God does not acknowledge you. You have no relationship with God, and so you are destined to ultimately be spurned by Him, punished by Him, and eliminated by Him; God does not save people like you. People who truly believe in God are those who accept Him as the Savior, who accept that He is the truth, the way, and the life. They are able to sincerely expend themselves for Him and perform the duty of a created being; they experience the work of God, they practice His words and the truth, and they walk the path of pursuing the

truth. They are people who submit to the sovereignty and arrangements of God, and who follow His will. Only when people have such faith in God can they be saved; if not, they will be condemned. Is it acceptable for people to engage in wishful thinking when they believe in God? In their faith in God, can people gain the truth when they always cling to their own notions and vague, abstract imaginings? Absolutely not. When people believe in God, they must accept the truth, believe in Him as He asks, and submit to His orchestrations and arrangements; only then can they attain salvation. There is no other way apart from this—whatever you do, you must not engage in any wishful thinking. Fellowshipping this topic is very important for people, is it not? This is a wake-up call for you.

Now that you have heard these messages, you should understand the truth and be clear about what salvation entails. What people like, what they strive for, what they are passionate about—none of this is important. What's most important is accepting the truth. In the final analysis, being able to gain the truth is what's most important, and that which can allow you to attain the fear of God and the shunning of evil is the correct path. If you have believed in God for several years and have always focused on the pursuit of things that bear no relation to the truth, then your faith has nothing to do with the truth, and nothing to do with God. You may claim to believe in and acknowledge God, but God is not your Lord, He is not your God, you do not accept that God holds sovereignty over your fate, you do not submit to all that God arranges for you, you do not acknowledge the fact of God being the truth—in which case your hopes of salvation have been shattered; if you cannot walk the path of pursuing the truth, you walk the path of destruction. If everything you pursue, focus on, pray about, and appeal for is based on the words of God, and upon what God asks, and if you have an increasing sense that you submit to the Creator, and worship

the Creator, and feel that God is your Lord, your God, if you are increasingly glad to submit to all that God orchestrates and arranges for you, and your relationship with God grows ever closer, and ever more normal, and if your love of God is ever more pure and true, then your complaints and misunderstandings about God, and your extravagant desires toward God, will grow ever fewer, and you will have wholly attained the fear of God and shunning of evil, which means that you will have already set foot on the path of salvation. Although walking the path of salvation comes with the discipline, pruning, judgment, and chastisement of God, and these cause you to suffer much pain, this is the love of God coming upon you. If, when you believe in God, you only pursue being blessed, and only pursue status, fame, and gain, and are never disciplined, or pruned, or judged and chastised, then although you may have an easy life, your heart will grow ever more distant from God, you will lose the normal relationship with God, and you will also be unwilling to accept the scrutiny of God; you will want to be your own boss—which all proves that the path you walk is not the right path. If you have experienced the work of God for a while and have an increasing sense of how humankind is so profoundly corrupt, and so prone to resisting God, and if you are anxious that a day may come when you do something that resists God, and are afraid that you are likely to offend God and be abandoned by Him, and thus feel that nothing is more frightful than opposing God, then you will have a God-fearing heart. You will feel that when people believe in God, they must not stray from God; if they stray from God, if they stray from God's discipline, and from the judgment and chastisement of God, then this is equivalent to losing the protection and care of God, to losing the blessings of God, and it is all over for people; they can only become ever more depraved, they will be like the people of religion, and will still be liable to oppose God while they believe

in God—and in this, they will have become antichrists. If you can realize this, then you will pray to God, "Oh God! Please judge me and chastise me. In everything I do, I beg that You scrutinize me. If I do something that violates the truth and goes against Your intentions, may You severely judge me and chastise me—I cannot be without Your judgment and chastisement." This is the correct path that people should walk in their faith in God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only With Fear of God Can One Tread Upon the Path of Salvation

God is now doing the work of salvation, which means He will take the walking corpses that live by Satan's corrupt disposition and its corrupt essence—the dead—and turn them into living people. That is the significance of being saved. One believes in God in order to be saved—what is it to be saved? When one attains God's salvation, they are the dead become living. Where once they belonged to Satan, slated to die, they have now come to life as people belonging to God. If people can submit to God, know Him, and bow down to Him in worship when they believe in and follow God, if they have no more resistance and rebelliousness against God in their hearts, and will no longer resist or attack Him, and can truly submit to Him, then in God's eyes, they are true living people. Is one who merely acknowledges God in word a living person? (No.) What sort of person is a living person, then? What are the realities of living people? What must living people be possessed of? Tell Me your opinions. (People who can accept the truth are living persons. When people's ideological views and views concerning things change and align with the word of God, they are living people.) (Living people are those who understand the truth and can practice the truth.) (A person who fears God and shuns evil like Job is a living person.) (People who know God, can live according to God's words,

and can live out the truth reality—those are living people.) You have all spoken of one sort of manifestation. For someone ultimately to be saved and become a living person, they must at least be able to heed God's words, and able to speak words of conscience and reason, and they must be thinking and discerning, able to understand the truth and to practice it, able to submit to God and worship Him. That is what a true living person is. What do living people often think about and do? They can do a bit of what normal people ought to do. Mainly, they perform their duties well, and they fear God and shun evil in what they think of and reveal, what they say and do on a regular basis. That is the nature of what they often think and do. To put it a bit more precisely, what they say and do by and large accords with the truth, at the least. It is not condemned by God or spurned by Him, but acknowledged and approved of by Him. This is what living people do, and it is what they ought to do.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only With True Submission Can One Have Real Trust

Why do you believe in God? Most people are confounded by this question. They always have two entirely different viewpoints about the practical God and the God in heaven, which shows that they believe in God not in order to submit to Him, but to receive certain benefits, or to escape the suffering that disaster brings; only then are they somewhat submissive. Their submission is conditional; it is for the sake of their own personal prospects, and forced upon them. So, just why do you believe in God? If it is solely for the sake of your prospects and your fate, then it would be better if you did not believe at all. Belief such as this is self-deception, self-reassurance, and self-admiration. If your faith is not built upon the foundation of submission to God, then you will ultimately be punished for opposing Him. All those who do not seek submission to God in their faith

oppose Him. God asks that people seek the truth, that they thirst for His words, eat and drink His words, and put them into practice, so that they may achieve submission to God. If these are your true intentions, then God will surely raise you up, and will surely be gracious toward you. This is undoubtable and unchangeable. If your intention is not to submit to God, and you have other aims, then all that you say and do—your prayers before God, and even your every action—will be in opposition to Him. You may be soft-spoken and mild-mannered, your every action and expression may look proper, and you may appear to be one who submits, but when it comes to your intentions and your views about faith in God, everything you do is in opposition to God; everything you do is evil. People who appear as obedient as sheep, but whose hearts harbor evil intentions, are wolves in sheep's clothing. They directly offend God, and God will not spare a single one of them. The Holy Spirit will reveal each and every one of them and show everybody that all those who are hypocrites will, with certainty, be spurned by the Holy Spirit. Worry not: God will reckon with and dispose of every last one of them in turn.

—The Word, Vol. 1. The Appearance and Work of God. In Your Faith in God You Should Submit to God

Before humanity enters into rest, whether each sort of person is punished or rewarded will be determined according to whether they have sought the truth, whether they know God, and whether they can submit to the visible God. Those who have labored for the visible God, yet neither know Him nor submit to Him, lack truth. Such people are evildoers, and evildoers will undoubtedly be objects of punishment; furthermore, they shall be punished according to their evil conduct. God is for humans to believe in, and He is also worthy of their submission. Those who only have faith in the vague and invisible God are people who do not believe in God

and are unable to submit to God. If these people still cannot manage to believe in the visible God by the time His work of conquest is finished, and continue to rebel against and resist the God who is visible in the flesh, then these "vagueists" will, without a doubt, become objects of destruction. It is just like some among you—anyone who verbally recognizes God incarnate, yet cannot practice the truth of submission to God incarnate, are ultimately to be eliminated and destroyed. Moreover, anyone who verbally recognizes the visible God, eating and drinking of the truth expressed by Him while also seeking after the vague and invisible God, will certainly be the object of destruction. None of these people will be able to remain until the time of rest that will come after God's work has finished, nor can a single individual similar to such people remain in that time of rest. Demonic people are those who do not practice the truth; their essence is one of resistance and rebelliousness to God, and they do not have the slightest intention of submitting to Him. Such people will all be destroyed.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

The standard by which humans judge other humans is based on their behavior; those whose conduct is good are righteous, while those whose conduct is abominable are evil. The standard by which God judges humans is based on whether their essence submits to Him or not; one who submits to God is a righteous person, while one who does not is an enemy and an evil person, regardless of whether this person's behavior is good or bad and regardless of whether their speech is correct or incorrect. Some people wish to use good deeds to obtain a good destination in the future, and some people wish to use fine words to acquire a good destination. Everyone mistakenly believes that God determines people's outcomes after watching their behavior or after listening to their speech; many people therefore wish

to take advantage of this to deceive God into granting them a momentary favor. In the future, the people who will survive in a state of rest will all have endured the day of tribulation and will also have borne witness for God; they will all be people who have fulfilled their duties and who have deliberately submitted to God. Those who merely wish to use the opportunity to do service with the intention of avoiding practicing the truth will not be allowed to remain. God has appropriate standards for the arrangement of the outcome of every individual; He does not simply make these decisions according to one's words and conduct, nor does He make them based on how one acts during a single period of time. He will absolutely not be lenient with regard to one's evil conduct due to their past service for Him, nor will He spare one from death due to a period of time spent expending for Him. No one can evade retribution for their evil, and no one can cover up their evil behavior and thereby evade the torments of destruction. If people can truly fulfill their own duty, it means that they are eternally faithful to God and not seeking rewards, regardless of whether they receive blessings or suffer misfortune. If people are faithful to God when they see blessings, but lose their faithfulness when they cannot see any blessings, and if, in the end, they are still unable to bear witness for God or fulfill the duties incumbent upon them, then they will still be objects of destruction despite their having once previously labored for God faithfully. In short, evil people cannot survive through eternity, nor can they enter into rest; only the righteous are the masters of rest. Once humanity is on the right track, people will have normal human lives. They will all do their own respective duties and be absolutely faithful to God. They will utterly shed their rebelliousness and their corrupt dispositions, and they will live for God and because of God, devoid of both rebelliousness and resistance. They will all be able to completely submit to God. This will be

the life of God and humanity; it will be the life of the kingdom, and it will be a life of rest.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

36. How one can achieve submission to God

Words of Almighty God of the Last Days

Before he was corrupted by Satan, man naturally submitted to God and submitted to His words after hearing them. He was naturally of sound sense and conscience, and of normal humanity. After being corrupted by Satan, man's original sense, conscience, and humanity grew dull and were impaired by Satan. Thus, he has lost his submission and love toward God. Man's sense has become aberrant, his disposition has become the same as that of an animal, and his rebelliousness toward God is ever more frequent and grievous. Yet man still neither knows nor recognizes this, and merely opposes and rebels persistently. Man's disposition is revealed in expressions of his sense, insight, and conscience; because his sense and insight are unsound, and his conscience has grown supremely dull, thus his disposition is rebellious against God. If man's sense and insight cannot change, then changes in his disposition are out of the question, as is aligning with God's intentions. If man's sense is unsound, then he cannot serve God and is unfit for use by God. "Normal sense" refers to submitting to and being faithful to God, to yearning for God, to being absolute toward God, and to having a conscience toward God. It refers to being of one heart and mind toward God, and not deliberately opposing God. Having an aberrant sense is not like this. Since man was corrupted by Satan, he has come up with notions about God, and he has had no loyalty to God or yearning for Him, to say nothing of a conscience toward God. Man deliberately opposes God and passes judgments on Him, and, furthermore, hurls invective at Him behind His back. Man passes judgment on God behind His back, with clear knowledge that He is God; man has no intention of submitting to God, and merely makes blind demands and requests of Him. Such people—people

who have aberrant sense—are incapable of knowing their own despicable behavior or of regretting their rebelliousness. If people are capable of knowing themselves, then they have regained a little of their sense; the more rebellious against God people who cannot yet know themselves are, the less are they sound of sense.

—The Word, Vol. 1. The Appearance and Work of God. To Have an Unchanged Disposition Is to Be in Enmity to God

That man cannot submit to God is because he is possessed by what came before. The things that came before have given people all manner of notions and imaginings about God, and these have become the image of God in their minds. Thus, what they believe in are their own notions, and the standards of their own imagination. If you measure the God who does practical work today against the God of your own imagination, then your faith comes from Satan, and is tainted by your own preferences—God does not want this kind of faith. Regardless of how lofty their credentials, and regardless of their dedication—even if they have devoted a lifetime of efforts to His work, and have martyred themselves—God does not approve of anyone with faith such as this. He merely bestows upon them a little grace and allows them to enjoy it for a time. People such as this are incapable of putting the truth into practice. The Holy Spirit does not work within them, and God will eliminate each of them in turn. Young and old alike, those who do not submit to God in their faith and have the wrong intentions are those who oppose and disrupt, and such people will unquestionably be eliminated by God. Those who are without the slightest submission to God, who merely acknowledge His name, and have some sense of God's kindness and loveliness, yet do not keep pace with the steps of the Holy Spirit, and do not submit to the present work and words of the

Holy Spirit—such people live amid the grace of God, and will not be gained or made perfect by Him.

—The Word, Vol. 1. The Appearance and Work of God. In Your Faith in God You Should Submit to God

If God is to save humankind, for one thing He must express the truth to judge and cleanse people's corrupt dispositions; make people understand the truth, and come to know God and submit to Him; teach people how they should conduct themselves and how they can walk the correct path; and tell people how they should practice the truth, how they can perform their duty well and how they can enter into the truth realities. For another thing, He must expose Satan's thoughts and views. He must expose and dissect the various heresies and fallacies with which Satan corrupts people, so that people can identify them. Then, people can clear these satanic things from their hearts, become cleansed and reach salvation. This way, people will understand what the truth is, and they will also be able to identify Satan's disposition, Satan's nature and its heresies and fallacies. When people acknowledge that God is the Creator and have the faith to follow God, they will be able to see the ugliness of Satan deep within their heart, and truly reject Satan. These people's hearts can then completely return to God. At the very least, when a person's heart is starting to return to God but has not yet completely returned, that is, when their heart is not yet possessed by the truth, and has not yet been obtained by God, they will, in the course of their lives, use the word of God to identify, dissect and see through all the statements that Satan instills in people and ultimately come to abandon Satan. In this way, Satan's place in people's hearts will become smaller and smaller, until it is completely eradicated. It will be replaced with the word of God, the teachings God gives people, the truth principles God provides, and so on. This life of positivity and truth will gradually take root inside

people and occupy a foremost place in their heart, and as a result, God will have dominion over people's hearts. That is, when the various thoughts, views, heresies and fallacies with which Satan corrupts people are identified and seen through, so that people despise and abandon them, the truth will gradually occupy people's hearts. It will gradually become people's lives and they will actively submit to and follow God. No matter how God works and leads, people will be able to actively accept the truth and the word of God and submit to the work of God. Furthermore, through this experience, they will actively strive for the truth and gain an understanding of the truth. This is how people develop true faith in God, and as the truth becomes more and more clear to them, their faith will grow and grow. When people have true faith in God, it also creates a fear of God in them. When people fear God, they have a desire to gain God deep in their hearts, and willingly submit to His dominion. They submit to God's orchestrations and arrangements, and submit to the plans God has for their destiny. They submit to each day and all the special circumstances that God sets out for them. When people have this kind of willingness and thirst, they will also actively accept and submit to the demands God has of them. When the results of this become more and more clear in people, and more and more real, Satan's statements, thoughts and views will lose their effect in people's hearts. In other words, Satan's statements, thoughts and views will have less and less control and influence over people.

—The Word, Vol. 6. On the Pursuit of the Truth I. What It Means to Pursue the Truth (15)

As people experience God's work, through the exposure and guidance of His words, they begin to see through and find the root cause of the corruption, wickedness, and ugliness of humankind, as well as the essence of humankind's antagonism toward God, thus understanding why humans are not compatible with God—because the essence of humans is inherently

incompatible with that of God, like water and oil that can never mix. Only when one side's essence changes to match the other's can they be united. So, whom does God intend to change by expressing the truth? Humans. God expresses the truth and judges and chastises people, resolving their corrupt dispositions and everything within them that is contrary to the truth and incompatible with God, so that they can be compatible with God, and everything within them can align with the truth. In this way, there will be no barriers between people and God. If your corrupt disposition is not removed, issues such as your guardedness, misunderstanding, rejection, suspicion, doubt, and even rebelliousness and condemnation toward God cannot be resolved. These are all things that reside within human nature; they are fundamental to people. If these corrupt dispositions are resolved on this fundamental level, it becomes easier for people to submit to God. Even when what God says or does doesn't align with their notions and imaginings, they won't judge or condemn Him. Even if they were to die and go to hell, they wouldn't complain against God but would only hate themselves for not pursuing the truth, believing that they deserve the punishment. Only such people are truly submissive to God, with no barriers between them and God. They understand the truth, their corruption has been cleansed, and they can submit to God and never again have notions, rebelliousness, or resistance. They can then be compatible with God, and with the truth as their life, they will have life that is compatible with God. Within this life, there is true submission to God and true worship of God.

—God's Fellowship

Which corrupt disposition must be resolved in order to learn the lesson of submission? It is actually the disposition of arrogance and self-righteousness, which is the greatest impediment to people practicing the truth and submitting to God. People with an arrogant and self-righteous

disposition are most inclined to reasoning and disobedience, they always think they're right, and so nothing is more urgent than resolving and pruning one's arrogant and self-righteous disposition. Once people become well-behaved and stop reasoning on their own behalf, the problem of rebelliousness will be solved, and they will be capable of submission. If people are to be able to attain submission, do they not need to be possessed of a certain degree of rationality? They must be possessed of a normal person's reason. In some matter, for example, regardless of whether we have done the right thing or not, if God is not satisfied, we should do as He says, and treat His words as the standard for everything. Is this rational? Such is the reason that ought to be found in people before anything else. No matter how much we suffer, and no matter what our intentions, aims, and reasons are, if God is not satisfied—if His requirements have not been met—then our actions have unquestionably not been in line with the truth, so we must listen to and submit to God, and we should not try to reason or rationalize with Him. When you possess such rationality, when you possess a normal person's reason, it is easy to solve your problems, and you will be truly submissive. No matter what situation you are in, you will not be rebellious, and will not defy God's requirements; you will not analyze whether what God asks is right or wrong, good or bad, and you will be able to obey—thus solving your state of reasoning, intransigence, and rebelliousness. Does everyone have these rebellious states within them? These states often appear in people, and they think to themselves, "As long as my approach, propositions, and suggestions are sensible, then even if I violate the truth principles, I should not be pruned, because I have not committed evil." This is a common state in people. Their view is that if they have not committed evil, they should not be pruned; only people who have committed evil should be pruned. Is this view correct? Definitely not.

Pruning is chiefly aimed at people's corrupt dispositions. If someone has a corrupt disposition, they should be pruned. If they were only pruned after committing evil, it would already be too late, for the trouble would have already been caused. If God's disposition has been offended, then you're in trouble, and God may cease to work in you—in which case, what is the point in pruning you? There is no choice but to reveal and eliminate you. The main difficulty that prevents people from submitting to God is their arrogant disposition. If people are truly able to accept judgment and chastisement, they will be able to effectively resolve their own arrogant disposition. No matter the degree to which they are able to resolve it, this is beneficial to practicing the truth and submitting to God. Acceptance of judgment and chastisement is, above all, in order to resolve one's corrupt disposition, in order to be saved by God. And if people are truly able to attain absolute submission to God, need they still experience judgment and chastisement? Need they still experience pruning? They need not, for their corrupt dispositions have already been resolved.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Five Conditions That Must Be Met to Embark on the Right Track of Belief in God

People cannot change their own disposition; they must undergo the judgment and chastisement, and suffering and refinement, of God's words, or being disciplined and pruned by His words. Only then can they achieve submission and faithfulness to God, and no longer be perfunctory toward Him. It is under the refinement of God's words that people's dispositions change. Only through the exposure, judgment, discipline, and pruning of His words will they no longer dare to act rashly but instead will become steady and composed. The most important point is that they are able to submit to God's current words, and to His work, even if it is not in line with

human notions, they are able to put these notions aside and willingly submit.

—The Word, Vol. 1. The Appearance and Work of God. People Whose Dispositions Have Changed Are Those Who Have Entered Into the Reality of God's Words

If, when God does things that are at odds with your notions, you are liable to misinterpret God—even to rebel against God, and betray Him—then you are far from being able to submit to God. While man is provided for and watered by the word of God, they are in fact striving for a single goal, which is ultimately to be able to achieve unconditional, absolute submission to God—at which point, you, this created being, will have reached the standard required. There are times when God deliberately does things that are at odds with your notions, and deliberately does things that go against your wishes, and which may even seem to be at odds with the truth, inconsiderate toward you, and not in keeping with your own preferences. These things may be difficult for you to accept, you may not be able to get your head round them, and no matter how you analyze them, they may feel wrong to you and you may not be able to accept them, you may feel that God was unreasonable to do this—but in fact, God did this deliberately. So what is God's aim in doing these things? It is to test and reveal you, to see whether or not you are able to seek the truth, whether or not you have true submission to God. Do not seek a basis for all that God does and asks, and do not ask why. Trying to reason with God has no use. You just have to recognize that God is the truth and be capable of absolute submission. You just have to recognize that God is your Creator and your God. This is higher than any reasoning, higher than any worldly wisdom, higher than any human morality, ethics, knowledge, philosophy, or traditional culture—higher, even, than human feelings, human righteousness, and so-called human love. It is higher than everything. If this

is not clear to you, then a day will sooner or later come when something happens to you and you fall. At the very least, you will rebel against God and walk a deviant path; if you are ultimately able to repent, and recognize the loveliness of God, and recognize the significance of God's work in you, then you will still have hope of salvation—but if you fall because of this thing and are unable to climb back up, you have no hope. Whether God judges, chastises, or curses people, this is all in order to save them, and they need have no fear. What should you fear? You should fear God saying, "I spurn you." If God says this, you are in trouble: This means that God will not save you, that you have no hope of salvation. And so, in accepting God's work, people must understand God's intentions. Whatever you do, do not nitpick when it comes to God's words, saying, "Judgment and chastisement are okay, but condemnation, curse, destruction—won't that mean it's all over for me? What's the point of being a created being? So I'm not going to be, and You won't be my God anymore." If you reject God and do not stand firm in your testimony, then God may truly reject you. Do you know this? No matter how long people have believed in God, no matter how many roads they have traveled, how much work they have done, or how many duties they have performed, everything they have done during this time has been in preparation for one thing. What is that? They have been preparing to ultimately have absolute submission to God, unconditional submission. What does "unconditional" mean? It means that you make no justification, and speak nothing of your own objective reasons, it means that you don't split any hairs; you are not worthy of this, for you are a created being. When you split hairs with God, you have mistaken your place, and when you try to reason with God—again, you have mistaken your place. Do not argue with God, do not always try to figure out the reason, do not insist on understanding before you submit, and on not

submitting when you don't understand. When you do this, you have mistaken your place, in which case your submission to God is not absolute; it is submission that is relative and conditional. Are those who make conditions for their submission to God people who truly submit to God? Are you treating God as God? Do you worship God as the Creator? If you do not, then God does not acknowledge you. What must you experience in order to attain the absolute and unconditional submission to God? And how should you experience? For one thing, people must accept the judgment and chastisement of God, and they must accept pruning. In addition, they must accept God's commission, they must pursue the truth as they perform their duty, they must understand the various aspects of the truth that relate to life entry, and attain understanding of God's intentions. Sometimes, this is beyond people's caliber, and they lack the powers of insight to attain understanding of the truth, and can only understand a little when others fellowship with them or through learning lessons from the various situations created by God. But you must be aware that you must have a heart of submission to God, you must not try to reason with God or make conditions; everything that God does is what ought to be done, for He is the Creator and you are a created being. You must have an attitude of submission, and must not always ask the reason or speak of conditions. If you lack even the most basic attitude of submission, and are even liable to doubt and be wary of God, or to think, in your heart, "I have to see if God is really going to save me, and whether God is really righteous. Everyone says that God is love—well, then, I have to see whether there really is love involved in what God does in me, whether it really is love," if you constantly examine whether what God does is in line with your notions and tastes, or even what you believe to be the truth, then you have mistaken your place, and you are in trouble: You will be likely to offend God's

disposition. Truths relating to submission are crucial, and no truth can be completely and clearly explained in just a couple of sentences; they all relate to people's various states and corruption. Entry into the truth reality cannot be attained in one or two—or three or five—years. It requires experiencing many things, experiencing much of the judgment and chastisement of God's words, experiencing much pruning. Only when you ultimately attain the ability to practice the truth will your pursuit of the truth be effective, and only then will you possess the truth reality. Only those who possess the truth reality are those who have true experience.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

In his belief in God, Peter sought to satisfy God in everything, and sought to submit to all that came from God. Without the slightest complaint, he was able to accept chastisement and judgment, as well as refinement, tribulation and going without in his life, none of which could alter his God-loving heart. Was this not the ultimate love for God? Was this not the fulfillment of the duty of a created being? Whether in chastisement, judgment, or tribulation, you are always capable of achieving submission unto death, and this is what should be achieved by a created being, this is the purity of the love for God. If man can achieve this much, then he is a qualified created being, and there is nothing which better satisfies the intentions of the Creator. Imagine that you are able to work for God, yet you do not submit to God, and are incapable of truly loving God. In this way, not only will you not have fulfilled the duty of a created being, but you will also be condemned by God, for you are someone who does not possess the truth, who is incapable of submitting to God, and who rebels against God. You only care about working for God, and do not care about putting the truth into practice or knowing yourself. You do not understand or know the Creator, and do not submit to or love the Creator. You are someone who

is innately rebellious against God, and so such people are not beloved by the Creator.

—The Word, Vol. 1. The Appearance and Work of God. Success or Failure Depends on the Path That Man Walks

The lessons of submission are the hardest, but they are also the easiest. In what way are they hard? (People have their own ideas.) People having ideas is not the problem—what person does not have ideas? People all have hearts and brains, they all have their own ideas. That is not the problem here. So, what is it then? The problem is man's corrupt disposition. If you did not have a corrupt disposition, you would be able to submit no matter how many ideas you had—they would not be an issue. If one has this reason and says, "I must submit to God in all things. I won't give excuses or insist on my own ideas, I won't reach my own verdict on this matter," is it not easy for them to submit? If a person does not reach their own verdicts, it is a sign that they are not self-righteous; if they do not insist on their own ideas, it is a sign that they have reason. If they can also submit, then they have achieved practice of the truth. Not reaching one's own verdicts and not insisting on one's ideas are preconditions for being able to submit. If you possess these two qualities, it will be easy for you to submit and achieve practice of the truth. So, before you submit, you must equip yourself with them, and figure out how you should act and what you should do in order to have an attitude of practicing the truth. This is not really that difficult—but it is not that easy, either. Why is it difficult? It is difficult because man has a corrupt disposition. No matter what mentality or state you have when practicing submission, if it hinders you from practicing the truth, then that mindset or state stems from a corrupt disposition. That is simply the fact of the matter. If you resolve the corrupt dispositions of self-righteousness, arrogance, rebelliousness, absurdity, obstinance and prejudice, and

intransigence, it will be easy for you to submit. So, how should these corruptions be resolved? You must pray when you are unwilling to submit, you must reflect on yourself and ask: “Why am I unable to submit to God? Why do I always insist on doing things my own way? Why can’t I seek the truth and put it into practice? What is the root of this problem? I should be practicing obedience to God, and I should be practicing the truth, not implementing my own will or my own desires. I should be able to submit to God’s words, His orchestrations, and arrangements. Only that is in line with God’s intentions.” Achieving this kind of outcome requires praying to God and seeking the truth. When you have understood the truth, you will be able to put it into practice more easily; then, you will be able to rebel against the flesh and let go of its concerns. If you understand the truth within your heart but can’t let go of the benefits of the flesh, status, vanity and face, then you’ll struggle to put the truth into practice. This is because, in your heart, you put the benefits of the flesh, vanity, and face above all else. This means that you do not love the truth—instead, you love status and reputation. So how should this issue be resolved? You must pray, seek the truth, and fully see the essence of things like status and reputation. You must be less preoccupied with these things, and it’s necessary to see practicing the truth as important, and to value this above all else. When you do all this, you will have the will to practice the truth. Sometimes people cannot practice the truth. They need to be pruned, and receive God’s judgment and chastisement, so that the essence of the problem is completely clear and it’s easier to practice the truth. In fact, the greatest obstacle to practicing the truth is when one’s own will is too great and comes before everything else—that is, when one’s own self-interest comes before anything else, when one’s own reputation and status come before anything else. That’s why such people are always willful when things come up, and do whatever will

personally benefit them, without any consideration of truth principles. They're always clinging to their own ideas. What does it mean to cling to one's own ideas? It means to determine: "If you want this, I want that. If you want yours, I will insist on mine." Is this a display of submission? (No.) This is not seeking the truth at all, but is insisting on one's own way. It's an arrogant disposition, and an unreasonable display. If, one day, you are able to become aware that your preferences and determinations are contrary to the truth; if you are able to deny and see through yourself, no longer believing in yourself, and after that gradually come to not do things your own way or blindly define things, but are able to seek the truth, pray to God and lean on Him, then that is the correct practice. Before you confirm what sort of practice conforms with the truth, you must seek. That is absolutely the correct thing to do, it is what should be done. If you wait until you are pruned to seek, it is a bit passive, and it is likely to delay things. Learning to seek the truth is so crucial. What are the benefits of seeking the truth? Firstly, one can avoid following their own will and acting rashly; secondly, one can avoid revelations of corruption and evil consequences; thirdly, one can learn how to wait and be patient, and stop mistakes from occurring by perceiving things clearly and accurately. These things can all be achieved by seeking the truth. When you learn to seek the truth in all things, you will discover that nothing is simple, that if you are inattentive and do not make an effort, you will do things poorly. After training like this for a while, you will be more mature and seasoned when things befall you. Your attitude will be softer and more moderate, and instead of being impulsive, risk-taking, and competitive, you will be able to seek the truth, practice the truth, and submit to God. Then, the problem of your revelations of corrupt dispositions will be resolved. So, it will be easy for you to submit, it is really not that difficult. It might be a little hard in the beginning, but you

can be patient, wait and keep seeking the truth until you resolve that problem.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Submission to God Is a Basic Lesson in Gaining the Truth

Obeying the word of God and submitting to God's requirements is man's bounden duty. And if God says something that does not accord with man's notions, man should not analyze or examine it. Whomever God condemns or eliminates, giving rise in however many people to notions and resistance, God's identity, His essence, His disposition, and His status are forever unchanging. He is forever God. Since you have no doubt that He is God, your only responsibility, the only thing you should do, is to obey what He says and practice according to His word; this is the path of practice. A created being should not examine, analyze, discuss, reject, contradict, rebel against, or deny the words of God; this is loathed by God, and not what He wishes to see in man. How, exactly, are God's words to be treated? How should you practice? It is actually very simple: learn to obey them, listen to them with your heart, accept them with your heart, understand and comprehend them with your heart, and then go and practice and implement them with your heart. What you hear and comprehend in your heart should be closely connected to your practice. Do not separate the two; everything—what you practice, what you submit to, what you do by your own hand, everything you run around for—should be correlated to God's words, then you should practice in accordance with His words and implement them through your actions. That is what it is to submit to the words of the Creator. This is the path of practicing God's words.

—The Word, Vol. 4. Exposing Antichrists. Excursus Three: How Noah and Abraham Obeyed God's Words and Submitted to Him (Part Two)

What are the principles for practicing submission? They are to listen to God's words and submit, and to practice according to what God says. Don't harbor your own intentions, and you also cannot be capricious. Whether you understand God's words clearly or not, you should meekly go about putting them into practice, and doing things according to His requirements. From the process of practicing and experiencing, you will unconsciously come to understand the truth. If your mouth says that you submit to God, but you never let go and rebel against your inner plans and desires, isn't this saying one thing and thinking another? (Yes.) This is not true submission. If you do not truly submit, you will have many requirements of God whenever things befall you, and inwardly you will be impatient for God to meet your requirements. If God doesn't do as you wish, you will feel very anguished and upset, you will suffer a great deal, and you will not be able to submit to God's sovereignty and arrangements and the environments that God has set out for you. Why is this? Because you always have your own requirements and wishes, and you cannot let go of your own personal ideas, and you want to be the one calling the shots. Therefore, whenever you encounter things that are at odds with your notions, you cannot submit, and it's hard for you to submit to God. Although people know in theory that they should submit to God and let go of their own ideas, they just cannot let go of them, constantly fearing that they will be disadvantaged and incur losses. Tell Me, does this not put them in great difficulty? Does their anguish not then increase? (Yes.) If you can give up everything, and let go of the things that you like and demand but which are contrary to God's intentions, if you can proactively and willingly let go of them, and not set terms with God, but be willing to do what God requires, then the difficulty within you will be much smaller and the obstacles will be much smaller.

—The Word, Vol. 6. On the Pursuit of the Truth I. What It Means to Pursue the Truth (11)

What is the practical side of an attitude of submission? It is this: You must bring yourself to accept God's words. Although your life entry is shallow, and your stature is insufficient, and your knowledge of the practical side of the truth is not yet deep enough, you are still able to follow God and submit to Him—that is an attitude of submission. Before you can achieve total submission, you must first adopt an attitude of submission, that is, you must accept God's words, believe they are right, take God's words as the truth and as the principles of practice, and be able to uphold them as regulations even when you do not have a good grasp of the principles. That is a kind of attitude of submission. Because your disposition now still has not changed, if you want to achieve genuine submission to God, you first must have a mentality of submission and aspire to submit, saying, "I will submit no matter what God does. I do not understand much truth, but I know that when God tells me what to do, I will do it." God sees this as an attitude of submission. Some people say, "What if I was wrong to submit to God?" Is God capable of being in error? God is truth and righteousness. God does not make errors; there are just many things God does which do not line up with people's notions. You should say, "No matter whether what God does lines up with my own notions, I will just focus on listening, submitting, accepting, and following God. This is what I should do as a created being." Even if there are people who judge you as submitting blindly, you should not care. Your heart is sure that God is truth, and that you should submit. This is right, and that is the sort of mentality with which one should submit. Only people possessed of such a mentality can gain the truth. If you do not have a mentality like this, but say, "I don't suffer others irritating me. No one's going to fool me. I'm too shrewd and cannot be made to submit to anything! Whatever comes my way, I have to look into it and analyze it. Only when it aligns with my

views, and I can accept it, will I submit"—is that an attitude of submission? It is not an attitude of submission; it is a lack of a submissive mentality, with no intention in one's heart to submit. If you say, "Even if it is God, I'll still have to look into it. Even kings and queens get the same treatment from me. What You're saying to me is useless. It's true that I am a created being, but I'm no dummy—so don't treat me like one," then it is over for you; you lack the conditions to accept the truth. Such people lack any rationality. They do not possess normal humanity, so are they not a beast? Without rationality, how can a person achieve submission? To achieve submission, one must first be possessed of a submissive mentality. Only with a mentality of submission can a person have any rationality to speak of. If they do not have a mentality of submission, then they do not have any rationality. People are created beings; how can they see the Creator clearly? All of humanity has not been able to decipher one of God's ideas for 6,000 years, so how can people instantly understand what God is doing? You cannot understand. There are many things which God has been doing for thousands of years, and which God has already revealed to humanity, but if He did not spell it out for people, they would still not understand. Maybe you understand His words in a literal sense now, but you will only truly understand a little twenty years later. This is how big a gap there is between people and what God demands. In light of this, people should possess rationality and a mentality of submission. People are just ants and maggots, yet they wish to see the Creator clearly. This is a most unreasonable thing. Some people always complain that God does not tell His mysteries to them, and does not explain the truth directly, always making people seek. But saying these things is not right, and is unreasonable. How many of all these words that God has told you do you understand? How many of God's words can you put into practice? God's work always happens in steps. If God had

told people 2,000 years ago about His work of the last days, would they have understood? In the Age of Grace, the Lord Jesus became the likeness of sinful flesh, and was a sin offering for all humanity. If He were to tell people at that time, who would understand? And now, people like you understand some conceptual theories, but as for truths like God's real disposition, God's intention in loving humanity, and the origin of and plan behind things God did at that time, people will never ever be capable of understanding. This is the mystery of the truth; this is the essence of God. How can people see it clearly? It is completely unreasonable for you to wish to see the Creator clearly. You are too arrogant and overestimate your abilities. People should not wish to see God clearly. It is already good if they can understand some of the truth. As far as you are concerned, understanding a bit of the truth is already a sufficient accomplishment. Therefore, is it rational to have a mentality of submission? This is absolutely a rational thing to do. A mentality and attitude of submission is the minimum of what every created being should possess.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Resolving One's Notions Can One Embark on the Right Track of Belief in God (3)

To achieve submission to God, one must first accept the truth and practice it, and one must submit to God's orchestrations and arrangements. That is the first hurdle. So, what do God's orchestrations and arrangements consist of? They consist of the people, events, and things that God gives rise to around you. Sometimes these people, events and things will prune you, sometimes they will tempt you, or try you, or disturb you, or make you negative—but as long as you can seek the truth to resolve problems, you will be able to learn something, gain stature, and have the strength to resist. Submitting to the orchestrations and arrangements of God is the most fundamental lesson in submitting to God. God's orchestrations and

arrangements include the people, events, things, and various situations that God gives rise to around you. So how should you react when faced with these situations? The most fundamental thing is to accept from God. What does "accept from God" mean? Complaining and resisting—is this accepting from God? Looking for reasons and making excuses—is this accepting from God? No. So how should you practice accepting from God? When something happens to you, first calm down, seek the truth, and practice submitting. Don't come out with excuses or explanations. Don't try to analyze or speculate about who is right and who is wrong, and don't analyze whose mistake is more serious, and whose is less so. Is always analyzing these things an attitude of accepting from God? Is it an attitude of submission to God? It is not an attitude of submission to God, or of accepting from God, or of accepting God's sovereignty and arrangements. Accepting from God is part of the principles for practicing submission to God. If you are certain that everything that befalls you is within God's sovereignty, that those things happen because of God's arrangements and goodwill, then you can accept them from God. Begin by not analyzing right and wrong, not making excuses for yourself, not finding fault with others, not splitting hairs, not parsing through the objective causes of what happened, and not using your human mind to analyze and examine things. These are the details of what you must do in order to accept from God. And the way to practice this is to begin with submission. Even if you have notions or if things are not clear to you, submit. Do not start off with excuses or rebelliousness. And after submitting, seek the truth, pray to God and seek from Him. How should you pray? Say, "Oh God, You have orchestrated this situation for me out of Your goodwill." What does it mean when you say this? It means that you already have an attitude of acceptance in your heart and have acknowledged that God orchestrated that situation

for you. Say: “Oh God, I don’t know how to practice in the situation I encountered today. I ask You to enlighten and guide me, and to make me understand Your intention, so that I can act according to it, and be neither rebellious nor resistant, and not rely on my own will. I am willing to practice the truth and act according to the principles.” Having prayed, you will feel peace at heart, and you will naturally let go of your excuses. Is this not a change in your mindset? This paves the way for you to seek and practice the truth, and the only problem that remains is how you should practice the truth when you have understood it. If you reveal rebelliousness again when the time comes for you to practice the truth, you must pray to God again. Once your rebelliousness has been resolved, naturally it will be easy for you to practice the truth. When problems crop up, you must learn to quiet yourself before God and seek the truth. If you are constantly disrupted by external things, if your state is always erratic, what is that caused by? It is because you don’t understand the truth, and because your corrupt disposition is in charge within you—you can’t help yourself. At times like this, you have to self-reflect and find the problem within yourself. Look for the relevant words of God and see what they expose. Then, listen to sermons and fellowships, or hymns of God’s words. Look at your own state in light of these words. That is how you can see what problems there are within you, and gaining clarity on these problems will make them easier to handle.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Submission to God Is a Basic Lesson in Gaining the Truth

If you believe in God’s sovereignty, then you have to believe that everyday occurrences, be they good or bad, do not happen at random. It is not that someone is deliberately being hard on you or targeting you; this was all arranged and orchestrated by God. Why does God orchestrate all

these things? It is not to expose you for who you are or to reveal and eliminate you; revealing you is not the end goal. The goal is to perfect you and save you. How does God perfect you? And how does He save you? He starts by making you aware of your own corrupt disposition, and by making you know your nature essence, your shortcomings, and what you lack. Only by knowing these things and having a clear understanding of them can you pursue the truth and gradually cast off your corrupt disposition. This is God providing you with an opportunity. This is God's mercy. You have to know how to seize this opportunity. You should not oppose God, butt heads with God, or misunderstand Him. In particular, when faced with the people, events, and things that God arranges around you, do not constantly feel that things are not as you wish them to be; do not constantly wish to escape them or always complain about and misunderstand God. If you are constantly doing those things, then you are not experiencing God's work, and that will make it very difficult for you to enter the truth reality. Whatever you encounter that you cannot fully understand, when a difficulty arises, you must learn to submit. You should begin by coming before God and praying more. That way, before you know it, a shift will occur in your internal state, and you will be able to seek the truth to resolve your problem. As such, you will be able to experience God's work. As this happens, the truth reality will be wrought within you, and this is how you will progress and undergo a transformation of the state of your life. Once you have undergone this change and possess this truth reality, you will also possess stature, and with stature comes life.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. To Gain the Truth, One Must Learn From the People, Events, and Things Nearby

Submitting to God's orchestrations and arrangements is the most basic lesson faced by each and every follower of God. It is also the most

profound lesson. To whatever degree you are able to submit to God, that is how great your stature is, and how great your faith is—these things are interrelated. Which truths do you need to be equipped with to reach absolute submission? First, you cannot make any demands of God—this is a truth. How can you implement this truth? When you make a demand of God, use this truth to consider and reflect on yourself. "What demands do I have of God? Are they in line with the truth? Are they reasonable? Where did they come from? Did they come from my own imaginings, or are they thoughts given to me by Satan?" It's actually none of those things. These ideas are produced by people's corrupt dispositions. You have to dissect the motives and desires behind these unreasonable demands, and see whether or not they fit the reason of normal humanity. What should you pursue? If you are someone who loves the truth, you should pursue being a follower, just like Peter. Peter said, "If God treated me like a toy, how could I not be ready and willing?" Some people don't understand what Peter said. They ask: "When has God ever treated people like toys and handed us over to Satan? I haven't seen that. God has been wonderful to me, so gracious. God isn't that kind of God. God couldn't possibly love humans any more, so why would He treat people like toys? That doesn't match the truth. This is a misunderstanding of God and is not true knowledge of God." But where did Peter's words come from? (They came from his knowledge of God, gained after going through all sorts of trials.) Peter went through so many trials and refinements. He set aside all of his personal demands, plans, and desires, and didn't demand that God do anything. He didn't have his own thoughts, then, and he handed himself over fully. He thought: "God can do whatever He wants to do. He can put me through trials, He can chasten me, He can judge or chastise me. He can give rise to situations to prune me, He can temper me, He can put me in the lion's den or the wolves' lair. Whatever

God does, it is correct, and I will submit to anything. Everything God does is the truth. I won't have any complaints or any choices." Is this not absolute submission? Sometimes people think: "Everything God does is the truth, so why haven't I discovered any truth in this thing that God did? It seems that even God does things that don't align with the truth sometimes. God is also wrong at times. But no matter what, God is God, so I'll submit!" Is this kind of submission absolute? (No.) This is selective submission; it is not true submission. This is at odds with how Peter thought about it. In treating you like a toy, there's no need to explain the reason to you or to appear fair and reasonable to you. You can be treated any way at all; there's no need to discuss things with you or to explain the facts and reasons. If things couldn't proceed without your approval, then would you be being treated as a toy? No—that would be giving you complete human rights and freedoms, and total respect. It would be treating you as a human being, not as a toy. What is a toy? (It's something that has no autonomy and no rights.) But is it only something without rights? How can Peter's words be implemented? For example, say that you've been seeking for a while on a particular topic, but still haven't understood God's intention. Or, say that you've believed in God for over 20 years and still don't know what it's all about. Should you not submit in this situation? You have to submit. And what is this submission based on? It's based on what Peter said: "If God treated me like a toy, how could I not be ready and willing?" If you always approach God according to the notions and imaginings of man, and use them to measure all that God does, to measure the words and work of God, is this not pigeonholing God, is it not resisting God? Could all that God does fit with the notions and imaginings of man? And if it does not, do you thus not accept or obey it? At such times, how should you seek the truth? How should you follow God? This involves the truth; an answer should be

sought from the words of God. When they believe in God, people should stick to the place of a created being. No matter what the time, regardless of whether God is hidden from you or has appeared to you, irrespective of whether you can feel God's love or not, you must know what your responsibilities, obligations, and duties are—you must understand these truths about practice. If you still cling to your notions, saying, "If I can clearly see that this matter is in line with the truth and in line with my thoughts, then I will submit; if it is not clear to me and I cannot confirm that these are the actions of God, then I will first wait a while, and will submit once I'm sure this was done by God," then is this someone who submits to God? It is not. This is a conditional submission, not absolute, full submission. God's work does not accord with human notions and imaginings; the incarnation does not accord with human notions and imaginings, and judgment and chastisement especially do not. The majority of people really struggle to accept and submit to it. If you can't submit to God's work, then can you fulfill the duty of a created being? That's just not possible. What is the duty of a created being? (To stand in the position of a created being, accept God's commission and submit to God's arrangements.) That's right, that's the root of it. Then isn't it easy to address this issue? To stand in a created being's place and submit to the Creator, your God—this is what every created being should most uphold. There are many truths that you don't understand or don't know about. You cannot grasp God's intentions, so you won't accept the truths or submit to them—is that right? For example, you don't understand some prophecies, so you don't acknowledge that they are God's words? You cannot deny it. Those words will always be words from God, and they contain the truth. Even though you don't understand them, they are still God's words. If some words of God haven't been fulfilled, does that mean that they're not God's

words, that they're not the truth? If you say: "If it hasn't been fulfilled it probably isn't God's words. It's probably been adulterated," what kind of attitude is this? This is an attitude of rebellion. You must have reason. What is reason? What is having reason based on? It is based on standing in the place of a created being and submitting to the Creator, your God. This is the truth; an eternally immutable truth. Does submission to God need to be based on whether you know or understand God's intentions, or whether or not God has shown His intentions to you? Does it need to be based on all this? (No.) Then what is it based on? It's based on the truth of submission. What is the truth of submission? (Standing in a created being's place and submitting to the Creator.) This is the truth of submission. Then, is there any need for you to analyze right and wrong? Do you need to consider whether God has done the right thing or not to achieve absolute submission? Does God need to clearly, thoroughly explain this aspect of the truth for you to submit? (No, He doesn't.) No matter what God does, you should practice the truth of submission—that is good enough.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Submission to God Is a Basic Lesson in Gaining the Truth

When confronting real-life problems, how should you know and understand God's authority and His sovereignty? When you are faced with these problems and do not know how to understand, handle, and experience them, what attitude should you adopt to demonstrate your intention to submit, your desire to submit, and the reality of your submission to God's sovereignty and arrangements? First you must learn to wait; then you must learn to seek; then you must learn to submit. "Waiting" means waiting for the time of God, awaiting the people, events, and things that He has arranged for you, waiting for His intentions to be gradually revealed to you. "Seeking" means observing and understanding God's thoughtful intentions

for you through the people, events, and things that He has laid out, understanding the truth through them, understanding what humans must accomplish and the ways they must adhere to, understanding what results God means to achieve in humans and what accomplishments He means to attain in them. "Submitting," of course, refers to accepting the people, events, and things that God has orchestrated, accepting His sovereignty and, through it, coming to know how the Creator dictates man's fate, how He supplies man with His life, how He works the truth within man. All things under God's arrangements and sovereignty obey natural laws, and if you resolve to let God arrange and dictate everything for you, you should learn to wait, you should learn to seek, and you should learn to submit. This is the attitude every person who wants to submit to God's authority must adopt, the basic quality every person who wants to accept God's sovereignty and arrangements must possess. To hold such an attitude, to possess such a quality, you must work harder. This is the only way you can enter into the true reality.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

Among all men, Noah was a figure of fearing God, submitting to God, and completing God's commission that is most worthy of emulation; he was approved by God, and should be a model to those who follow God today. And what was most precious about him? He had only one attitude toward God's words: to listen and accept, to accept and submit, and to submit until death. It was this attitude, which was most precious of all, that won him God's approval. When it came to God's words, he wasn't perfunctory, he didn't go through the motions, and he did not examine, analyze, resist, or reject them inside his head, then relegate them to the back of his mind; instead, he listened in earnest, accepted them, little by little, in his heart, and then pondered how to put them into practice, how to implement them,

how to carry them out as originally intended, without distorting them. And as he pondered God's words, he said privately to himself, "These are the words of God, they are God's instructions, God's commission, I am duty-bound, I must submit, I cannot leave out any details, I cannot go against any of God's wishes, nor can I overlook any one of the details of what He said, or else I would not be fit to be called human, I would be unworthy of God's commission, and unworthy of His exaltation. In this life, if I fail to complete all that God has told me and entrusted to me, then I will be left with regrets. More than that, I will be unworthy of God's commission and His exaltation of me, and will not have the face to return before the Creator." Everything that Noah had thought and contemplated in his heart, his every perspective and attitude, all these determined that he was eventually able to put God's words into practice, and make God's words a reality, bring God's words to fruition, make it so that they were fulfilled and accomplished through his hard work and turned into a reality through him, and so that God's commission did not come to nothing. Judging by everything that Noah thought, every idea that arose in his heart, and his attitude toward God, Noah was worthy of God's commission, he was a man trusted by God, and one favored by God. God observes people's every word and deed, He observes their thoughts and ideas. In God's eyes, for Noah to be able to think like this, He had not mischosen; Noah could shoulder God's commission and God's trust, and he was able to complete God's commission: He was the only choice among all of humankind.

—The Word, Vol. 4. Exposing Antichrists. Excursus Three: How Noah and Abraham Obeyed God's Words and Submitted to Him (Part Two)

Abraham had true faith in God, and this illustrates a matter, which is that Abraham was an honest person. His sole attitude toward God's words was one of obedience, acceptance, and submission—he would obey

whatever God said. If God were to say something was black, then even if Abraham could not see it as black, he would believe what God said to be true, and be convinced that it was black. If God told him something was white, he would be convinced that it was white. It's as simple as that. God told him that He would bestow a child upon him, and Abraham thought to himself, "I'm already 100 years old, but if God says He is going to give me a child, then I am thankful to my Lord, God!" He didn't have too many other ideas, he just believed in God. What was the essence of this belief? He believed in the essence and identity of God, and his knowledge of the Creator was real. He was not like those people who say they believe God to be almighty and the Creator of mankind, but hold doubts in their hearts such as "Are humans actually evolved from apes? It is said that god created all things, but people haven't seen this with their own eyes." No matter what God says, those people are always halfway between belief and doubt, and rely on what they see to determine whether things are true or false. They doubt anything they can't see with their eyes, therefore whenever they hear God speak, they put question marks behind His words. They carefully, diligently, and cautiously examine and analyze every fact, matter, and command that God puts forward. They think that, in their belief in God, they ought to examine God's words and the truth with an attitude of scientific research, to see if these words are actually the truth, otherwise they'll be liable to be scammed and deceived. But Abraham was not like this, he listened to God's word with a pure heart. However, on this occasion, God asked Abraham to sacrifice his only son, Isaac, to Him. This caused Abraham pain, but he still chose to submit. Abraham believed that God's words were immutable, and that God's words would become reality. Created humans should accept and submit to God's word as a matter of course, and in the face of God's word, created humans have no right of

choice, much less should they analyze or examine God's word. This was the attitude that Abraham held toward God's word. Even though Abraham was in great pain, and even though his love for and reluctance to give up his son caused him extreme stress and pain, he still chose to return his child to God. Why was he going to return Isaac to God? When God hadn't asked Abraham to do this, there was no need for him to take the initiative to return his son, but since God had asked, he had to return his son to God, there were no excuses to give, and he should not try to reason with God—this was the attitude that Abraham held. He submitted to God with this kind of pure heart. This was what God wanted and this was what God wished to see. Abraham's behavior and what he achieved when it came to the matter of sacrificing Isaac was exactly what God wanted to see, and this matter was God testing and verifying him. And yet, God did not treat Abraham as He treated Noah. He did not tell Abraham the reasons behind this matter, the process, or everything about it. Abraham only knew one thing, which was that God had asked him to return Isaac—that was all. He did not know that in doing this, God was testing him, nor was he aware of what God wished to accomplish in him and his descendants after he was subjected to this test. God didn't tell Abraham any of this, He just gave him a simple command, a request. And though these words of God were very simple, and inconsiderate of human feelings, Abraham lived up to God's expectations by doing as God wished and required: He offered Isaac as a sacrifice upon the altar. His every move showed that his offering of Isaac was not him going through the motions, that he was not doing it in a perfunctory way, but was sincere, and doing it from his innermost heart. Even though he couldn't bear to give up Isaac, even though it pained him, when faced with what the Creator had asked, Abraham chose that method which no other person would: absolute submission to what the Creator asked, submission

without compromise, without excuses, and without any conditions—he acted just how God asked him to. And what did Abraham possess, when he could do what God asked? In one respect, there was within him the true faith in God; he was sure that the Creator was God, his God, his Lord, the One who is sovereign over all things and who created humankind. This was true faith. In another respect, he had a pure heart. He believed every word uttered by the Creator, and was able to simply and directly accept every word uttered by Him. And in yet another respect, no matter how great the difficulty of what the Creator asked, how much pain it would bring him, the attitude he chose was submission, not trying to reason with God, or resist, or refuse, but complete and total submission, acting and practicing in accordance with what God asked, according to His every word, and the order He issued. Just as God asked and wished to see, Abraham offered Isaac as a sacrifice on the altar, he offered him to God—and all that he did proved that God had chosen the right person, and that in God's eyes, he was righteous.

—The Word, Vol. 4. Exposing Antichrists. Excursus Three: How Noah and Abraham Obeyed God's Words and Submitted to Him (Part Two)

Only when you have genuine faith can you possess true submission. Only when you can truly submit to God can real trust in God gradually arise within you. You gain real trust in the process of truly submitting to God, but if you lack real trust, can you truly submit to God? (No.) These things are connected, and this is not a matter of regulations or logic. Truth is not philosophy, it is not logical. Truths are interrelated and absolutely inseparable. If you say, "To submit to God, you must have trust in God, and if you have trust in God, you must submit to God," this is a regulation, a phrase, a theory, a high-sounding view! Matters of life are not regulations. You keep verbally acknowledging that Almighty God is your only Savior

and the one true God, but do you have real trust in God? What do you rely on to stand firm when you meet with adversity? Many people accept Almighty God because He has expressed so many truths. They accept Him in order to enter the kingdom of heaven. However, when confronted with arrest and tribulations, many people withdraw, many people hide in their homes and do not dare to perform their duties. At this time, the words you spoke—"I believe in God's sovereignty, I believe in God's control over man's destiny, and that my destiny is in God's hands"—have long since disappeared without a trace. It was merely a catchphrase for you. Since you dare not practice and experience these words, and you do not live by these words, do you have real trust in God? The essence of having faith in God is not just believing in God's name, but believing in the fact that God is sovereign over all things. You must turn this fact into your life, turn it into the actual testimony of your life. You have to live by these words. That means allowing these words to guide your behavior and guide the direction and goals of your actions when situations confront you. Why do you have to live by these words? For example, let's say that you are able to go to a foreign country to believe in God and perform your duty, and you think this is quite good. The rule of the great red dragon does not exist overseas, and there is no persecution of beliefs; believing in God does not endanger your life, so you don't have to take risks. Whereas, believers in God in mainland China are in danger of being arrested at any time; they are living in the demon's den, and that is very dangerous! Then one day, God says, "You have been believing in God overseas for several years, and gained some life experience. There is a place in mainland China, the brothers and sisters there are immature in terms of life. You should return and shepherd them." What would you do when confronted with this responsibility? (Submit to and accept it.) You might accept it externally, but your heart would feel

uneasy. In your bed at night, you'd cry and pray to God, "God, You know my weakness. My stature is too small. Even if I return to the mainland, I would not be able to shepherd God's chosen people! Can't You choose someone else to go? This commission has come to me, and I do want to go, but I am afraid that, if I go, I will not carry it out well, that I will not be able to perform my duty satisfactorily, and that I will fail to live up to Your intentions! Can't I stay overseas for two more years?" What is the choice you are making? You are not completely refusing to go, but you are not fully agreeing to go either. This is tacit evasion. Is this submitting to God? This is a most clear rebellion against God. You not wanting to return means that you possess resistant emotions. Does God know this? (He knows.) God will say, "Don't go. I am not being hard on you, I am just giving you a trial." In this way, He has revealed you. Do you love God? Do you submit to God? Do you have real trust? (No.) Is this weakness? (No.) It is rebellion, it is opposing God. This trial has revealed that you do not have real trust in God, you do not have true submission, and you do not believe that God is sovereign over all things. You say, "As long as I am afraid, I am justified in choosing not to go. As long as my life is in danger, I can refuse. I do not have to accept this commission and can choose my own path. I can be filled with complaints and grievances." What sort of trust is this? There is no real trust here. No matter how lofty the slogans you chant are, will they have any effect now? None at all. Will your oaths have any effect? Will it do any good if other people fellowship on the truth and work to persuade you? (No.) Even if you reluctantly go to the mainland after they work to persuade you, would this be true submission? This is not how God wants you to submit. If you go unwillingly, you will go in vain. God will not work in you, and you will gain nothing from it. God doesn't force people to do things. You must be willing. If you don't want to go, want to

take a third way, and always seek to escape, reject, and evade, then you don't have to go. When your stature is large enough and you have such trust, you will voluntarily request to go, saying, "I will go, even if no one else does. This time I am truly unafraid, and I will risk my life! Isn't life given by God? What is so scary about Satan? It is a plaything in the hands of God, and I do not fear it! If I am not arrested, it will be thanks to God's grace and mercy. If circumstances are such that I am arrested, it is because God allows it. Even if I die in prison, I must still testify for God! I must have this resolve—I will hand over my life to God. I will take what I have understood, experienced, and come to know in my life and fellowship on it with those brothers and sisters who lack understanding and knowledge. This way, they can have the same trust and resolve as I do, and can come before God and testify for Him. I must be considerate of God's intentions and carry this heavy burden. Although carrying this heavy burden requires taking risks and sacrificing my life, I am not afraid. I no longer think of myself; I have God, my life is in His hands, and I willingly submit to His orchestrations and arrangements." After you return, you will have to suffer in that environment. You may age quickly, with your hair going gray and your face wrinkling. You may get sick or be arrested and persecuted, or even find yourself in mortal danger. How should you confront these problems? This again involves real trust. Some people can return in a burst of determination, but what will they do when confronted by these hardships after their return? You must take the plunge and believe in God's sovereignty. Even if you visibly age a bit or get a little sick, these are trivial matters. If you sin against God and refuse His commission, you will lose out on your chance to be perfected by God in this life. In your life, if you sin against God and reject His commission, that will be an eternal stain! Losing this opportunity is something you can't buy back with any number

of years of your youth. What use is it to have a healthy and strong body? What's the use of having a pretty face and a good figure? Even if you live to be eighty and your mind is still sharp, if you can't understand the meaning of even one sentence spoken by God, wouldn't that be pathetic? It would be extremely pathetic! So, what is the most important and precious thing that people must obtain when they come before God? It is genuine faith in God. No matter what befalls you, if you first submit, even if you have some small misconceptions about God at the time, or you don't quite understand why God is acting in that way, you will not be negative and weak. As Peter said, "Even if God were playing with humans as if they were toys, what complaint would humans have?" If you lack even this bit of trust, could you still be as submissive as Peter? Very often, what God does to you is appropriate and reasonable, in line with your stature, imaginings, and notions. God works according to your stature. If you still can't accept it, can you achieve the submission of Peter? That would be even more impossible. Therefore, you have to pursue toward this direction and this goal. Only then can you achieve genuine faith in God.

If people lack genuine faith, can they submit to God? It's hard to say. Only by having real trust in God can they truly submit to Him. That's exactly it. If you do not truly submit to God, you will have no more opportunities to receive God's enlightenment, guidance, or perfection. You have pushed away all these opportunities for God to perfect you. You don't want them. You refuse, avoid, and are constantly dodging them. You always choose an environment with the comforts of the flesh and free from suffering. This is a problem! You can't experience God's work. You can't experience God's guidance, God's leadership, and God's protection. You can't see God's deeds. As a result, you won't gain the truth and won't gain real trust—you won't gain anything!

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only With True Submission Can One Have Real Trust

People must understand that there is a fundamental principle of the Creator's treatment of created beings, which is also the highest principle. How the Creator treats created beings is completely based on His management plan and on His work requirements; He does not need to consult any single person, nor does He need to get any single person to agree with Him. Whatever He ought to do and however He ought to treat people, He does, and, no matter what He does or how He treats people, it all accords with the truth principles, and the principles by which the Creator works. As a created being, the only thing to do is to submit to the Creator; one should not make any choice of one's own. This is reason that created beings ought to have, and if a person does not have it, then they are not fit to be called a person. People must understand that the Creator will always be the Creator; He has the power and the qualifications to orchestrate and hold sovereignty over any created being as He pleases, and does not need a reason to do so. This is His authority. There is not one among the created beings who has the right or is qualified to pass judgment on whether what the Creator does is right or wrong, or how He should act. No created being is entitled to choose whether to accept the sovereignty and arrangements of the Creator; and no created being is entitled to make demands of how the Creator holds sovereignty over and arranges their fate. This is the highest truth. No matter what the Creator has done to His created beings, and no matter how He has done it, the humans He created should do only one thing: seek, submit, know, and accept everything put in place by the Creator. The final result will be that the Creator will have accomplished His management plan and completed His work, having caused His management plan to progress without any obstructions; meanwhile, because the created

beings have accepted the Creator's sovereignty and arrangements, and submitted to His sovereignty and arrangements, they will have gained the truth, understood the Creator's intentions, and come to know His disposition. There is yet another principle I must tell you: No matter what the Creator does, no matter how He manifests, and no matter whether what He does is a great deed or a small one, He is still the Creator; whereas all mankind, which He created, regardless of what they have done, and regardless of how talented or gifted they might be, remain created beings. As for created humanity, no matter how much grace and how many blessings they have received from the Creator, or how much mercy, lovingkindness, or benevolence, they should not believe themselves to stand apart from the masses, or think they can be on equal footing with God and that they have become highly ranked among created beings. Regardless of how many gifts God has bestowed on you, or how much grace He has given you, or how kindly He has treated you, or whether He has given you a few special talents, none of these are your assets. You are a created being, and you will thus forever be a created being. You must never think, "I am a little darling in the hands of God. God will not ever abandon me, God's attitude toward me will always be one of love, care and gentle caresses, with warm whispers of comfort and exhortation." To the contrary, in the eyes of the Creator, you are the same as all other created beings; God can use you as He wishes, and can also orchestrate you as He wishes, and He can arrange as He wishes for you to play any role among all sorts of people, events, and things. This is the knowledge people should have, and the reason that they should possess. If one can understand and accept these words, their relationship with God will grow more normal, and they will establish a most legitimate relationship with Him; if one can understand and accept

these words, they will orient their station properly, assume their place there, and uphold their duty.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Understanding the Truth Can One Know God's Deeds

Related Movie Extracts

How to Become Truly Obedient to God and Be Saved by Him

Related Hymns

A Created Being Should Be at the Mercy of God's Orchestration

37. What it is to fear God and shun evil

Words of Almighty God of the Last Days

A genuine created being must know who the Creator is, what man's creation is for, how to carry out the responsibilities of a created being, and how to worship the Lord of all creation, must understand, grasp, know, and show consideration for the Creator's intentions, wishes, and demands, and must follow the way of the Creator—fear God and shun evil.

What is to fear God? And how can one shun evil?

"To fear God" does not mean nameless fright and horror, nor to evade, nor to put at a distance, nor is it idolization or superstition. Rather, it is admiration, esteem, trust, understanding, caring, submission, consecration, love, as well as unconditional and uncomplaining worship, requital, and surrender. Without genuine knowledge of God, humanity will not have genuine admiration, genuine trust, genuine understanding, genuine caring or submission, but only dread and unease, only doubt, misunderstanding, evasion, and avoidance; without genuine knowledge of God, humanity will not have genuine consecration and requital; without genuine knowledge of God, humanity will not have genuine worship and surrender, only blind idolization and superstition; without genuine knowledge of God, humanity cannot possibly follow the way of God, or fear God, or shun evil. Conversely, every activity and behavior in which man engages will be filled with rebellion and defiance, with slanderous imputations and maligning judgments about Him, and with evil conduct running contrary to the truth and to the true meaning of God's words.

Once humanity has genuine trust in God, they will be genuine in following Him and depending on Him; only with real trust in and

dependence on God can humanity have genuine understanding and comprehension; along with real comprehension of God comes real caring for Him; only with genuine caring for God can humanity have genuine submission; only with genuine submission to God can humanity have genuine consecration; only with genuine consecration to God can humanity have requital that is unconditional and without complaint; only with genuine trust and dependence, genuine understanding and caring, genuine submission, genuine consecration and requital, can humanity truly come to know God's disposition and essence, and to know the identity of the Creator; only when they have truly come to know the Creator can humanity awaken in themselves genuine worship and surrender; only when they have real worship for and surrender to the Creator will humanity be able truly to put aside their evil ways, that is to say, to shun evil.

—The Word, Vol. 2. On Knowing God. Preface

Now, everyone wants to become a person that fears God and shuns evil. So what does the way of fearing God and shunning evil mean? It can be said that it involves seeking to submit to God, and submitting to Him completely and absolutely. It involves being genuinely afraid and fearful of God, without any elements of deception, resistance, or rebellion. It is being completely pure of heart and absolutely loyal and submissive toward God. This loyalty and submission must be absolute, not relative; it is not dependent upon time or place, or how old one is. This is the way of fearing God and shunning evil. In the process of such a pursuit, you will gradually come to know God and experience His deeds; you will feel His care and protection, sense the truth of His existence, and feel His sovereignty. Finally, you will really feel that God is in all things, and that He is right beside you. You will have this kind of realization. If you do not follow the

way of fearing God and shunning evil, then you will never gain knowledge of these things.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Man Is the Greatest Beneficiary of God's Management Plan

Job was perfect, he feared God and shunned evil, and he was possessed of great wealth and venerable status. For a normal person living in such an environment and under such conditions, Job's diet, quality of life, and the various aspects of his personal life would be the focus of most people's attention; thus we must continue reading the scriptures: "And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually" (Job 1:4–5). … Where the Bible describes the feasting of Job's sons and daughters, there is no mention of Job; it is said only that his sons and daughters often ate and drank together. In other words, he did not hold feasts, nor did he join his sons and daughters in eating extravagantly. Though affluent and possessed of many assets and servants, Job's life was not a luxurious one. He was not beguiled by his superlative living environment, and he did not, because of his wealth, gorge himself on the enjoyments of the flesh or forget to offer burnt offerings, and much less did it cause him to gradually shun God in his heart. Evidently, then, Job was disciplined in his lifestyle, was not greedy or hedonistic as a result of God's blessings to him, and he did not fixate upon quality of life. Instead, he was humble and modest, he was not given to ostentation, and he was cautious and careful before God. He often gave thought to God's graces and blessings, and continually harbored a God-

fearing heart. In his daily life, Job often rose early to offer burnt offerings for his sons and daughters. In other words, not only did Job himself fear God, but he also hoped that his children would likewise fear God and not sin against God. Job's material wealth held no place within his heart, nor did it replace the position held by God; whether for his own sake or his children's, Job's daily actions were all connected to fearing God and shunning evil. His fear of Jehovah God did not stop at his mouth, but was something he put into action and reflected in each and every part of his daily life. This actual conduct by Job shows us that he was honest, and was possessed of an essence that loved justice and things that were positive. That Job often sent and sanctified his sons and daughters means he did not sanction or approve of his children's behavior; instead, in his heart he felt averse toward their behavior, and condemned them. He had concluded that the behavior of his sons and daughters was not pleasing to Jehovah God, and thus he often called on them to go before Jehovah God and confess their sins. Job's actions show us another side of his humanity, one in which he never walked with those who often sinned and offended God, but instead shunned and avoided them. Even though these people were his sons and daughters, he did not forsake his own principles of conduct because they were his own kin, nor did he indulge their sins because of his own sentiments. Rather, he urged them to confess and gain Jehovah God's forbearance, and he warned them not to forsake God for the sake of their own greedy enjoyment. The principles of how Job treated others are inseparable from the principles of his fear of God and shunning of evil. He loved that which was accepted by God, and loathed that which repulsed God; he loved those who feared God in their hearts, and loathed those who committed evil or sinned against God. Such love and loathing was demonstrated in his everyday life, and was the very uprightness of Job seen

by God's eyes. Naturally, this is also the expression and living out of Job's true humanity in his relations with others in his daily life, about which we must learn.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

After God said to Satan, "All that he has is in your power; only on himself put not forth your hand," Satan departed, soon after which Job came under sudden and fierce attacks: First, his oxen and donkeys were plundered and some of his servants killed; next, his sheep and some more servants were consumed in fire; after that, his camels were taken and even more of his servants were murdered; finally, his sons' and daughters' lives were taken away. This string of attacks was the torment suffered by Job during the first temptation. As commanded by God, during these attacks Satan only targeted Job's property and his children, and did not harm Job himself. Nevertheless, Job was instantly transformed from a rich man possessed of great wealth to someone who had nothing. No one could have withstood this astonishing surprise blow or properly reacted to it, yet Job demonstrated his extraordinary side. The Scriptures provide the following account: "Then Job arose, and rent his mantle, and shaved his head, and fell down on the ground, and worshipped." This was Job's first reaction after hearing that he had lost his children and all of his property. Above all, he did not appear surprised, or panic-stricken, much less did he express anger or hate. You see, then, that in his heart he had already recognized that these disasters were not an accident, or born from the hand of man, much less were they the arrival of retribution or punishment. Instead, the trials of Jehovah had come upon him; it was Jehovah who wished to take his property and children. Job was very calm and clear-headed then. His perfect and upright humanity enabled him to rationally and naturally make accurate judgments and decisions about the disasters that had befallen him, and in

consequence, he behaved with unusual calm: “Then Job arose, and rent his mantle, and shaved his head, and fell down on the ground, and worshipped.” “Rent his mantle” means that he was unclothed, and possessed of nothing; “shaved his head” means he had returned before God as a newborn infant; “fell down on the ground, and worshipped” means he had come into the world naked, and still without anything today, he was returned to God as if a newborn baby. Job’s attitude toward all that befell him could not have been achieved by any created being. His faith in Jehovah went beyond the realm of belief; this was his fear of God, his submission to God; he was not only able to give thanks to God for giving to him, but also for taking from him. Furthermore, he was able to take it upon himself to return to God all that he owned, including his life.

Job’s fear and submission toward God is an example to mankind, and his perfection and uprightness were the peak of the humanity that ought to be possessed by man. Though he did not see God, he realized that God truly existed, and because of this realization he feared God, and due to his fear of God, he was able to submit to God. He gave God free rein to take whatever he had, yet he was without complaint, and fell down before God and told Him that, at this very moment, even if God took his flesh, he would gladly allow Him to do so, without complaint. His entire conduct was due to his perfect and upright humanity. This is to say, as a result of his innocence, honesty, and kindness, Job was unwavering in his realization and experience of God’s existence. Upon this foundation he made demands of himself and standardized his thinking, behavior, conduct and principles of actions before God in accordance with God’s guidance of him and the deeds of God that he had seen among all things. Over time, his experiences caused in him a real and actual fear of God and made him shun evil. This was the source of the integrity to which Job held firm. Job was possessed of an

honest, innocent, and kind humanity, and he had actual experience of fearing God, submitting to God, and shunning evil, as well as the knowledge that "Jehovah gave, and Jehovah has taken away." Only because of these things was he able to stand firm in his testimony amid such vicious attacks by Satan, and only because of them was he able to not disappoint God and to provide a satisfactory answer to God when God's trials came upon him.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Job had suffered the ravages of Satan, yet still he did not forsake the name of Jehovah God. His wife was the first to step out and, playing the role of Satan in a form that is visible to the eyes of man, attacked Job. The original text describes it thus: "Then said his wife to him, Do you still retain your integrity? curse God, and die" (Job 2:9). These were the words spoken by Satan in the guise of man. They were an attack, and an accusation, as well as enticement, a temptation, and slander. Having failed in attacking Job's flesh, Satan then directly attacked Job's integrity, wishing to use this to make Job give up his integrity, renounce God, and no longer go on living. So, too, did Satan wish to use such words to entice Job: If Job forsook the name of Jehovah, then he need not endure such torment; he could free himself from the torment of the flesh. Faced with the advice of his wife, Job reprimanded her by saying, "You speak as one of the foolish women speaks. What? shall we receive good at the hand of God, and shall we not receive evil?" (Job 2:10). Job had long known these words, but at this time the truth of Job's knowledge of them was proven.

When his wife advised him to curse God and die, her meaning was: "Your God treats you thus, so why not curse Him? What are you doing still living? Your God is so unfair to you, yet still you say 'blessed be the name of Jehovah.' How could He bring disaster upon you when you bless His

name? Hurry up and forsake the name of God, and follow Him no more. Then, your troubles will be over." At this moment, there was produced the testimony that God wished to see in Job. No ordinary person could bear such testimony, nor do we read of it in any of the stories of the Bible—but God had seen it long before Job spoke these words. God merely wished to use this opportunity to allow Job to prove to all that God was right. Faced with the advice of his wife, Job not only did not give up his integrity or renounce God, but he also said to his wife: "Shall we receive good at the hand of God, and shall we not receive evil?" Do these words carry great weight? Here, there is only one fact capable of proving the weight of these words. The weight of these words is that they are approved of by God in His heart, they are what was desired by God, they are what God wanted to hear, and they are the outcome that God yearned to see; these words are also the marrow of Job's testimony. In this, Job's perfection, uprightness, fear of God, and shunning of evil were proven. The preciousness of Job lay in how, when he was tempted, and even when his whole body was covered with sore boils, when he endured the utmost torment, and when his wife and kinfolk advised him, he still uttered such words. To put it in another way, in his heart he believed that, no matter what temptations, or however grievous the tribulations or torment, even if death was to come upon him, he would not renounce God or spurn the way of fearing God and shunning evil. You see, then, that God held the most important place in his heart, and that there was only God in his heart. It is because of this that we read such descriptions of him in the Scriptures as: In all this did not Job sin with his lips. Not only did he not sin with his lips, but in his heart he did not complain about God. He did not say hurtful words about God, nor did he sin against God. Not only did his mouth bless the name of God, but in his heart he also blessed the name of God; his mouth and heart were as one.

This was the true Job seen by God, and this was the very reason why God treasured Job.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Why was Job able to fear God and shun evil? What was he thinking in his heart? How was he able to not do these evil things? He had a God-fearing heart. What does it mean to have a God-fearing heart? It means that his heart was afraid of God, could honor God as great, and that there was a place for God in his heart. He was not afraid that God would see it, nor that God would get angry. Rather, in his heart he honored God as great, was willing to satisfy God, and was willing to hold fast to God's words. That is why he was able to fear God and shun evil. Everybody now can say the phrase "fearing God and shunning evil," yet they do not know how Job accomplished it. In fact, Job treated "fearing God and shunning evil" as the most basic and important thing in believing in God. Therefore, he was able to hold fast to these words, as though he was holding fast to a commandment. He listened to God's words because his heart honored God as great. No matter how unremarkable the words of God may have seemed in the eyes of man, even if they were just ordinary words, in Job's heart, these words were from the supreme God; they were the greatest, most important words. Even if they are words people look down on, so long as they are God's words, people should observe them—even if they are mocked or slandered because of it. Even if they encounter hardship or are persecuted, they must hold fast to His words until the end; they cannot give up on them. This is what it means to fear God. You must hold fast to every word God demands of man. As for those things God prohibits, or those things God loathes, it's okay if you do not know about them, but if you know of them, then you should be able to absolutely not do those things. You should be able to hold fast, even if your family abandons you,

nonbelievers mock you, or those close to you ridicule and make fun of you. Why do you need to hold fast? What is your starting point? What are your principles? It is, "I must hold fast to God's words and act according to His desires. I will be firm in doing the things God likes, and be resolute in abandoning the things God loathes. If I do not know God's intention, that's fine, but if I do know and understand His intention, then I will be resolute in listening to and submitting to His words. No one will be able to hinder me, and I will not waver even if the world comes to an end." This is what it means to fear God and shun evil.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

In which matters in your daily lives do you have a God-fearing heart? And in which matters do you not? Are you able to hate someone when they offend you or impinge on your interests? And when you hate someone, are you capable of punishing them and getting revenge? (Yes.) Then you are quite scary! If you do not have a God-fearing heart, and are able to do evil things, then this vicious disposition of yours is far too severe! Love and hatred are things which normal humanity should possess, but you must differentiate clearly between what you love and what you hate. In your heart, you should love God, love the truth, love positive things, and love your brothers and sisters, whereas you should hate Satan and devils, hate negative things, hate antichrists, and hate evil people. If you are capable of suppressing and taking revenge on your brothers and sisters out of hatred, this would be very frightening, and this is the disposition of an evil person. Some people simply have hateful thoughts and ideas—evil ideas, but they would never do anything evil. These are not evil people because when something happens, they are able to seek the truth, and they pay attention to the principles in how they conduct themselves and deal with things. When interacting with others, they do not ask more of them than they should; if

they get along with the person well, they will keep interacting with them; if they do not get along, then they won't. It barely affects the performance of their duty or their life entry. God is in their heart and they have a God-fearing heart. They are unwilling to offend God, and are afraid to do so. Though these people might harbor certain incorrect thoughts and ideas, they are able to rebel against and abandon them. They exercise restraint in their actions, and do not utter a single word that is out of line, or which offends God. Someone who speaks and acts this way is someone who has principles and who practices the truth. Your personality might be incompatible with another person's, and you may not like them, but when you work together with them, you remain impartial and will not vent your frustrations in doing your duty, or take out your frustrations on the interests of God's family; you can handle affairs according to principles. What is this a manifestation of? It is a manifestation of having a basic God-fearing heart. If you have a bit more than that, when you see that someone else has some inadequacies or weaknesses, then even if they have offended you or have a bias against you, you still have it in you to treat them correctly and lovingly help them. This means there is love in you, that you are a person who possesses humanity, that you are someone who is kind and who can practice the truth, that you are an honest person who possesses truth realities, and that you are someone with a God-fearing heart. If you are still of small stature but you have a will, and are willing to strive for the truth, and to strive to do things according to principle, and you are able to deal with things and act toward others with principle, then this also counts as having somewhat of a God-fearing heart; this is most fundamental.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Five Conditions That Must Be Met to Embark on the Right Track of Belief in God

Once the truth has become life in you, when you observe someone who is blasphemous toward God, unfearful of God, and perfunctory while performing their duty, or who disrupts and disturbs church work, you will respond according to the truth principles, and will be able to identify and expose them as necessary. If the truth has not become your life, and you still live within your satanic disposition, then when you discover evil people and devils who cause disruptions and disturbances to the work of the church, you will turn a blind eye and a deaf ear; you will brush them aside, without reproach from your conscience. You will even think that anyone causing disturbances to the work of the church has nothing to do with you. No matter how much the work of the church and the interests of the house of God suffer, you don't care, intervene, or feel guilty—which makes you someone who has no conscience or reason, a disbeliever, a laborer. You eat what is of God's, drink what is of God's, and enjoy all that comes from God, yet feel that any harm to the interests of the house of God is not related to you—which makes you a traitor who bites the hand that feeds you. If you do not protect the interests of the house of God, are you even human? This is a demon that has insinuated itself into the church. You feign belief in God, pretend to be a chosen one, and you want to freeload in God's house. You are not living the life of a human being, are more like a fiend than a person, and are clearly one of the disbelievers. If you are someone who truly believes in God, then even if you have yet to gain the truth and life, at the very least you will speak and act from the side of God; at the very least, you will not stand idly by when you see the interests of the house of God being compromised. When you have the urge to turn a blind eye, you will feel guilty, and ill at ease, and will say to yourself, "I can't sit here and do nothing, I must stand up and say something, I must take responsibility, I must expose this evil behavior, I must stop it, so that the

interests of the house of God are not harmed, and the church life is not disturbed." If the truth has become your life, then not only will you have this courage and resolve, and will you be capable of understanding the matter completely, but you will also fulfill the responsibility you should bear for God's work and for the interests of His house, and your duty will thereby be fulfilled. If you could consider your duty as your responsibility and obligation and as God's commission, and you feel that this is necessary in order to face God and your conscience, would you not then be living out the integrity and dignity of normal humanity? Your deeds and behavior would be the "fearing God and shunning evil" of which He speaks. You would be performing the essence of these words and living out their reality.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Related Hymns

Those Who Fear God Extol God in All Things

Job's Testimony Defeated Satan

The Necessary Path to Fearing God and Shunning Evil

38. What the relationship is between fearing God and shunning evil and being saved

Words of Almighty God of the Last Days

If people wish to be saved when they believe in God, what's key is whether or not they have God-fearing hearts, whether or not God has a place in their hearts, whether or not they are able to live before God and maintain a normal relationship with God. What's crucial is whether or not people are able to practice the truth, and attain submission to God. Such are the path and conditions for being saved. If your heart is not able to live before God, if you do not often pray to God and fellowship with God, and lose the normal relationship with God, you will never be saved, for you have blockaded the path to salvation. If you do not have any relationship with God, you have reached the end of the line. If God is not in your heart, then it's useless to claim you have faith, to only nominally believe in God. It doesn't matter how many words and doctrines you are able to speak, how much you have suffered for your belief in God, or how gifted you are; if God is absent from your heart, and you do not fear God, then it doesn't matter how you believe in God. God will say, "Depart from Me, you evildoer." You will be classed as an evildoer. You will be unconnected to God; He will not be your Lord or your God. Even though you acknowledge that God holds sovereignty over all, and acknowledge that He is the Creator, you do not worship Him, and do not submit to His sovereignty. You follow Satan and devils; only Satan and devils are your lords. If, in all things, you trust in yourself, and follow your own will, if you trust that your fate is in your own hands, then what you believe in is yourself. Even though you claim to believe in and acknowledge God, God does not acknowledge you. You have no relationship with God, and so you are destined to

ultimately be spurned by Him, punished by Him, and eliminated by Him; God does not save people like you. People who truly believe in God are those who accept Him as the Savior, who accept that He is the truth, the way, and the life. They are able to sincerely expend themselves for Him and perform the duty of a created being; they experience the work of God, they practice His words and the truth, and they walk the path of pursuing the truth. They are people who submit to the sovereignty and arrangements of God, and who follow His will. Only when people have such faith in God can they be saved; if not, they will be condemned. Is it acceptable for people to engage in wishful thinking when they believe in God? In their faith in God, can people gain the truth when they always cling to their own notions and vague, abstract imaginings? Absolutely not. When people believe in God, they must accept the truth, believe in Him as He asks, and submit to His orchestrations and arrangements; only then can they attain salvation. There is no other way apart from this—whatever you do, you must not engage in any wishful thinking. Fellowshipping this topic is very important for people, is it not? This is a wake-up call for you.

Now that you have heard these messages, you should understand the truth and be clear about what salvation entails. What people like, what they strive for, what they are passionate about—none of this is important. What's most important is accepting the truth. In the final analysis, being able to gain the truth is what's most important, and that which can allow you to attain the fear of God and the shunning of evil is the correct path. If you have believed in God for several years and have always focused on the pursuit of things that bear no relation to the truth, then your faith has nothing to do with the truth, and nothing to do with God. You may claim to believe in and acknowledge God, but God is not your Lord, He is not your God, you do not accept that God holds sovereignty over your fate, you do

not submit to all that God arranges for you, you do not acknowledge the fact of God being the truth—in which case your hopes of salvation have been shattered; if you cannot walk the path of pursuing the truth, you walk the path of destruction. If everything you pursue, focus on, pray about, and appeal for is based on the words of God, and upon what God asks, and if you have an increasing sense that you submit to the Creator, and worship the Creator, and feel that God is your Lord, your God, if you are increasingly glad to submit to all that God orchestrates and arranges for you, and your relationship with God grows ever closer, and ever more normal, and if your love of God is ever more pure and true, then your complaints and misunderstandings about God, and your extravagant desires toward God, will grow ever fewer, and you will have wholly attained the fear of God and shunning of evil, which means that you will have already set foot on the path of salvation. Although walking the path of salvation comes with the discipline, pruning, judgment, and chastisement of God, and these cause you to suffer much pain, this is the love of God coming upon you. If, when you believe in God, you only pursue being blessed, and only pursue status, fame, and gain, and are never disciplined, or pruned, or judged and chastised, then although you may have an easy life, your heart will grow ever more distant from God, you will lose the normal relationship with God, and you will also be unwilling to accept the scrutiny of God; you will want to be your own boss—which all proves that the path you walk is not the right path. If you have experienced the work of God for a while and have an increasing sense of how humankind is so profoundly corrupt, and so prone to resisting God, and if you are anxious that a day may come when you do something that resists God, and are afraid that you are likely to offend God and be abandoned by Him, and thus feel that nothing is more frightful than opposing God, then you will have a God-fearing heart. You

will feel that when people believe in God, they must not stray from God; if they stray from God, if they stray from God's discipline, and from the judgment and chastisement of God, then this is equivalent to losing the protection and care of God, to losing the blessings of God, and it is all over for people; they can only become ever more depraved, they will be like the people of religion, and will still be liable to oppose God while they believe in God—and in this, they will have become antichrists. If you can realize this, then you will pray to God, "Oh God! Please judge me and chastise me. In everything I do, I beg that You scrutinize me. If I do something that violates the truth and goes against Your intentions, may You severely judge me and chastise me—I cannot be without Your judgment and chastisement." This is the correct path that people should walk in their faith in God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only With Fear of God Can One Tread Upon the Path of Salvation

There is a saying you should take note of. I believe this saying is very important, because for Me, it comes to mind countless times every single day. Why is that? It is because every time I am faced with someone, every time I hear someone's story, and every time I hear of a person's experience or testimony of believing in God, I always use this saying to determine in My heart whether or not this individual is the type of person God wants and the type of person God likes. So, then: what is this saying? I now have you all on the edges of your seats. When I reveal the saying, perhaps you will feel disappointed, because there are some who have been paying it lip service for many years. I, however, have never once paid it any lip service at all. This saying resides in My heart. So, what is this saying? It is this: "Follow the way of God: Fear God and shun evil." Is this not an exceedingly simple phrase? Nevertheless, despite its simplicity, people who

genuinely have a deep understanding of these words will feel that they carry great weight, that this saying is very valuable for one's practice, that it is a line from the language of life containing the truth reality, that it represents a lifelong objective for those seeking to satisfy God, and that it is a lifelong way which anyone considerate of God's intentions should follow. … No matter what your current understanding of this saying is or how you treat it, I will still tell you this: If people can put the words of this saying into practice and experience them, and achieve the standard of fearing God and shunning evil, then they are assured to be survivors and are certain to have good outcomes. If, however, you cannot meet the standard laid out by this saying, then it can be said that your outcome is an unknown.

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

In every age of God's work, He bestows some words upon people and tells them of some truths. These truths serve as the way people should adhere to, the way they should follow, the way that enables them to fear God and shun evil, and the way that people should put into practice and adhere to in their lives and over the course of their life journeys. It is for these reasons that God expresses these utterances to humanity. These words that come from God should be adhered to by people, and to adhere to them is to receive life. If a person does not adhere to them, does not put them into practice, and does not live out God's words in their life, then this person is not putting the truth into practice. Furthermore, if people are not putting the truth into practice, then they are not fearing God and shunning evil, nor can they satisfy God. People who are incapable of satisfying God cannot receive His praise, and such people have no outcome.

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

Everything that God does is necessary and possessed of extraordinary significance, for all that He does in man concerns His management and the salvation of mankind. Naturally, the work that God did in Job is no different, even though Job was perfect and upright in the eyes of God. In other words, regardless of what God does or the means by which He does it, regardless of the cost, regardless of His objective, the purpose of His actions does not change. His purpose is to work God's words into man, as well as God's requirements and intentions for man; in other words, it is to work into man all that God believes to be positive in accordance with His steps, enabling man to understand God's heart and comprehend God's essence, and allowing man to submit to God's sovereignty and arrangements, thus allowing man to attain fear of God and shunning of evil—all of this is one aspect of God's purpose in all He does. The other aspect is that, because Satan is the foil and service object in God's work, man is often given to Satan; this is the means God uses to allow people to see in Satan's temptations and attacks the wickedness, ugliness, and contemptibility of Satan, thus causing people to hate Satan and be able to know and recognize that which is negative. This process allows them to gradually free themselves from Satan's control and accusations, disturbances, and attacks—until, thanks to God's words, their knowledge of God, their submission to God, their faith in God, and fear of God, they triumph over the attacks and accusations of Satan; only then will they have been completely delivered from the power of Satan. People's deliverance means that Satan has been defeated, it means that they are no longer the food in Satan's mouth—instead of swallowing them, Satan has relinquished them. This is because such people are upright, because they have faith, submission, and fear toward God, and because they completely break with Satan. They bring shame upon Satan, they make a coward of Satan, and

they utterly defeat Satan. Their conviction in following God, and submission to and fear of God defeat Satan, and make Satan completely give them up. Only people such as this have truly been gained by God, and it is this which is God's ultimate objective in saving man. If they wish to be saved, and wish to be completely gained by God, then all those who follow God must face temptations and attacks both great and small from Satan. Those who emerge from these temptations and attacks and are able to fully defeat Satan are those who have been saved by God. This is to say, those who have been saved unto God are those who have undergone God's trials, and who have been tempted and attacked by Satan an untold number of times. Those who have been saved unto God understand God's intentions and requirements, and are able to submit to God's sovereignty and arrangements, and they do not forsake the way of fearing God and shunning evil amid Satan's temptations. Those who are saved unto God possess honesty, they are kindhearted, they differentiate between love and hate, they have a sense of justice and are rational, and they are able to care for God and treasure all that is of God. Such people are not bound, spied upon, accused, or abused by Satan; they are completely free, they have been completely liberated and released. Job was just such a man of freedom, and this is precisely the significance of why God had handed him over to Satan.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

When God wants to obtain someone's heart, He will put that person through numerous trials. During these trials, if God does not obtain that person's heart or see that this person has any attitude—that is to say, if God does not see this person practicing or behaving in a way that shows fear of Him, and if He also does not see in this person an attitude and resolution that shuns evil—then, after numerous trials, God's patience with them will be withdrawn, and He will no longer tolerate them. He will no longer try

this person, and He will no longer work on them. So, what does this signify for this person's outcome? It means they have no outcome. Perhaps this person has done no evil; perhaps they have done nothing disruptive and caused no disturbance. Perhaps they have not openly resisted God. However, this person's heart remains hidden from God; they have never had a clear attitude and viewpoint toward God, and God cannot clearly see that their heart has been given to Him or that they are seeking to fear Him and shun evil. God loses patience with such people, and will no longer pay any price for them, extend any mercy to them, or work on them. Such a person's life of faith in God has already ended. This is because, in all of the many trials that God has given them, God has not obtained the result He wants. Thus, there are a number of people in whom I have never seen the enlightenment and illumination of the Holy Spirit. How can this be seen? These people may have believed in God for many years, and on the surface, they have behaved with vigor; they have read many books, handled many affairs, filled a dozen or so notebooks, and mastered a great many words and doctrines. However, there is never any visible growth in them, their views on God remain invisible, and their attitudes are still unclear. In other words, their hearts cannot be seen; they are always wrapped up and sealed —they are sealed off from God. As a result, He has not seen their true hearts, He has not seen in these people any true fear of Him, and, what is more, He has not seen how these people follow His way. If God still has not gained such people by now, can He gain them in the future? He cannot! Will He keep pushing for things that cannot be obtained? He will not! What, then, is God's current attitude toward such people? (He spurns them and ignores them.) He ignores them!

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

God is meant to be feared and submitted to, because His being and His disposition are not the same as those of a created being and are above those of a created being. God is self-existent and everlasting, He is a non-created being, and only God is worthy of fear and submission; man is not qualified for this. So, all who have experienced His work and truly known Him develop hearts of fear for Him. However, those who do not let go of their notions about Him—those who simply do not regard Him as God—lack hearts of fear for Him, and though they follow Him, they are not conquered; they are rebellious people by nature. What He means to achieve by working thus is for all created beings to have hearts of fear for the Creator, worship Him, and surrender to His dominion unconditionally. This is the final result that all His work is meant to achieve. If people who have experienced such work do not have hearts of fear for God, even slightly, and if their past rebelliousness does not change at all, then they are sure to be eliminated. If a person's attitude toward God is only to admire Him or to show Him respect from a distance, and not to love Him in the slightest, then this is the result at which a person without a God-loving heart has arrived, and that person lacks the conditions to be perfected. If so much work is unable to obtain a person's true love, then that person has not gained God and does not genuinely pursue the truth. A person who does not love God does not love the truth and thus cannot gain God, much less receive God's approval. Such people, however they experience the work of the Holy Spirit, and however they experience judgment, are unable to have a God-fearing heart. These are people whose nature is unchangeable and who have extremely odious dispositions. All who do not have a God-fearing heart are to be eliminated, to be objects of punishment, and to be punished just like those who do evil, to suffer even more than those who have done unrighteous things.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

In their belief in God, if people do not have a God-fearing heart, if they do not have a heart of submission to God, then not only will they be unable to do any work for Him, but on the contrary will become those who disturb His work and who defy Him. Believing in God but not submitting to or fearing Him, and instead resisting Him, is the greatest disgrace for a believer. If believers are just as casual and unrestrained in their speech and conduct as nonbelievers are, then they are even more wicked than nonbelievers; they are archetypal demons. Those who give vent to their poisonous, malicious talk within the church, who spread rumors, foment disharmony, and form cliques among the brothers and sisters—they should have been expelled from the church. Yet because now is a different era of God's work, these people are restricted, for they are decidedly to be eliminated. All who have been corrupted by Satan have corrupt dispositions. Some have nothing more than corrupt dispositions, while others are different: Not only do they have corrupt satanic dispositions, but their nature is also extremely malicious. Not only do their words and actions reveal their corrupt, satanic dispositions; these people are, moreover, the genuine devils and Satans. Their behavior disrupts and disturbs God's work, it disturbs the brothers' and sisters' life entry, and it damages the normal life of the church. Sooner or later, these wolves in sheep's clothing must be cleansed away; an unsparing attitude, an attitude of rejection, should be adopted toward these lackeys of Satan. Only this is standing on the side of God, and those who fail to do so are wallowing in the mire with Satan. People who genuinely believe in God always have Him in their hearts, and they always carry within them a God-fearing heart, a God-loving heart. Those who believe in God should do things cautiously and prudently, and all that they do should be in accordance with God's

requirements and able to satisfy His heart. They should not be headstrong, doing whatever they please; that does not befit saintly propriety. People must not run amok, waving the flag of God all over the place while swaggering and swindling everywhere; this is the most rebellious sort of conduct. Families have their rules, and nations have their laws—and isn't it even more so in the house of God? Does it not all the more have strict standards? Does it not all the more have administrative decrees? People are free to do what they want, but the administrative decrees of God cannot be altered at will. God is a God who does not tolerate offense from humans; He is a God who puts people to death. Do people really not know this already?

—The Word, Vol. 1. The Appearance and Work of God. A Warning to Those Who Do Not Practice the Truth

Whether you can be saved does not depend on how great your seniority or how many years you have been working, and much less does it depend on how many credentials you have built up. Rather, it depends on whether your pursuit has borne fruit. You ought to know that those who are saved are the "trees" that bear fruit, not the trees with lush foliage and abundant flowers that yet yield no fruit. Even if you have spent many years wandering the streets, what does that matter? Where is your testimony? You have far less of a God-fearing heart than you do of a heart that loves yourself and your lustful desires—is this kind of person not a degenerate? How could they be a specimen and model for salvation? Your nature is incorrigible, you are too rebellious, you are beyond salvation! Are such people not those that will be eliminated? Is the time when My work is finished not the time of the arrival of your last day? I have done so much work and spoken so many words among you—how much of it has truly entered your ears? How much of it have you ever submitted to? When My

work ends, that will be the time when you stop opposing Me, when you stop standing against Me. As I work, you act against Me constantly; you never comply with My words. I do My work, and you do your own "work," making your own little kingdom. You are nothing but a pack of foxes and dogs, doing everything in opposition to Me! You are constantly trying to bring those who offer you their undivided love into your embrace—where is your fearful heart? Everything you do is deceitful! You have no submission or fear, and everything you do is deceitful and blasphemous! Can such people be saved? Men who are sexually immoral and lascivious always want to draw coquettish harlots to them for their own enjoyment. I absolutely will not save such sexually immoral demons. I hate you filthy demons, and your lasciviousness and coquettishness will plunge you into hell. What have you to say for yourselves? You filthy demons and evil spirits are repulsive! You are disgusting! How could such trash be saved? Can they who are ensnared in sin still be saved? Today, this truth, this way, and this life do not attract you; rather, you are attracted to sinfulness; to money; to standing, fame and gain; to the enjoyments of the flesh; to the handsomeness of men and charms of women. What qualifies you to enter My kingdom? Your image is even greater than God's, your status even higher than God's, to say nothing of your prestige among men—you have become an idol that people worship. Have you not become the archangel? When people's outcomes are revealed, which is also when the work of salvation will draw near its end, many of those among you will be corpses beyond salvation and must be eliminated. During the work of salvation, I am kind and good toward all people. When the work concludes, the outcomes of different types of people will be revealed, and at that time, I shall no longer be kind and good, for people's outcomes will have been revealed, and each will have been classified according to their kind, and

there will be no use in doing any more work of salvation, because the age of salvation will have passed, and, having passed, it will not return.

—The Word, Vol. 1. The Appearance and Work of God. Practice (7)

Related Hymns

Only by Fearing God Can Evil Be Shunned

People Should Believe in God With a God-fearing Heart

What Kind of Person Is Beyond Saving?

Seek the Truth in All Things to Be Perfected

39. How to seek to fear God and shun evil

Words of Almighty God of the Last Days

"Fearing God and shunning evil" and knowing God are indivisibly connected by a myriad threads, and the connection between them is self-evident. If one wishes to attain to shunning evil, one must first have real fear of God; if one wishes to attain to real fear of God, one must first have real knowledge of God; if one wishes to attain to knowledge of God, one must first experience God's words, enter into the reality of God's words, experience God's chastening and discipline, His chastisement and judgment; if one wishes to experience God's words, one must first come face to face with God's words, come face to face with God, and ask God to provide opportunities to experience God's words in the form of all sorts of environments involving people, events, and objects; if one wishes to come face to face with God and with God's words, one must first possess a simple and honest heart, readiness to accept the truth, the will to endure suffering, the resolution and the courage to shun evil, and the aspiration to become a genuine created being…. In this way, going forward step by step, you will draw ever closer to God, your heart will grow ever more pure, and your life and the value of being alive will, in the wake of your coming to know God, grow ever more meaningful and wax ever more radiant. Until, one day, you will feel that the Creator is no longer a riddle, that the Creator has never been hidden from you, that the Creator has never concealed His face from you, that the Creator is not at all far from you, that the Creator is no longer the One that you constantly long for in your thoughts but that you cannot reach with your feelings, that He is really and truly standing guard to your left and right, supplying your life, and controlling your destiny. He is not on the remote horizon, nor has He secreted Himself high up in the clouds. He

is right by your side, presiding over your all, He is everything that you have, and He is the only thing you have. Such a God allows you to love Him from the heart, cling to Him, hold Him close, admire Him, fear to lose Him, and be unwilling to renounce Him any longer, rebel against Him any longer, or any longer to evade Him or put Him at a distance. All you want is to care for Him, submit to Him, requite all that He gives you, and surrender to His dominion. You no longer refuse to be guided, provided for, watched over, and kept by Him, no longer refuse what He dictates and ordains for you. All you want is to follow Him, to be around Him in His company; all you want is to accept Him as your one and only life, to accept Him as your one and only Lord, your one and only God.

—The Word, Vol. 2. On Knowing God. Preface

"To fear God" does not mean nameless fright and horror, nor to evade, nor to put at a distance, nor is it idolization or superstition. Rather, it is admiration, esteem, trust, understanding, caring, submission, consecration, love, as well as unconditional and uncomplaining worship, requital, and surrender. Without genuine knowledge of God, humanity will not have genuine admiration, genuine trust, genuine understanding, genuine caring or submission, but only dread and unease, only doubt, misunderstanding, evasion, and avoidance; without genuine knowledge of God, humanity will not have genuine consecration and requital; without genuine knowledge of God, humanity will not have genuine worship and surrender, only blind idolization and superstition; without genuine knowledge of God, humanity cannot possibly follow the way of God, or fear God, or shun evil. Conversely, every activity and behavior in which man engages will be filled with rebellion and defiance, with slanderous imputations and maligning judgments about Him, and with evil conduct running contrary to the truth and to the true meaning of God's words.

Once humanity has genuine trust in God, they will be genuine in following Him and depending on Him; only with real trust in and dependence on God can humanity have genuine understanding and comprehension; along with real comprehension of God comes real caring for Him; only with genuine caring for God can humanity have genuine submission; only with genuine submission to God can humanity have genuine consecration; only with genuine consecration to God can humanity have requital that is unconditional and without complaint; only with genuine trust and dependence, genuine understanding and caring, genuine submission, genuine consecration and requital, can humanity truly come to know God's disposition and essence, and to know the identity of the Creator; only when they have truly come to know the Creator can humanity awaken in themselves genuine worship and surrender; only when they have real worship for and surrender to the Creator will humanity be able truly to put aside their evil ways, that is to say, to shun evil.

This constitutes the whole process of "fearing God and shunning evil," and is also the content in its entirety of fearing God and shunning evil. This is the path that must be traversed in order to attain fearing God and shunning evil.

—The Word, Vol. 2. On Knowing God. Preface

First of all, we know that God's disposition is majesty and wrath; He is not a sheep to be slaughtered by anyone, much less a puppet to be controlled by people however they want. He is also not a bunch of empty air to be bossed around. If you truly believe that God exists, then you should have a God-fearing heart, and you should know that His essence is not one to be angered. This anger may be caused by a word, or perhaps a thought, or perhaps some kind of vile behavior, or perhaps even by a form of mild behavior, or behavior that is passable in the eyes and ethics of

humans; or, perhaps it is provoked by a doctrine or a theory. However, once you have angered God, your opportunity is lost, and your end days have arrived. This is a terrible thing! If you do not understand that God must not be offended, then maybe you are not afraid of Him, and perhaps you are routinely offending Him. If you do not know how to fear God, then you are unable to fear God, and you will not know how to put yourself on the path of following God's way—fearing God and shunning evil. Once you become aware, and are conscious that God must not be offended, you will know what to do to fear God and shun evil.

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

God is a living God, and just as people behave differently in different situations, His attitude toward these behaviors differs because He is neither a puppet nor is He a bunch of empty air. Getting to know God's attitude is a worthy pursuit for humankind. People should learn how, by knowing God's attitude, they can little by little attain knowledge of God's disposition and come to understand His heart. When you gradually come to understand God's heart, you will not feel that fearing Him and shunning evil is such a difficult thing to accomplish. Moreover, when you do understand God, you will not be as likely to draw conclusions about Him. Once you have stopped drawing conclusions about God, you will be less likely to offend Him, and without your realizing it, God will lead you to gain knowledge of Him; this will fill your heart with fear of Him. You will then stop defining God by the words and doctrines or the theories you have mastered. Instead, by constantly seeking out God's desires in all things, you will unconsciously become a person who is in accordance with God's intentions.

God's work is unseen and untouchable by humans, but as far as He is concerned, the actions of each and every person—along with their attitude

toward Him—are not merely perceptible by God, but visible to Him as well. This is something that everyone should recognize and be very clear about. You might always be asking yourself, “Does God know what I’m doing here? Does He know what I’m thinking about right now? Maybe He does, and maybe He doesn’t.” If you adopt this sort of viewpoint, following and believing in God yet doubting His work and His existence, then sooner or later there will come a day when you will arouse His anger, for you are already teetering on the edge of a dangerous precipice. I have seen people who have believed in God for many years, yet who still have not gained the truth reality, much less understood God’s intentions. These people make no progress in their lives and statures, adhering only to the shallowest of doctrines. This is because such people have never taken God’s word to be life itself, and they have never faced up to and accepted His existence. Do you think that upon seeing such people, God is filled with enjoyment? Do they comfort Him? Thus, it is how people believe in God that decides their fate. Concerning how people seek and how people approach God, people’s attitudes are of primary importance. Do not neglect God like He is just a bunch of empty air floating around in the back of your head; always think of the God you believe in as a living God, a real God. He is not sitting around up there in the third heaven with nothing to do. Rather, He is constantly looking into everyone’s heart, observing what you are up to, watching your every little word and every little deed, watching how you behave and seeing what your attitude toward Him is. Whether you are willing to give yourself to God or not, all of your behavior and your innermost thoughts and ideas are laid bare before Him and being looked upon by Him. Due to your behavior, due to your deeds, and due to your attitude toward Him, God’s opinion of you and His attitude toward you are constantly changing. I would like to offer some advice to some people: Do

not place yourselves like infants in the hands of God, as if He should dote on you, as if He could never leave you, and as if His attitude toward you were fixed and could never change, and I advise you to quit dreaming! God is righteous in His treatment of each and every person, and He is earnest in His approach to the work of conquering and saving people. This is His management. He treats every single person seriously, and not like a pet to play with. God's love for humans is not the pampering or spoiling kind, nor are His mercy and tolerance toward humankind indulgent or unmindful. On the contrary, God's love for humans involves cherishing, pitying, and respecting life; His mercy and tolerance convey His expectations of them, and are what humanity needs to survive. God is alive, and God actually exists; His attitude toward humankind is principled, not at all a pack of dogmatic rules, and it can change. His intentions for humanity are gradually changing and transforming with time, depending on circumstances as they arise, and along with the attitude of each and every person. Therefore, you should know in your heart with absolute clarity that the essence of God is immutable, and that His disposition will issue forth at different times and in different contexts. You might not think that this is a serious matter, and you might use your own personal notions to imagine how God should do things. However, there are times when the polar opposite of your viewpoint is true, and by using your own personal notions to attempt to gauge God, you have already angered Him. This is because God does not operate the way you think He does, nor will He treat this matter like you say He will. Thus, I remind you to be careful and prudent in your approach to everything around you, and learn how to practice according to the principle of "following God's way—fearing God and shunning evil" in all things. You must develop a firm understanding with regard to the matters of God's intentions and God's attitude, you must find enlightened people to communicate these

matters to you, and you must seek in earnest. Do not view the God of your belief as a puppet—judging Him at will, arriving at arbitrary conclusions about Him, and not treating Him with the respect He deserves. While God is bringing you salvation and determining your outcome, He may grant you mercy, or tolerance, or judgment and chastisement, but in any case, His attitude toward you is not fixed. It is dependent on your own attitude toward Him, as well as your understanding of Him. Do not allow one passing aspect of your knowledge or understanding of God to define Him in perpetuity. Do not believe in a dead God; believe in the living One. Remember this!

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

I exhort you to get a better understanding of the content of the administrative decrees, and to make an effort to know the disposition of God. If not, you will find it difficult to keep your lips sealed, your tongues will wag too freely with high-sounding talk, and you will unwittingly offend the disposition of God and fall into the darkness, losing the presence of the Holy Spirit and the light. Because you are unprincipled in your actions, because you do and say that which you should not, you shall receive a fitting retribution. You should know that though you are unprincipled in word and deed, God is highly principled in both. The reason you receive retribution is because you have offended God, not a person. If, in your life, you commit many offenses against the disposition of God, then you are bound to become a child of hell. To man it may appear that you have only committed a few deeds that are at odds with the truth, and nothing more. Are you aware, however, that in the eyes of God you are already someone for whom there is no more sin offering? Because you have violated the administrative decrees of God more than once and have,

moreover, shown no sign of repentance, there is no other recourse but for you to plunge into hell, where God punishes man. A small number of people, while following God, committed some deeds that violated principles, but after being pruned and given guidance, they gradually discovered their own corruption, thereafter entered on the right track of reality, and they remain well-grounded today. Such people are those who shall remain in the end. Nevertheless, it is the honest that I seek; if you are an honest person and someone who acts according to principle, then you can be a confidant of God. If in your actions you do not offend the disposition of God, and seek the intentions of God, and have a God-fearing heart, then your faith is up to the standard. Whoever does not fear God and does not have a heart that trembles in horror is highly likely to violate the administrative decrees of God. Many serve God on the strength of their passion but have no understanding of the administrative decrees of God, still less any inkling of the implications of His words. And so, with their good intentions, they often wind up doing things that disturb God's management. In serious cases, they are thrown out, deprived of any further chance of following Him, and are cast into hell, all association with God's house at an end. These people work in the house of God on the strength of their ignorant good intentions, and end by angering God's disposition. People bring their ways of serving officials and lords to the house of God and try to put them into play, vainly thinking that they can be applied with effortless ease here. Never do they imagine that God has not the disposition of a lamb, but that of a lion. Therefore, those associating with God for the first time are unable to communicate with Him, for the heart of God is unlike that of man. Only after you understand many truths can you continuously come to know God. This knowledge is not made up of words and doctrines but can be used as a treasure by means of which you enter

into close confidence with God, and as proof that He delights in you. If you lack the reality of knowledge and are not equipped with the truth, then your passionate service can only bring upon you the loathing and abhorrence of God.

—The Word, Vol. 1. The Appearance and Work of God. Three Admonitions

If you do not understand the disposition of God, then it will be impossible for you to do the work you should do for Him. If you do not know the essence of God, then it will be impossible for you to have fear and dread of Him; instead, there will be only heedless perfunctoriness and prevarication, and moreover, incorrigible blasphemy. Although understanding God's disposition is indeed important, and knowing God's essence cannot be overlooked, no one has ever thoroughly examined or delved into these issues. It is plain to see that you have all dismissed the administrative decrees I have issued. If you do not understand the disposition of God, then you will be very likely to offend His disposition. Offending His disposition is tantamount to provoking the ire of God Himself, in which case the ultimate fruit of your actions will be the violation of the administrative decrees. Now you should realize that when you know God's essence, so too can you understand His disposition—and when you understand His disposition, so too will you have understood the administrative decrees. Needless to say, much of what is contained within the administrative decrees touches upon the disposition of God, but not all of His disposition is expressed within the administrative decrees; hence, you must go a step further in developing your understanding of God's disposition.

—The Word, Vol. 1. The Appearance and Work of God. It Is Very Important to Understand God's Disposition

Every sentence I have spoken contains within it the disposition of God. You would do well to ponder My words carefully, and you will surely profit greatly from them. The essence of God is very difficult to grasp, but I trust that you all have at least some idea about the disposition of God. I hope, then, that you will have more to show Me of things you have done that do not offend the disposition of God. Then will I be reassured. For example, keep God in your heart at all times. When you act, do so according to His words. Seek out His intentions in all things, and refrain from doing that which disrespects and dishonors God. Even less should you put God in the back of your mind to fill the future void in your heart. If you do this, you will have offended the disposition of God. Again, supposing you never make blasphemous remarks or complaints against God throughout your life, and again, supposing you are able to discharge properly all that He has entrusted to you and also to submit to all His words throughout your life, then you will have avoided transgressing against the administrative decrees. For example, if you have ever said, "Why do I not think that He is God?" "I think that these words are nothing more than some enlightenment of the Holy Spirit," "In my opinion, not everything God does is necessarily right," "The humanity of God is not superior to mine," "The words of God are simply not believable," or other such judgmental remarks, then I exhort you to confess and repent your sins more often. Otherwise, you will never have a chance at forgiveness, for you offend not a man, but God Himself. You may believe that you are judging a man, but the Spirit of God does not consider it that way. Your disrespect of His flesh is equal to disrespecting Him. This being so, have you not offended God's disposition? You must remember that all that is done by the Spirit of God is done in order to safeguard His work in the flesh and in order that this work be done well. If you neglect this, then I say that you are someone who will never be able to

succeed in believing in God. For you have provoked the wrath of God, and so He shall use fitting punishment to teach you a lesson.

—The Word, Vol. 1. The Appearance and Work of God. It Is Very Important to Understand God's Disposition

Though God's essence contains an element of love, and He is merciful toward each and every person, people have overlooked and forgotten the fact that His essence is one of dignity as well. That He has love does not mean that people can offend Him freely, without inciting in Him feelings or a reaction, nor does the fact that He has mercy mean that He has no principles in how He treats people. God is alive; He genuinely exists. He is neither an imagined puppet nor any other object. Given that He does exist, we should carefully listen to the voice of His heart at all times, pay close attention to His attitude, and come to understand His feelings. We should not use human imaginings to define God, nor should we impose human thoughts or wishes on Him, making God treat people in a human manner based on human imaginings. If you do this, then you are angering God, tempting His wrath, and challenging His dignity! Thus, once you have come to understand the severity of this matter, I urge each and every one of you to be cautious and prudent in your actions. Be cautious and prudent in your speech, as well—with regard to how you treat God, the more cautious and prudent you are, the better! When you do not understand what God's attitude is, refrain from speaking carelessly, do not be careless in your actions, and do not apply labels casually. Even more importantly, do not come to any arbitrary conclusions. Instead, you should wait and seek; these actions, too, are an expression of fearing God and shunning evil. Above all else, if you can achieve this, and above all else, if you possess this attitude, then God will not blame you for your stupidity, ignorance, and lack of understanding of the reasons behind things. Rather, owing to your attitude

of fear of offending God, respect for His intentions, and willingness to submit to Him, God will remember you, guide and enlighten you, or tolerate your immaturity and ignorance. Conversely, should your attitude toward Him be irreverent—judging Him as you wish or arbitrarily guessing at and defining His ideas—God will condemn you, discipline you, and even punish you; or, He might offer comment on you. Perhaps this comment will involve your outcome. Therefore, I wish to emphasize once more: Each of you should be cautious and prudent about everything that comes from God. Do not speak carelessly, and do not be careless in your actions. Before you say anything, you should stop and think: Would this action of mine anger God? In doing it, am I fearing God? Even in simple matters, you should try to figure these questions out, and spend more time considering them. If you can truly practice according to these principles in all aspects, in all things, at all times, and adopt such an attitude especially when you do not understand something, then God will always guide you and provide you with a path to follow.

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

In every age of God's work, He bestows some words upon people and tells them of some truths. These truths serve as the way people should adhere to, the way they should follow, the way that enables them to fear God and shun evil, and the way that people should put into practice and adhere to in their lives and over the course of their life journeys. It is for these reasons that God expresses these utterances to humanity. These words that come from God should be adhered to by people, and to adhere to them is to receive life. If a person does not adhere to them, does not put them into practice, and does not live out God's words in their life, then this person is not putting the truth into practice. Furthermore, if people are not putting the

truth into practice, then they are not fearing God and shunning evil, nor can they satisfy God. People who are incapable of satisfying God cannot receive His praise, and such people have no outcome.

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

Following God's way is not about observing superficial regulations; rather, it means that when you are faced with a problem, you view it first and foremost as a situation that has been arranged by God, a responsibility He has bestowed upon you, or a task that He has entrusted to you. When facing this problem, you should even see it as a trial God has put to you. When you encounter this problem, you must have a standard in your heart, and you must think that this matter has come from God. You must think about how to deal with it in such a way that you can fulfill your responsibility while remaining loyal to God, as well as how to do it without infuriating Him or offending His disposition. … This is because in order to follow God's way, we cannot let go of anything that happens either to us or around us, even the little things; whether we think we should pay attention to it or not, as long as any matter is facing us, we must not let it go. All things that happen should be viewed as tests God has given us. What do you think about this way of looking at things? If you have this kind of attitude, then it confirms one fact: Deep down, you fear God and are willing to shun evil. If you have this desire to satisfy God, then what you put into practice will not be far off meeting the standard of fearing God and shunning evil.

There are often those who believe that matters people do not pay much attention to and do not usually mention are but minor trifles that have nothing to do with putting the truth into practice. When faced with just such an issue, these people do not give it much thought, and then they let it slide. In actual fact, however, this matter was a lesson you should study—a lesson

on how to fear God and how to shun evil. Moreover, what you should be even more concerned with is knowing what God is doing when this matter arises to face you. God is right by your side, observing your every word and action, and watching everything you do and what changes take place in your thoughts—this is God's work. Some people ask, "If that's true, then why haven't I felt it?" You have not felt it because you have not adhered to the way of fearing God and shunning evil as your primary way; you therefore cannot sense the subtle work God does in people, which manifests itself according to people's various thoughts and actions. You are a scatterbrain! What is a major matter? What is a minor matter? The matters that involve following God's way are not divided between major or minor ones, they are all a big deal—can you understand that? (We can understand it.) In terms of everyday matters, there are some which people view as very major and significant, and others that are viewed as minor trifles. People often see these major matters as being very important, and they consider them to have been sent by God. However, as these major matters play out, due to people's immature stature and because of their poor caliber, people often fall short of God's intentions, cannot obtain any revelations, and cannot acquire any actual knowledge that is of value. As far as minor matters are concerned, these are simply overlooked by people and left to slip away one bit at a time. As such, people have lost many opportunities to be examined before God and to be tested by Him. What does it mean if you always overlook the people, events, and objects, and situations that God has arranged for you? It means that every day, and even at every moment, you are constantly renouncing God's perfection of you, as well as His leadership. Whenever God arranges a situation for you, He is watching in secret, looking upon your heart, observing your thoughts and deliberations, watching how you think, and waiting to see how you will act. If you are a

careless person—one who has never been serious about God's way, His words, or the truth—then you will not be mindful of or pay attention to what God wishes to complete or the requirements He expected you to meet when He arranged a certain environment for you. Neither will you know how the people, events, and objects that you encounter relate to the truth or God's intentions. After you face repeated circumstances and repeated trials like this, with God not seeing any results in you, how will He proceed? After having repeatedly faced trials, you have not honored God as great in your heart, nor have you seen the circumstances God arranged for you for what they are: trials and tests from God. Instead, one after the other, you have rejected the opportunities that God bestowed upon you, letting them slip away time and time again. Is this not extreme rebellion that people exhibit? (It is.) Will God feel hurt because of this? (He will.) Wrong, God will not feel hurt! Hearing Me say such a thing has shocked you once more. You may be thinking: "Was it not said earlier that God always feels hurt? Will God not therefore feel hurt? When, then, does He feel hurt?" In short, God will not feel hurt in this situation. So, then, what is God's attitude toward the type of behavior outlined above? When people reject the trials and tests that God sends them, and when they shirk from them, there is only one attitude that God has toward such people. What attitude is this? God spurns this kind of person, from the bottom of His heart. There are two layers of meaning for the word "spurn." How should I explain it from My point of view? Deep down, the word "spurn" carries connotations of loathing and hate. What about the other layer of its meaning? That is the part that implies giving up on something. You all know what "give up" means, right? In a nutshell, "spurn" is a word that represents God's ultimate reaction and attitude toward those people who are behaving in such a way; it is extreme hatred toward them, and disgust, and, thus, it results in the

decision to abandon them. This is God's final decision toward a person who has never followed God's way and who has never feared God and shunned evil.

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

Why was Job able to fear God and shun evil? What was he thinking in his heart? How was he able to not do these evil things? He had a God-fearing heart. What does it mean to have a God-fearing heart? It means that his heart was afraid of God, could honor God as great, and that there was a place for God in his heart. He was not afraid that God would see it, nor that God would get angry. Rather, in his heart he honored God as great, was willing to satisfy God, and was willing to hold fast to God's words. That is why he was able to fear God and shun evil. Everybody now can say the phrase "fearing God and shunning evil," yet they do not know how Job accomplished it. In fact, Job treated "fearing God and shunning evil" as the most basic and important thing in believing in God. Therefore, he was able to hold fast to these words, as though he was holding fast to a commandment. He listened to God's words because his heart honored God as great. No matter how unremarkable the words of God may have seemed in the eyes of man, even if they were just ordinary words, in Job's heart, these words were from the supreme God; they were the greatest, most important words. Even if they are words people look down on, so long as they are God's words, people should observe them—even if they are mocked or slandered because of it. Even if they encounter hardship or are persecuted, they must hold fast to His words until the end; they cannot give up on them. This is what it means to fear God. You must hold fast to every word God demands of man. As for those things God prohibits, or those things God loathes, it's okay if you do not know about them, but if you

know of them, then you should be able to absolutely not do those things. You should be able to hold fast, even if your family abandons you, nonbelievers mock you, or those close to you ridicule and make fun of you. Why do you need to hold fast? What is your starting point? What are your principles? It is, "I must hold fast to God's words and act according to His desires. I will be firm in doing the things God likes, and be resolute in abandoning the things God loathes. If I do not know God's intention, that's fine, but if I do know and understand His intention, then I will be resolute in listening to and submitting to His words. No one will be able to hinder me, and I will not waver even if the world comes to an end." This is what it means to fear God and shun evil.

The precondition for people to be able to shun evil is having a God-fearing heart. How is a God-fearing heart made? By honoring God as great. What does it mean to honor God as great? It is when one knows that God has sovereignty over all things, and their heart fears God. As a result, they are able to use God's words when evaluating any situation, and use God's words as their standard and criterion. This is what it means to honor God as great. In simple terms, honoring God as great is to have God in your heart, for your heart to dwell on God, to not forget yourself in the things you do, and to not try to strike out on your own, but rather to let God take charge. In everything, you think, "I believe in God and follow God. I am but a small created being which God has chosen. I should let go of views, recommendations, and decisions that come from my own will, and let God be my Master. God is my Lord, my rock, and the bright light which guides my way in everything I do. I must do things according to His words and desires, not put myself first." This is what it means to have God in your heart. When you want to do something, do not act on impulse or rashly. First think about what God's words say, if God would loathe your actions,

and whether your actions are in line with His intentions. In your heart, first ask yourself, think, and ponder; do not be rash. To be rash is to be impulsive, and to be motivated by hotheadedness and the will of man. If you are always rash and impulsive, it shows that God is not in your heart. Then when you say you honor God as great, are these not empty words? Where is your reality? You have no reality, and you cannot honor God as great. You act like the lord of the manor on all matters, doing as you will at every turn. In which case, if you say you have a God-fearing heart, isn't this nonsense? You are tricking people with these words. If a person has a God-fearing heart, how does it actually manifest itself? By honoring God as great. The concrete manifestation of honoring God as great is that God has a place in their heart—the foremost place. In their heart they allow God to be their Master and to hold authority. When something happens, they have a heart of submission to God. They are not rash, nor impulsive, and they do not act impetuously; but rather, they are able to face it calmly, and quiet themselves before God to seek the truth principles. Whether you do things according to God's word or your own will, and whether you allow your own will or God's word to take charge, depends on whether God is in your heart. You say God is in your heart, but when something happens, you act blindly, letting yourself have the final word, and pushing God to the side. Is this the manifestation of a heart that has God in it? There are some people who are able to pray to God when something happens, but after praying, they keep mulling things over, thinking, "I think this is what I should do. I think that is what I should do." You always follow your own will, and do not listen to anyone no matter how they fellowship with you. Is this not the manifestation of lacking a God-fearing heart? Because you do not seek the truth principles and do not practice the truth, when you say you honor God as great, and have a God-fearing heart, they are just empty words. People

whose hearts do not have God, and who are unable to honor God as great, are people who do not have a God-fearing heart. People who are unable to seek the truth when something happens, and who do not have a heart of submission to God, are all people who lack a conscience and reason. If one truly has a conscience and reason, when something happens, they will naturally be able to seek the truth. They first must think, "I believe in God. I have come to seek God's salvation. Because I have a corrupted disposition, I always treat myself as the sole authority in whatever I do; I always go against God's intentions. I must repent. I cannot continue to rebel against God in this way. I must learn how to be submissive to God. I must seek what God's words say, and what the truth principles are." These are the thoughts and aspirations that arise from the reason of normal humanity. These are the principles and the attitude with which you should do things. When you possess the reason of normal humanity, then you possess this attitude; when you do not possess the reason of normal humanity, then you do not possess this attitude. That is why possessing the reason of normal humanity is crucial and very important. It is directly related to people understanding the truth and achieving salvation.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Job's fear and submission toward God is an example to mankind, and his perfection and uprightness were the peak of the humanity that ought to be possessed by man. Though he did not see God, he realized that God truly existed, and because of this realization he feared God, and due to his fear of God, he was able to submit to God. He gave God free rein to take whatever he had, yet he was without complaint, and fell down before God and told Him that, at this very moment, even if God took his flesh, he would gladly allow Him to do so, without complaint. His entire conduct was due to his perfect and upright humanity. This is to say, as a result of his innocence,

honesty, and kindness, Job was unwavering in his realization and experience of God's existence. Upon this foundation he made demands of himself and standardized his thinking, behavior, conduct and principles of actions before God in accordance with God's guidance of him and the deeds of God that he had seen among all things. Over time, his experiences caused in him a real and actual fear of God and made him shun evil. This was the source of the integrity to which Job held firm. Job was possessed of an honest, innocent, and kind humanity, and he had actual experience of fearing God, submitting to God, and shunning evil, as well as the knowledge that "Jehovah gave, and Jehovah has taken away." Only because of these things was he able to stand firm in his testimony amid such vicious attacks by Satan, and only because of them was he able to not disappoint God and to provide a satisfactory answer to God when God's trials came upon him.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Job possessed and pursued these things while being unable to see God or hear the words of God; though he had never seen God, he had come to know the means by which God rules over all things, and he understood the wisdom with which God does so. Though he had never heard the words spoken by God, Job knew that the deeds of rewarding man and taking from man all come from God. Although the years of his life were no different from those of any ordinary person, he did not allow the unremarkableness of his life to affect his knowledge of God's sovereignty over all things, or to affect his following of the way of fearing God and shunning evil. In his eyes, the laws of all things were full of God's deeds, and God's sovereignty could be seen in any part of a person's life. He had not seen God, but he was able to realize that God's deeds are everywhere, and during his unremarkable time on earth, in every corner of his life he was able to see

and realize the extraordinary and wondrous deeds of God, and he could see the wondrous arrangements of God. The hiddenness and silence of God did not hinder Job's realization of God's deeds, nor did they affect his knowledge of God's sovereignty over all things. His life was the realization, during his everyday life, of the sovereignty and arrangements of God, who is hidden among all things. In his everyday life he also heard and understood the voice of God's heart and the words of God, who is silent among all things yet expresses the voice of His heart and His words by governing the laws of all things. You see, then, that if people have the same humanity and pursuit as Job, then they can gain the same realization and knowledge as Job, and can acquire the same understanding and knowledge of God's sovereignty over all things as Job. God had not appeared to Job or spoken to him, but Job was able to be perfect and upright, and to fear God and shun evil. In other words, without God having appeared to or spoken to man, God's deeds among all things and His sovereignty over all things are sufficient for man to become aware of God's existence, power, and authority, and God's power and authority are enough to make man follow the way of fearing God and shunning evil.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

You must focus on accepting and practicing the truth, and on using God's words to compare your states and examine them, and then change the erroneous viewpoints and attitudes with which you treat every sort of situation. Ultimately, you must come to possess a God-fearing heart in every situation, and no longer act rashly, follow your own ideas, do things according to your desires, or live within corrupt dispositions. Instead, all your actions and words must be based on God's words and on the truth. In this way, you will gradually develop a God-fearing heart. A God-fearing heart arises while one is pursuing the truth; it does not come from restraint.

All restraint gives rise to is a kind of behavior; it is a sort of surface-level limitation. A true God-fearing heart is achieved by constantly accepting the judgment and chastisement of God's words and accepting being pruned while experiencing His work. When people see the true face of their own corruption, they will know the preciousness of the truth, and they will be able to strive toward the truth. The revelations of their corrupt dispositions will grow fewer and fewer, and they'll be able to live before God normally, eating and drinking of God's words every day, and doing their duties as created beings. A God-fearing heart and a heart of submission to God arise through this process. All who constantly seek the truth to resolve problems while doing their duties are those with God-fearing hearts. All who have received discipline and experienced being pruned a lot know what it is to fear God. When their corruption is revealed, they not only feel trepidation and dread in their hearts, they can also feel God's wrath and His majesty. In this situation, fear naturally arises from their hearts.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Whether you are performing your duty, interacting with others, or dealing with some particular issue that you are faced with, you must have an attitude of seeking and submission. With this kind of attitude, it can be said that you have something of a God-fearing heart. Being able to seek and submit to the truth is the path to fearing God and shunning evil. If you lack an attitude of seeking and submission, and you instead cling to yourself, are stubbornly antagonistic, and you refuse to accept the truth, and are averse to the truth, then you will naturally commit a great deal of evil. You won't be able to help it! If people never seek the truth to resolve this, the ultimate consequence will be that no matter how much they experience, no matter how many situations they find themselves in, no matter how many lessons God sets out for them, they still won't understand the truth, and they will

ultimately remain incapable of entering into the truth reality. If people do not possess the truth reality, they will be incapable of following the way of God, and if they are never able to follow the way of God, then they are not people who fear God and shun evil. People go on and on about wanting to perform their duties and follow God. Are things that simple? Absolutely not. These things are enormously important in people's lives! It isn't easy to perform one's duty well to satisfy God, and achieve fear of God and shunning of evil. But I will tell you a principle of practice: If you have an attitude of seeking and submission when something happens to you, this will protect you. The ultimate goal isn't for you to be protected. It is to make you understand the truth, and be able to enter into the truth reality, and attain God's salvation—this is the ultimate goal. If you have this attitude in all that you experience, you will no longer feel that performing your duty and satisfying the intentions of God are empty words and slogans; it will no longer feel so taxing. Instead, before you realize it, you will come to understand quite a few truths. If you try to experience in this way, you will be sure to reap rewards. It doesn't matter who you are, how old you are, how educated you are, how many years you have believed in God, or what duty you perform. As long as you have an attitude of seeking and submission, as long as you experience in this way, then ultimately, you will be sure to understand the truth and enter into the truth reality. However, if you do not have an attitude of seeking and submission in everything that happens to you, then you will not be able to understand the truth, nor will you be able to enter into the truth reality.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

You must often come before God, eat and drink and ponder His words, accept His discipline and guidance, and learn the lesson of submission—this is very important. You must be able to submit to all the environments,

people, events, and things that God has arranged for you, and when it comes to matters you cannot quite fathom, you must frequently pray while seeking the truth; only by understanding God's intentions can you find a way forward. You must have a God-fearing heart. Do what you ought carefully and cautiously, and live before God with a heart of submission to God. Quiet yourself often before Him, and do not be dissolute. At the least, when something happens to you, first quiet yourself, then rush to pray, and by praying and seeking and waiting, come to understand God's intentions. Is this not an attitude of fearing God? If you fear and submit to God at heart, and are able to quiet yourself before Him and grasp His intentions, then with this kind of cooperation and practice, you will be protected, and you will not be tempted, nor will you do anything that disrupts or disturbs the work of the church. Seek the truth in the matters which you cannot see clearly. Do not blindly pass judgment or issue condemnations. In this way, you will not be loathed by God, or spurned by Him. If you have a God-fearing heart, you will be afraid of offending Him, and should something that tempts befall you, you will live before God in terror and trepidation, and yearn to submit to Him and satisfy Him in all things. It is only once you have such a practice and are able to live often in such a state, often quieting yourself before God and often coming before Him, that you will be able unconsciously to shun temptation and evil things. Without a God-fearing heart, or with a heart that is not before Him, there are some evils you will be capable of. You have a corrupt disposition, and you cannot master it, so you are capable of evil. Will the consequences not be severe if you should do such evil as constitutes a disruption and disturbance? At the least, you will be pruned, and if what you have done is serious, God will spurn you, and you will be expelled from the church. However, if you have a heart of submission to God, and your heart can often be quiet before God, and if you

fear and are terrified of God, will you not then be able to stay far clear of many evil things? If you fear God and say, “I am terrified of God; I’m afraid of offending Him, of disrupting His work and courting His loathing,” is this not a normal attitude and a normal state for you to have? What is it that will have given rise to your terror? Your terror will have arisen from a God-fearing heart. If you have the terror of God at heart, then you will shun and avoid evil things when you see them, and thus you will be protected. Can someone without terror of God at heart fear Him? Can they shun evil? (No.) Are they who cannot fear God and are not terrified of Him not bold people? Can bold people be restrained? (No.) And do those who cannot be restrained not do whatever occurs to them in the heat of the moment? What are the things people do when they act by their own will, by their zeal, by their corrupt disposition? As God sees them, they are evil things. So, you must see clearly that it is a good thing for man to have terror of God at heart —with it, one can come to fear God. When one has God in their heart and can fear God, they will then be able to stay far clear of evil things. Such people are they who have a hope of being saved.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only With Fear of God Can One Tread Upon the Path of Salvation

Related Hymns

God’s Words Are the Way Man Should Follow

Follow God’s Way in All Things Great and Small

Pious Are Those Who Are Often Quiet Before God

Man Should Have a God-fearing Heart

40. What it is to exalt and testify for God

Words of Almighty God of the Last Days

What you have experienced and seen surpasses that of the saints and prophets from all ages, but are you able to provide testimony greater than the words of these saints and prophets of times past? What I now bestow upon you surpasses Moses and eclipses David, so likewise I ask that your testimony surpass Moses and that your words be greater than David. I give you a hundredfold—so I likewise ask you to repay Me in kind. You must know I am the One who bestows life unto mankind, and it is you who receive life from Me and must bear witness for Me. This is your duty which I send down upon you and which you ought to do for Me. I have bestowed all My glory unto you, I have bestowed unto you the life that the chosen people, the Israelites, never received. By rights, you ought to bear witness to Me and devote to Me your youth and lay down your life. Whomsoever I bestow My glory unto shall bear Me witness and give their life for Me. This has long been predestined by Me. It is your good fortune that I bestow My glory upon you, and your duty is to testify to My glory. If you were to believe in Me only to gain blessings, then My work would bear little significance, and you would not be performing your duty. The Israelites saw only My mercy, love, and greatness, and the Jews witnessed only My patience and redemption. They saw very, very little of the work of My Spirit, to the point that they understood but one-ten-thousandth of what you have heard and seen. What you have seen exceeds even the chief priests among them. The truths you understand today surpass theirs; what you have seen today exceeds what was seen in the Age of Law, as well as the Age of Grace, and what you have experienced surpasses even Moses and Elijah. For what the Israelites understood was only the law of Jehovah, and what

they saw was only the sight of Jehovah's back; what the Jews understood was only the redemption of Jesus, what they received was only the grace bestowed by Jesus, and what they saw was only the image of Jesus within the house of the Jews. What you see this day is the glory of Jehovah, the redemption of Jesus, and all My deeds of this day. So, too, have you heard the words of My Spirit, appreciated My wisdom, come to know My wonder, and learned of My disposition. I have also told you all of My management plan. What you have seen is not merely a loving and merciful God, but a God filled with righteousness. You have seen My wondrous work and known that I brim with majesty and wrath. Furthermore, you know that I once brought down My raging fury upon the house of Israel, and that today, it has come upon you. You understand more of My mysteries in heaven than Isaiah and John; you know more of My loveliness and venerableness than all the saints of ages past. What you have received is not merely My truth, My way, and My life, but a vision and revelation greater than that of John. You understand many more mysteries, and have also looked upon My true countenance; you have accepted more of My judgment and know more of My righteous disposition. And so, though you were born in the last days, your understanding is that of the former and the past, and you have also experienced the things of today, and this was all personally done by Me. What I ask of you is not excessive, for I have given you so much, and you have seen much in Me. Thus, I ask you to bear witness for Me to the saints of ages past, and this is My heart's only desire.

—The Word, Vol. 1. The Appearance and Work of God. What Do You Know of Faith?

God does the work of judgment and chastisement so that man may gain knowledge of Him, and for the sake of His testimony. Without His judgment of man's corrupt disposition, man could not possibly know His righteous disposition, which brooks no offense, and nor would man be able

to turn his old knowledge of God into a new one. For the sake of His testimony, and for the sake of His management, He makes His entirety public, thus enabling man, through His public appearance, to arrive at knowledge of God, to be transformed in his disposition, and to bear resounding testimony to God. The transformation of the disposition of man is achieved through many different kinds of God's work; without such changes in his disposition, man would be unable to bear testimony to God and to accord with God's intentions. The transformation of man's disposition signifies that man has freed himself from Satan's bondage and from the influence of darkness, and has truly become a model and specimen of God's work, a witness of God, and one who accords with God's intentions. Today, God incarnate has come to do His work on earth, and He requires that man achieve knowledge of Him, submission to Him, and testimony to Him—they are to know His practical and normal work, they are to submit to all of His words and work which do not accord with the notions of man, and they are to bear testimony to all the work He does to save man, as well as all the deeds He accomplishes to conquer man. Those who bear testimony to God must have knowledge of God; only this kind of testimony is accurate and practical, and only this kind of testimony can shame Satan. God uses those who have come to know Him through undergoing His judgment, chastisement, and pruning, to bear testimony to Him. He uses those who have been corrupted by Satan to bear testimony to Him, and so too does He use those whose disposition has changed, and who have thus gained His blessings, to bear testimony to Him. He does not need man to praise Him with his mouth, nor does He need the praise and testimony of the ilk of Satan, who have not been saved by Him. Only those who know God are qualified to bear testimony to Him, and only those who

have been transformed in their disposition are qualified to bear testimony to Him. God will not allow man intentionally to bring shame upon His name.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God Can Bear Testimony to God

Bearing testimony to God is primarily a matter of speaking of your knowledge of God's work, of how God conquers people, of how He saves people, of how He changes people; it is a matter of speaking of how He guides people to enter into the truth reality, allowing them to be conquered, made perfect, and saved by Him. Bearing testimony means speaking of His work and all that you have experienced. Only His work can represent Him, and only His work can reveal Him publicly, in His entirety; His work bears testimony to Him. His work and utterances directly represent the Spirit; the work He does is carried out by the Spirit, and the words He speaks are spoken by the Spirit. These things are merely expressed through the incarnate flesh of God, yet, in reality, they are expressions of the Spirit. All the work He does and all the words He speaks represent His essence. If, after clothing Himself in flesh and coming among man, God did not speak or work, and then asked you to know His practicality, His normality, and His omnipotence, would you be able to? Would you be able to know what the essence of the Spirit is? Would you be able to know what the attributes of His flesh are? It is only because you have experienced each step of His work that He asks you to bear testimony to Him. If you were without such experience, then He would not insist that you bear testimony. Thus, when you bear testimony to God, you are not only testifying to His exterior of normal humanity, but also to the work He does and the path He leads; you are to testify to how you have been conquered by Him and in what aspects you have been made perfect. This is the kind of testimony you should bear. If, wherever you go, you cry out: "Our God has come to work, and His

work is truly practical! He has gained us without supernatural acts, without any miracles and wonders at all!" Others will ask: "What do you mean when you say He does not work miracles and wonders? How can He have conquered you without working miracles and wonders?" And you say: "He speaks, and, without a show of any wonders or miracles, He has conquered us. His work has conquered us." Ultimately, if you are unable to say anything of essence, if you cannot talk of specifics, is this true testimony? When God incarnate conquers people, it is His divine words that do so. Humanity cannot accomplish this; it is not something any mortal can achieve, and even those of the highest caliber among normal people are incapable of this, for His divinity is higher than any created being. This is extraordinary to people; the Creator, after all, is higher than any created being. Created beings cannot be higher than the Creator; if you were higher than He, He would not be able to conquer you, and He can only conquer you because He is higher than you. He who can conquer all humankind is the Creator, and none but He can do this work. These words are "testimony"—the kind of testimony you should bear. Step by step, you have experienced chastisement, judgment, refinement, trials, setbacks, and tribulations, and you have been conquered; you have put aside the prospects of the flesh, your personal motivations, and the intimate interests of the flesh. In other words, God's words have conquered your heart completely. Although you have not grown in your life as much as He demands, you know all these things and you are utterly convinced by what He does. Thus, this may be called testimony, testimony that is real and true. The work God has come to do, the work of judgment and chastisement, is meant to conquer man, but He is also concluding His work, ending the age, and carrying out the work of conclusion. He is ending the entire age, saving all of humankind, delivering humankind from sin for once and for all; He is

fully gaining humankind, which He created. You should bear testimony to all of this. You have experienced so much of God's work, you have seen it with your own eyes and experienced it personally; when you have reached the very end, you must not be unable to perform the function incumbent upon you. What a pity that would be! In the future, when the gospel is spread, you should be able to speak of your own knowledge, testify to all that you have gained in your heart, and spare no effort. This is what a created being should attain. What is the actual significance of this stage of God's work? What is its effect? And how much of it is carried out in man? What should people do? When you can speak clearly of all the work God incarnate has done since coming to earth, then your testimony will be complete. When you can speak clearly of these five things: the significance of His work; its contents; its essence; the disposition it represents; and its principles, then this will prove you are capable of bearing testimony to God, that you are truly possessed of knowledge. My requirements of you are not very high, and are attainable by all those who are in true pursuit. If you are resolved to be one of God's witnesses, you must understand what God loathes and what God loves. You have experienced much of His work; through this work, you must come to know His disposition, understand His intentions and His requirements of mankind, and use this knowledge to testify about Him and fulfill your duty.

—The Word, Vol. 1. The Appearance and Work of God. Practice (7)

When bearing testimony for God, you should mainly talk about how God judges and chastises people, and what trials He uses to refine people and change their dispositions. You should also talk about how much corruption has been revealed in your experience, how much you have suffered, how many things you did to resist God, and how you were eventually conquered by God. Talk about how much real knowledge of

God's work you have, and how you should bear witness for God and repay Him for His love. You should put substance into this kind of language, while putting it in a simple manner. Do not talk about empty theories. Speak more down-to-earth; speak from the heart. This is how you should experience things. Do not equip yourselves with profound-seeming, empty theories in an effort to show off; doing so makes you appear quite arrogant and senseless. You should speak more about real things from your actual experience, and speak more from the heart; this is most beneficial to others, and most appropriate for them to see. You used to be people who opposed God the most, who were least inclined to submit to Him, but now you have been conquered—never forget that. You should ponder and think about these matters more. Once people understand them clearly, they will know how to bear testimony, otherwise, they will be liable to commit shameful and senseless acts, which is not bearing testimony for God, but rather bringing shame upon God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Pursuing the Truth Can One Achieve a Change in Disposition

One day, when you are spreading the gospel abroad and someone asks you: "How is your faith in God going?" you will be able to say: "God's actions are so marvelous!" They will feel that your words speak of real experiences. This is truly bearing witness. You will say that God's work is full of wisdom, and His work in you has truly convinced you and conquered your heart. You will always love Him because He is more than worthy of mankind's love! If you can speak to these things, then you can move people's hearts. All of this is bearing witness. If you are able to bear resounding witness, to move people to tears, that shows that you truly are one who loves God, for you are able to testify to loving God, and through you, God's actions can be borne out in testimony. By your testimony, others

are made to seek out God's work, to experience God's work, and in any environment they experience, they will be able to stand firm. This is the only genuine way of bearing witness, and this is exactly what is required of you now. You should see that God's work is extremely valuable and worthy of being treasured by people, that God is so precious and so abundant; He can not only speak, but also judge people, refine their hearts, bring them enjoyment, gain them, conquer them, and perfect them. From your experience you will see that God is very lovable. So how much do you love God now? Can you really say these things from your heart? When you are able to express these words from the depths of your heart, then you will be able to bear witness. Once your experience has reached this level you will be capable of being a witness for God, and you will be qualified. If you do not reach this level in your experience, then you will still be too far off. It is normal for people to show weaknesses during the process of refinement, but after refinement you should be able to say: "God is so wise in His work!" If you are truly able to attain a practical understanding of these words, then it will become something you cherish, and your experience will have value.

What should you pursue now? Whether or not you are capable of bearing witness for God's work, whether or not you are able to become a testimony and a manifestation of God, and whether or not you are fit to be used by Him—these are the things you should seek. How much work has God really done in you? How much have you seen, how much have you grasped? How much have you experienced, and tasted? Regardless of whether God has tested you, pruned you, or disciplined you, His actions and His work have been carried out on you. But as a believer in God and as someone who is willing to pursue being perfected by Him, are you able to bear witness for God's work on the basis of your practical experience? Can you live out God's word through your practical experience? Are you able to

provide for others through your own practical experience, and expend your whole life to bear witness for God's work? To bear witness to God's work, you must rely on your experience, knowledge, and the price you have paid. Only thus can you satisfy His intentions. Are you someone who bears witness to God's work? Do you have this aspiration? If you are able to bear witness to His name, and even more, to His work, and if you can live out the image that He requires of His people, then you are a witness for God. How do you actually bear witness for God? You do it by seeking and longing to live out God's word, and, by bearing witness with your words, allowing people to know His work and to see His actions. If you truly seek all of this, then God will perfect you. If all you seek is to be perfected by God and be blessed in the very end, then the perspective of your faith in God is not pure. You should be pursuing how to see God's deeds in real life, how to satisfy Him when He reveals His intentions to you, and seeking how you ought to bear witness to His wondrousness and wisdom, and how to bear witness for how He disciplines and prunes you. All of these are things you should now be pondering. If your God-loving heart is solely so that you can share in God's glory after He perfects you, then it is still inadequate and cannot meet God's requirements. You need to be able to bear witness to God's work, satisfy His demands, and experience the work He has done on people in a practical way. Whether pain, tears, or sadness, you must experience all of these things in your practice. They are meant to perfect you as one who bears witness for God.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are to Be Made Perfect Must Undergo Refinement

What testimony does man ultimately bear to God? Man testifies that God is the righteous God, that His disposition is righteousness, wrath, chastisement, and judgment; man testifies to the righteous disposition of

God. God uses His judgment to make man perfect, He has loved man, and saved man—but how much is contained within His love? There is judgment, majesty, wrath, and curse. Though God cursed man in the past, He did not completely cast man into the bottomless pit, but used that means to refine man's faith; He did not put man to death, but acted in order to make man perfect. The substance of the flesh is that which is of Satan—God said it exactly right—but the facts carried out by God are not completed according to His words. He curses you so that you might love Him, and so that you might know the substance of the flesh; He chastises you so that you might be awakened, to allow you to know the deficiencies within you, and to know man's utter unworthiness. Thus, God's curses, His judgment, and His majesty and wrath—they are all in order to make man perfect. All that God does today, and the righteous disposition that He makes plain within you—it is all in order to make man perfect. Such is the love of God.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Painful Trials Can You Know the Loveliness of God

Today, you can seek to be made perfect or seek changes in your external humanity and improvements in your caliber, but of principal importance is that you can understand that everything that God does today has meaning and is of benefit: It enables you who are born in a land of filth to escape the filth and shake it off, it enables you to overcome the influence of Satan, and leave behind the dark influence of Satan. By focusing on these things, you are protected in this land of filth. Ultimately, what testimony will you be asked to give? You are born in a land of filth but are able to become holy, never again to be sullied by filth, to live under the power of Satan but divest yourself of Satan's influence, to be neither possessed nor harassed by Satan, and to live in the hands of the Almighty. This is the

testimony, and the proof of victory in the battle with Satan. You are able to rebel against Satan, you no longer reveal satanic dispositions in what you live out, but instead live out that which God required that man attain when He created man: normal humanity, normal sense, normal insight, normal resolve to love God, and loyalty to God. Such is the testimony borne by a created being. You say, "We are born in a land of filth, but because of God's protection, because of His leadership, and because He has conquered us, we have rid ourselves of the influence of Satan. That we can submit today is also the effect of being conquered by God, and it is not because we are good, or because we naturally loved God. It is because God chose us, and predestined us, that we have been conquered today, are able to bear testimony to Him, and can serve Him; so, too, it is because He chose us and protected us, that we have been saved and delivered from the power of Satan, and can leave behind the filth and be purified in the nation of the great red dragon."

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (2)

For those who are to be made perfect, this step of work of being conquered is indispensable; only once man has been conquered can he experience the work of being made perfect. There is no great value to only performing the role of being conquered, which will not render you fit for use by God. You will have no means of playing your part in spreading the gospel, for you do not pursue life, and do not pursue change and renewal in yourself, and so you have no actual experience of life. During this step-by-step work, you once acted as a service-doer and as a foil, but if ultimately you do not pursue to be Peter, and your pursuit is not according to the path by which Peter was made perfect, then, naturally, you will not experience changes in your disposition. If you are someone who pursues being made

perfect, then you will have borne testimony, and you will say: "In this step-by-step work of God, I have accepted God's work of chastisement and judgment, and though I have endured great suffering, I have come to know how God makes man perfect, I have gained the work done by God, I have had the knowledge of the righteousness of God, and His chastisement has saved me. His righteous disposition has come upon me and brought me blessings and grace; it is His judgment and chastisement that has protected and purified me. If I had not been chastised and judged by God, and if the harsh words of God had not come upon me, I could not have known God, and nor could I have been saved. Today I see: As a created being, not only does one enjoy all things made by the Creator, but, more importantly, all created beings should enjoy the righteous disposition of God and His righteous judgment, because God's disposition is worthy of man's enjoyment. As a created being that has been corrupted by Satan, one should enjoy God's righteous disposition. In His righteous disposition there is chastisement and judgment, and, moreover, there is great love. Although I am incapable of completely gaining God's love today, I have had the good fortune to see it, and in this I have been blessed." This is the path walked by those who experience being made perfect, and this is the knowledge of which they speak. Such people are the same as Peter; they have the same experiences as Peter. Such people are also those who have gained life, who possess the truth. When they experience until the very end, during God's judgment they will surely completely rid themselves of the influence of Satan, and be gained by God.

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

Today, the crucial point is that you must know the essence of man, and must know what you should enter into; you must talk of life entry, and

changes in disposition, how to actually be conquered, and how to completely submit to God, how to bear final testimony to God, and how to achieve submission unto death. You must focus on these things, and that which is not realistic or important must first be put aside and disregarded. Today, you should be aware of how to be conquered, and of how people conduct themselves after they have been conquered. You may say you have been conquered, but can you submit unto death? You must be able to follow to the very end regardless of whether there are any prospects, and you must not lose faith in God regardless of the environment. Ultimately, you must achieve two aspects of testimony: the testimony of Job—submission unto death; and the testimony of Peter—the supreme love of God. In one respect, you must be like Job: He lost all material possessions, and was beset by the sickness of the flesh, yet he did not forsake the name of Jehovah. This was Job's testimony. Peter was able to love God unto death—when he faced his death, he still loved God, when he was put on the cross, he still loved God. He did not think of his own prospects or pursue beautiful hopes or extravagant thoughts, and he sought only to love God and to submit to all of God's arrangements. Such is the standard you must achieve before you can be considered to have borne testimony, before you become someone who has been made perfect after having been conquered.

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (2)

If people believe in God and experience God's words with a God-fearing heart, then in such people there can be seen God's salvation and God's love. These people are able to testify of God; they live out the truth, and what they testify to is also the truth, what God is and God's disposition. They live amid God's love and have seen God's love. If people wish to love God, they must taste God's loveliness and see God's loveliness; only then

can there be roused in them a God-loving heart, and a heart of loyally expending themselves for God. God does not make people love Him through words or through their imagination, and He does not force people to love Him. Instead, He lets them love Him of their own volition, and He lets them see His loveliness in His work and utterances, after which there is borne in them the love of God. Only in this way can people truly bear testimony to God. People do not love God because they have been urged to do so by others, nor is it a momentary emotional impulse. They love God because they have seen His loveliness, they have seen that there is so much of Him that is worthy of people's love, because they have seen God's salvation, wisdom, and wondrous deeds—and as a result, they truly praise God and truly yearn for Him, and there is roused in them such a passion that they could not survive without gaining God. The reason why those who truly testify of God are able to give a resounding testimony to Him is because their testimony rests upon the foundation of the true knowledge and true yearning for God. Such testimony is not offered according to an emotional impulse, but according to their knowledge of God and His disposition. Because they have come to know God, they feel that they must surely testify of God and make all those who yearn for God know God, and be aware of God's loveliness and His practicality. Like people's love for God, their testimony is spontaneous; it is real and has real significance and worth. It is not passive or hollow and meaningless. The reason only those who truly love God have the most value and meaning in their lives, the reason only they truly believe in God, is that these people are able to live in God's light and are able to live for God's work and management. It is because they do not live in darkness, but live in the light; they do not live meaningless lives, but lives that have been blessed by God. Only those who

love God are able to testify of God, only they are God's witnesses, only they are blessed by God, and only they are able to receive God's promises.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Love God Will Forever Live Within His Light

Related Experiential Testimonies

How I Learned to Testify to God

The Harm Done by Showing Off

Related Hymns

Only by Living Out Reality Can You Bear Witness

How to Bear Witness to God in Your Faith

41. How to serve and testify for God in accordance with His intention

Words of Almighty God of the Last Days

Since the beginning of His work throughout the universe, God has predestined many people to serve Him, including those from every walk of life. His purpose is to satisfy His intentions and bring His work on earth to smooth completion; this is God's aim in choosing people to serve Him. Every person who serves God must understand His intention. This work of His makes God's wisdom and omnipotence, and the principles of His work on earth, more evident to people. God has actually come to earth to do His work, to engage with people, so that they may know His deeds more clearly. Today you, this group of people, are fortunate to serve the practical God. This is an incalculable blessing for you—truly, you are raised up by God. In selecting a person to serve Him, God always has His own principles. Serving God is by no means, as people imagine, that it is simply a matter of enthusiasm. Today, you see that all who serve before God do so because they have the guidance of God and the work of the Holy Spirit, and because they are people who pursue the truth. These are the minimum conditions for all those who serve God.

—The Word, Vol. 1. The Appearance and Work of God. Religious Service Must Be Purged

Those who serve God should be God's intimates, they should be pleasing to God, and capable of the utmost loyalty to God. Whether you act in private or in public, you are able to gain the joy of God before God, you are able to stand firm before God, and regardless of how other people treat you, you always walk the path you should walk, and give every care to God's burden. Only people like this are intimates of God. That God's intimates are able to serve Him directly is because they have been given

God's great commission and God's burden, they are able to make God's heart their own, and take God's burden as their own, and they give no consideration to their future prospects: Even when they have no prospects, and they stand to gain nothing, they will always believe in God with a God-loving heart. And so, this kind of person is God's intimate. God's intimates are also His confidants; only God's confidants could share His restlessness, and His thoughts, and although their flesh is painful and weak, they are able to endure pain and forsake that which they love to satisfy God. God gives more burdens to such people, and that which God desires to do is borne out in such people's testimony. Thus, these people are pleasing to God, they are servants of God who are in accordance with His intentions, and only people such as this can rule together with God. When you have truly become God's intimate is precisely when you will rule together with God.

Jesus was able to complete God's commission—the work of all mankind's redemption—because He showed consideration for God's intentions, without making any plans or arrangements for Himself. So, too, was He the intimate of God—God Himself—which is something you all understand very well. (Actually, He was the God Himself who was testified to by God. I mention this here to use the fact of Jesus to illustrate the issue.) He was able to place God's management plan at the very center, and always prayed to the heavenly Father and sought the will of the heavenly Father. He prayed and said: "God the Father! Accomplish that which is Your will, and act not according to My desires but according to Your plan. Man may be weak, but why should You care for him? How could man be worthy of Your concern, man who is like an ant in Your hand? In My heart, I wish only to fulfill Your will, and I would that You can do what You would do in Me according to Your own desires." On the road to Jerusalem, Jesus was in agony, as if a knife were being twisted in His heart, yet He had not the

slightest intention of going back on His word; always there was a powerful force compelling Him onward to where He would be crucified. Ultimately, He was nailed to the cross and became the likeness of sinful flesh, completing the work of the redemption of mankind. He broke free of the shackles of death and Hades. Before Him, mortality, hell, and Hades lost their power, and were vanquished by Him. He lived for thirty-three years, throughout which He always did His utmost to satisfy God's intentions according to God's work at the time, never considering His own personal gain or loss, and always thinking of the intentions of God the Father. Thus, after He was baptized, God said: "This is My beloved Son, in whom I am well pleased." Because of His service before God that was in harmony with God's intentions, God placed the heavy burden of redeeming all mankind upon His shoulders and made Him accomplish it, and He was qualified and entitled to complete this important task. Throughout His life, He endured immeasurable suffering for God, and He was tempted by Satan countless times, but He was never disheartened. God gave Him such an enormous task because He trusted Him, and loved Him, and thus God personally said: "This is My beloved Son, in whom I am well pleased." At that time, only Jesus could accomplish this commission, and this was one practical aspect of God's completion of His work of redeeming all mankind in the Age of Grace.

If, like Jesus, you are able to give every care to God's burden, and rebel against your flesh, God will entrust His important tasks to you, so that you will meet the conditions required to serve God. Only under such circumstances will you venture to say that you are following God's will and completing His commission, and only then will you venture to say you are truly serving God.

—The Word, Vol. 1. The Appearance and Work of God. How to Serve in Harmony With God's Intentions

Everyone who has resolved to can serve God—but only those who show consideration for and understand God's intentions are qualified and entitled to serve God. I have discovered this among you: Many people believe that as long as they fervently spread the gospel for God, go on the road for God, expend themselves and give things up for God, and so on, then this is serving God. Even more religious people believe that serving God means running around with a Bible in their hands, spreading the gospel of the kingdom of heaven and saving people by making them repent and confess. There are also many religious officials who think that serving God consists of preaching in chapels after pursuing advanced studies and training in the seminary, and teaching people through readings of Bible scriptures. Moreover, there are people in impoverished regions who believe that serving God means healing the sick and casting out demons among their brothers and sisters or praying for them, or serving them. Amongst you, there are many who believe that serving God means eating and drinking the words of God, praying to God every day, as well as visiting and doing work in churches everywhere. There are other brothers and sisters who believe that serving God means never getting married or raising a family and dedicating their entire being to God. Yet few people know what it actually means to serve God. Although there are as many people who serve God as there are stars in the sky, the number of those who can serve directly, and who are able to serve in accordance with God's intentions, is paltry—pifflingly small. Why do I say this? I say this because you do not understand the essence of the phrase "service to God," and you understand so little of how to serve in accordance with God's intentions.

There is an urgent need for people to understand exactly what sort of service to God is in harmony with His intentions.

If you wish to serve in accordance with God's intentions, you must first understand what kind of people are pleasing to God, what kind of people are loathed by God, what kind of people are made perfect by God, and what kind of people are qualified to serve God. At the very least, you should be equipped with this knowledge. Moreover, you should know the aims of God's work, and the work that God shall do in the here and now. After understanding this, and through the guidance of God's words, you should first have entry, and first receive God's commission. Once you have had actual experience of God's words, and when you truly know God's work, you will be qualified to serve God. And it is when you serve Him that God opens your spiritual eyes and allows you to have a greater understanding of His work and to see it more clearly. When you enter this reality, your experiences will be more profound and practical, and all those of you who have had such experiences will be able to walk among the churches and offer provision to your brothers and sisters, so that you can each draw on each other's strengths to make up for your own deficiencies, and gain richer knowledge in your spirits. Only after achieving this effect will you be able to serve in accordance with God's intentions and be made perfect by God in the course of your service.

—The Word, Vol. 1. The Appearance and Work of God. How to Serve in Harmony With God's Intentions

Someone who truly serves God is someone who is in line with God's intentions, who is fit for use by God, and who is able to let go of religious notions. If you wish for your eating and drinking of the words of God to be effective, then you must let go of your religious notions. If you wish to serve God, then it is even more necessary first to let go of religious notions

and submit to the words of God in everything. This is what should be possessed by someone who serves God. If you lack this knowledge, then as soon as you serve, you will cause disruption and disturbances, and if you hold on to your notions, then you will inevitably be knocked down by God, never to get up again. Take the present, for example: Many of the utterances and work of today are incompatible with the Bible and with the work previously done by God, and if you have no desire to submit, then you may fall at any time. If you wish to serve in accordance with the intentions of God, then you must first let go of religious notions and rectify your own views. Much of what will be said will be incompatible with what was said in the past, and if you now lack the will to submit, you will be unable to walk the path that lies ahead. If one of God's methods of working has taken root inside you and you never let it go, then this method will become your religious notion. If what God is has taken root within you, then you have gained the truth, and if the words and truth of God are capable of becoming your life, you will no longer have notions about God. Those who possess true knowledge of God will have no notions and will not abide by regulations.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know the Work of God Today May Serve God

Serving God is no simple task. Those whose corrupt disposition remains unchanged can never serve God. If your disposition has not been judged and chastised by God's words, then your disposition still represents Satan, which proves that you serve God out of your own good intentions, that your service is based on your satanic nature. You serve God with your natural character, and according to your personal preferences. What's more, you always think that the things you are willing to do are what are delightful to God, and that the things you do not wish to do are what are

hateful to God; you work entirely according to your own preferences. Can this be called serving God? Ultimately, there will not be the slightest change in your life disposition; instead, your service will make you even more stubborn, thus deeply ingraining your corrupt disposition, and as such, there will be formed within you rules about service to God that are primarily based on your own character, and experiences derived from your service according to your own disposition. These are the experiences and lessons of man. It is man's philosophy for worldly dealings. People like this can be classed as Pharisees and religious officials. If they never wake up and repent, then they will surely turn into the false christs and the antichrists who mislead people in the last days. The false christs and the antichrists that were spoken of will arise from among such people. If those who serve God follow their own character and act according to their own will, they run the risk of being eliminated at any time. Those who apply their many years of experience acquired to serving God in order to win the hearts of others, to lecture them and constrain them, and to stand on high—and who never repent, never confess their sins, never renounce the benefits of position—these people shall fall before God. They are of the same kind as Paul, presuming upon their seniority and flaunting their qualifications. God will not bring people like this to perfection. Such service disrupts the work of God. People always cling to the old. They cling to the notions of the past, to everything from times gone by. This is a great obstacle to their service. If you cannot throw them off, these things will throttle your whole life. God will not commend you, not in the slightest, not even if you break your legs running or your back with labor, not even if you are martyred in your service of God. Quite the contrary: He will say that you are an evildoer.

—The Word, Vol. 1. The Appearance and Work of God. Religious Service Must Be Purged

In religion, many people suffer a great deal throughout their lives: They subdue their bodies and bear their cross, and they even continue to suffer and endure when on the very verge of death! Some are still fasting on the morning of their death. All their lives they deny themselves nice food and clothing, focusing only on suffering. They are able to subdue their body and rebel against their flesh. Their spirit for enduring suffering is commendable. But their thinking, their notions, their mental attitude, and indeed their old nature, have not been pruned in the slightest. They lack any true knowledge of themselves. Their mental image of God is that traditional one of a vague God. Their resolve to suffer for God comes from their zeal and the good character of their humanity. Even though they believe in God, they neither understand Him nor know His intentions. They merely work and suffer blindly for God. They place no value whatsoever on discernment, care little about how to ensure that their service actually fulfills God's intentions, and much less are they aware of how to achieve the knowledge of God. The God they serve is not God in His inherent image, but a God they have imagined, a God of whom they have only heard, or of whom they have only read legends in writing. They then use their fertile imaginations and piousness to suffer for God and undertake God's work that God wants to do. Their service is too inexact, such that practically none of them are truly able to serve in accordance with God's intentions. Regardless of how gladly they suffer, their original perspective on service and their mental image of God remain unchanged, because they have not undergone God's judgment, chastisement, refinement and perfection, and nor has anyone guided them using the truth. Even if they believe in Jesus the Savior, none of them has ever seen the Savior. They only know of Him through legend and hearsay. As a result, their service amounts to no more than serving randomly with eyes closed, like a blind man serving his own father. What,

ultimately, can be achieved by such service? And who would approve of it? From beginning to end, their service remains the same throughout; they receive only man-made lessons and base their service only on their naturalness and their own preferences. What reward could this bring? Not even Peter, who saw Jesus, knew how to serve in accordance with God's intentions; he only came to know this in the end, in his old age. What does this say about those blind people who have not experienced the slightest bit of being pruned, and who have had no one guiding them? Is not the service of many among you today like that of these blind people? All those who have not received judgment, not received pruning, and who have not changed—are they not all incompletely conquered? Of what use are such people? If your thinking, your knowledge of life, and your knowledge of God show no new change and you do not truly gain anything, then you will never achieve anything remarkable in your service!

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (3)

Those who can lead churches, supply people with life, and be apostles to the people must have actual experience; they must have a correct understanding of spiritual things and a correct comprehension and experience of the truth. Only such people are qualified to be workers or apostles who lead the churches. Otherwise, they can only follow as the least and cannot lead, much less be apostles who are able to supply people with life. This is because the function of apostles is not to rush about or to fight; it is to do the work of ministering life and leading others in transforming their dispositions. Those who perform this function are commissioned to shoulder a heavy responsibility, one that not just anyone can shoulder. This kind of work can only be undertaken by those with life being, that is, those who have experience of the truth. It cannot be undertaken by merely anyone

who can renounce, who can rush about, or who is willing to expend themselves; people who have no experience of the truth, who have not been pruned or judged, are unable to do this type of work. People with no experience, who are people without reality, are unable to see reality clearly because they themselves are without this kind of being. So, this type of person is not only unable to do leadership work, but, if they remain without the truth for a long while, they are to be eliminated.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

Regarding work, man believes that work is to run around for God, preach everywhere, and expend for His sake. Though this belief is correct, it is too one-sided; what God asks of man is not solely to run around for Him; beyond just this, this work is concerned with ministry and provision within the spirit. Many brothers and sisters, even after all these years of experience, have never thought about working for God, because work as conceived by man is incongruous with what God asks. Therefore, man has no interest whatsoever in the matter of work, and this is precisely the reason why the entry of man is also quite one-sided. All of you should begin your entry with working for God, so that you may better undergo every aspect of experience. This is what you should enter into. Work refers not to running around for God, but to whether the life of man and what man lives out are able to give God enjoyment. Work refers to people using their devotion to God and their knowledge of God to testify about God, and also to minister to man. This is man's responsibility and this is what all men should understand. One could say that your entry is your work, and that you are seeking to enter during the course of working for God. Experiencing God's work does not merely mean that you know how to eat and drink of His word; more importantly, you must know how to testify about God and be able to serve God and be able to minister to and provide for man. This is

work, and it is also your entry; this is what every person should accomplish. There are many who only focus on running around for God and preaching everywhere, yet overlook their individual experience and neglect their entry into the spiritual life. This is what has led those who serve God to become those who resist God. …

One works in order to satisfy the intentions of God, to bring all those who are in line with God's intentions before Him, to bring man to God, and to introduce the Holy Spirit's work and God's guidance to man, thereby perfecting the fruits of God's work. Therefore, it is imperative that you are thoroughly clear on the essence of work. As one who is used by God, every man is worthy of working for God, that is, everyone has the opportunity to be used by the Holy Spirit. However, there is one point that you must realize: When man does the work commissioned by God, man has been given the opportunity to be used by God, but what is said and known by man are not entirely the stature of man. All you can do is to better know your own deficiencies during the course of your work, and come into possession of greater enlightenment from the Holy Spirit. In this way, you will be enabled to gain better entry in the course of your work.

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (2)

If, as a church leader or worker, you are to lead God's chosen ones in entering the truth reality and bearing good testimony to God, of chief importance is to guide people in spending more time reading God's words and fellowshipping the truth. In this way, God's chosen ones can have a deeper knowledge of God's aims in saving man and the purpose of God's work, and can understand God's intentions and His various requirements for man, thus allowing them to perform their duty properly and satisfy God. When you assemble to fellowship and preach, you must speak of your experiential testimony practically, and not be satisfied with preaching words

and doctrines. When you eat and drink God's words, you must focus on understanding the truth—and once you understand the truth, you must try and put it into practice, and only when you practice it will you truly understand the truth. When you fellowship God's words, speak what you know. Do not boast, do not make irresponsible remarks, do not simply speak words and doctrines, and do not exaggerate. If you exaggerate, people will detest you and you will feel reproached afterward, and you will feel remorseful and upset—and you will have brought all of this on yourself. Can you make people understand the truth and enter into reality if you only preach words and doctrines to lecture and prune them? If what you fellowship about is not practical, if it is nothing but words and doctrines, then no matter how much you prune and lecture them, it will be to no avail. Do you think people being afraid of you, and doing what you tell them to, and not daring to object, is the same as them understanding the truth and being submissive? This is a major mistake; life entry is not so simple. Some leaders are like a new manager trying to make a strong impression, they try to impose their new-found authority on God's chosen ones so that everyone submits to them, thinking that this will make their job easier. If you lack the truth reality, then before long your true stature will be revealed, your true colors will be exposed, and you could well be eliminated. In some administrative work, a little pruning and discipline is acceptable. But if you are incapable of fellowshipping the truth, in the end, you will still be unable to solve problems, and it will affect the results of the work. If, no matter what issues appear in the church, you keep lecturing people and casting blame—if all you ever do is acting in a bad-tempered manner—then this is your corrupt disposition revealing itself, and you have shown the ugly face of your corruption. If you always stand on a pedestal and lecture people like this, then as time goes on, people will be unable to receive the provision of

life from you, they will not gain anything practical, and instead will detest you and be disgusted by you. In addition, there will be some people who, having been influenced by you due to a lack of discernment, will likewise lecture others and prune them. They will likewise get angry and lose their tempers. Not only will you be unable to solve people's problems—you will also be fostering their corrupt dispositions. And is that not leading them onto the path toward perdition? Is that not an act of evil? A leader should lead primarily by fellowshipping about the truth and providing life. If you always stand on a pedestal and lecture others, will they be able to understand the truth? If you work in this way for a while, when people come to see you clearly for what you are, they are going to desert you. Can you bring people before God by working in this way? You certainly cannot; all you can do is foul up the work of the church and cause all God's chosen people to loathe you and desert you. There were some leaders and workers who were eliminated for this reason in the past. They were unable to fellowship on the truth to resolve actual problems, lead people to eat and drink the words of God, or lead people to understand themselves. They did none of this essential work; they just focused on putting themselves on a pedestal, lecturing people, and giving orders, thinking that by doing this, they were doing the work of a church leader. As a result, they did not carry out the work arrangements issued by the Above even if they knew them, nor did they do specific jobs well. All they did aside from spouting words and doctrines and shouting slogans was to put themselves on a pedestal and blindly lecture and prune people. This caused everyone to be afraid of, and avoid, these leaders and workers, and people did not dare report problems to them. By acting in this way, the leaders and workers mucked up their work and brought it to a standstill. It was only when the house of God dismissed them that they realized they had not done any real work. Perhaps

they felt a lot of remorse, but regrets are of no use. They were still dismissed and eliminated.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Related Hymns

What It Takes to Be One Who Serves God

Only God's Intimates Are Worthy of Serving Him

How to Serve in Accordance With God's Intentions

To Serve God You Should Give Him Your Heart

Only Those Whose Dispositions Have Changed Can Bear Testimony to God

How to Bear Witness to God in Your Faith

Only by Knowing God's Deeds Can One Bear True Witness to Him

42. Why it is said that only those who have undergone dispositional change are eligible to serve God

Words of Almighty God of the Last Days

Serving God is no simple task. Those whose corrupt disposition remains unchanged can never serve God. If your disposition has not been judged and chastised by God's words, then your disposition still represents Satan, which proves that you serve God out of your own good intentions, that your service is based on your satanic nature. You serve God with your natural character, and according to your personal preferences. What's more, you always think that the things you are willing to do are what are delightful to God, and that the things you do not wish to do are what are hateful to God; you work entirely according to your own preferences. Can this be called serving God? Ultimately, there will not be the slightest change in your life disposition; instead, your service will make you even more stubborn, thus deeply ingraining your corrupt disposition, and as such, there will be formed within you rules about service to God that are primarily based on your own character, and experiences derived from your service according to your own disposition. These are the experiences and lessons of man. It is man's philosophy for worldly dealings. People like this can be classed as Pharisees and religious officials. If they never wake up and repent, then they will surely turn into the false christs and the antichrists who mislead people in the last days. The false christs and the antichrists that were spoken of will arise from among such people. If those who serve God follow their own character and act according to their own will, they run the risk of being eliminated at any time. Those who apply their many years of experience acquired to serving God in order to win the hearts of

others, to lecture them and constrain them, and to stand on high—and who never repent, never confess their sins, never renounce the benefits of position—these people shall fall before God. They are of the same kind as Paul, presuming upon their seniority and flaunting their qualifications. God will not bring people like this to perfection. Such service disrupts the work of God. People always cling to the old. They cling to the notions of the past, to everything from times gone by. This is a great obstacle to their service. If you cannot throw them off, these things will throttle your whole life. God will not commend you, not in the slightest, not even if you break your legs running or your back with labor, not even if you are martyred in your service of God. Quite the contrary: He will say that you are an evildoer.

—The Word, Vol. 1. The Appearance and Work of God. Religious Service Must Be Purged

There is far less deviation in the work of those who have undergone pruning, judgment and chastisement, and the expression of their work is much more accurate. Those who rely on their naturalness to work make quite major mistakes. The work of unperfected people expresses too much of their own naturalness, which poses a major obstacle to the work of the Holy Spirit. However good a person's caliber, they must also undergo pruning and judgment before they can do the work of God's commission. If they have not undergone such judgment, their work, no matter how well done, cannot accord with the principles of the truth and is always a product of their own naturalness and human goodness. The work of those who have undergone pruning and judgment is much more accurate than the work of those who have not been pruned and judged. Those who have not undergone judgment express nothing but human flesh and thoughts, mingled with much human intelligence and innate talent. This is not man's accurate expression of God's work. Those who follow such people are brought before them by their innate caliber. Because they express too much

of the insight and experience of man, which are almost disconnected from God's original intention and deviate too far from it, the work of this type of person cannot bring people before God, but brings them rather before man. So, those who have not undergone judgment and chastisement are unqualified to carry out the work of God's commission. The work of a qualified worker can bring people to the right way and grant them greater entry into the truth. His work can bring people before God. In addition, the work he does can vary from individual to individual and is not bound by rules, allowing people liberation and freedom, and the capacity gradually to grow in life and to have a more profound entry into the truth. The work of an unqualified worker falls far short. His work is foolish. He can only bring people into rules, and what he demands of people does not vary from individual to individual; he does not work according to people's actual needs. In this type of work, there are too many rules and too many doctrines, and it cannot bring people into reality, nor into normal practice of growth in life. It can only enable people to adhere to a few worthless rules. Such guidance can only lead people astray. He leads you to become like him; he can bring you into what he has and is. For followers to discern whether leaders are qualified, the key is to look at the path on which they lead and the results of their work, and to see whether followers receive principles in accordance with the truth, and whether they receive ways of practice suitable for their transformation. You should distinguish between the different work of different types of people; you should not be a foolish follower. This bears on the matter of people's entry. If you are unable to distinguish which person's leadership has a path and which does not, you will easily be misled. All of this has a direct bearing on your own life. There is too much naturalness in the work of unperfected people; it is mixed with too much of human will. Their being is naturalness—what they are

born with. It is not life after having been pruned or reality after having been transformed. How can such a person support those who are pursuing life? The life that man has originally is his innate intelligence or talent. This kind of intelligence or talent is quite far from God's exact demands for man. If a man has not been perfected and his corrupt disposition has not been pruned, there will be a wide gap between what he expresses and the truth; what he expresses will be mixed with vague things, such as his imagination and one-sided experience. Moreover, regardless of how he works, people feel there is no overall goal and no truth suitable for the entry of all people. Most of what is demanded of people is beyond their ability, as if they were ducks being made to sit on perches. This is the work of human will. Man's corrupt disposition, his thoughts, and his notions pervade all parts of his body. Man is not born with the instinct to practice the truth, nor does he have the instinct to understand the truth directly. Add to that man's corrupt disposition—when this kind of natural person works, does it not cause disruptions? But a man who has been perfected has experience of the truth that people should understand, and knowledge of their corrupt dispositions, so that the vague and unreal things in his work gradually diminish, the human adulterations become fewer, and his work and service come ever closer to the standards required by God. Thus, his work has entered the truth reality and it has also become realistic. The thoughts in man's mind in particular block the work of the Holy Spirit. Man has a rich imagination and reasonable logic, and he has had long experience handling affairs. If these aspects of man do not undergo pruning and correction, they are all obstacles to work. Therefore, man's work cannot achieve the greatest degree of accuracy, especially the work of unperfected people.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

Those whose dispositions have transformed feel fear of God, and their rebelliousness against God gradually lessens. Moreover, in the performance of their duties, they no longer need others to worry about them, nor does the Holy Spirit always need to do disciplinary work on them. They can basically submit to God, and their views on things conform with the truth. This all amounts to having become compatible with God. Suppose someone hands over some work to you. You do not need anyone to manage you, to supervise you. You can complete this work with only the word of God and prayer. During this work, you are not perfunctory or arrogant or self-righteous, nor do you do things your own way; you do not constrain anyone else, and you are able to compassionately help others. You can help everyone obtain provision and benefit, and you can guide people to enter onto the right track of believing in God. Furthermore, during this work you do not seek your own status or interests, do not take anything for yourself that you did not earn, do not speak up for yourself, and no matter how anyone treats you, you treat them properly. You will then be someone with a relatively good stature. It is not a simple matter for someone to take up some work and bring God's chosen people into the reality of His word. It cannot be done without the truth reality. There are many who rely on great gifts in work who fall down and fail. People who do not have the truth are absolutely unreliable, even more so if they have not changed their dispositions.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Pursuing the Truth Can One Achieve a Change in Disposition

People who have experienced a change in their dispositions have understood the truth, they are discerning on all issues, they know how to act in accordance with God's intentions, how to act in accordance with the truth principle, and how to act to satisfy God, and they understand the nature of

the corruption they reveal. When their own ideas and notions are revealed, they are able to be discerning and rebel against the flesh. This is how a change in disposition is manifested. The main manifestation of people who have undergone a change in disposition is that they have come to clearly understand the truth, and when carrying things out, they put the truth into practice with relative accuracy and they do not reveal corruption as often. Generally, those whose dispositions have transformed appear to be particularly reasonable and discerning, and due to their understanding of the truth, they do not reveal as much self-righteousness or arrogance. They can see through and discern much of the corruption that has been revealed in them, so they do not give rise to arrogance. They are able to have a measured grasp on what place they should take and what things they should do that are reasonable, on how to be dutiful, on what to say and what not to say, and on what to say and what to do to which people. Thus, people whose dispositions have changed are relatively reasonable, and only such people truly live out a human likeness. Because they understand the truth, they are able to speak and see things in accordance with the truth, and they are principled in everything they do; they are not subject to the influence of any person, event, or thing, and they all have their own views and can uphold the truth principles. Their dispositions are relatively stable, they do not blow hot and cold, and no matter what their circumstances, they understand how to do their duties properly and how to behave to God's satisfaction. Those whose dispositions have changed are not focused on what to do externally to make others think well of them; they have gained internal clarity on what to do to satisfy God. Therefore, from the outside, they may not seem to be so enthusiastic or to have done anything important, but everything they do is meaningful, is valuable, and yields practical results. Those whose dispositions have changed are certain to possess a lot

of truth realities, and this can be confirmed by their perspectives on things and their principles of action. Those who have not obtained the truth have absolutely not achieved any change in life disposition.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

In religion, many people suffer a great deal throughout their lives: They subdue their bodies and bear their cross, and they even continue to suffer and endure when on the very verge of death! Some are still fasting on the morning of their death. All their lives they deny themselves nice food and clothing, focusing only on suffering. They are able to subdue their body and rebel against their flesh. Their spirit for enduring suffering is commendable. But their thinking, their notions, their mental attitude, and indeed their old nature, have not been pruned in the slightest. They lack any true knowledge of themselves. Their mental image of God is that traditional one of a vague God. Their resolve to suffer for God comes from their zeal and the good character of their humanity. Even though they believe in God, they neither understand Him nor know His intentions. They merely work and suffer blindly for God. They place no value whatsoever on discernment, care little about how to ensure that their service actually fulfills God's intentions, and much less are they aware of how to achieve the knowledge of God. The God they serve is not God in His inherent image, but a God they have imagined, a God of whom they have only heard, or of whom they have only read legends in writing. They then use their fertile imaginations and piousness to suffer for God and undertake God's work that God wants to do. Their service is too inexact, such that practically none of them are truly able to serve in accordance with God's intentions. Regardless of how gladly they suffer, their original perspective on service and their mental image of God remain unchanged, because they have not undergone God's judgment, chastisement, refinement and perfection, and nor has anyone

guided them using the truth. Even if they believe in Jesus the Savior, none of them has ever seen the Savior. They only know of Him through legend and hearsay. As a result, their service amounts to no more than serving randomly with eyes closed, like a blind man serving his own father. What, ultimately, can be achieved by such service? And who would approve of it? From beginning to end, their service remains the same throughout; they receive only man-made lessons and base their service only on their naturalness and their own preferences. What reward could this bring? Not even Peter, who saw Jesus, knew how to serve in accordance with God's intentions; he only came to know this in the end, in his old age. What does this say about those blind people who have not experienced the slightest bit of being pruned, and who have had no one guiding them? Is not the service of many among you today like that of these blind people? All those who have not received judgment, not received pruning, and who have not changed—are they not all incompletely conquered? Of what use are such people? If your thinking, your knowledge of life, and your knowledge of God show no new change and you do not truly gain anything, then you will never achieve anything remarkable in your service! Without a vision and a new knowledge of God's work, you are not conquered. Your way of following God will then be like those who suffer and fast: of little value! It is precisely because there is little testimony in what they do that I say their service is futile! Throughout their lives, those people suffer and spend time in prison; they are ever forbearing, loving, and they ever bear the cross, they are ridiculed and rejected by the world, they experience every hardship, and although they are obedient to the very end, they are still not conquered, and can offer no testimony to being conquered. They have suffered a great deal, but inside they do not know God at all. None of their old thinking, old notions, religious practices, man-made knowledge, and

human ideas have been pruned. There is not the slightest hint of new knowledge in them. Not one bit of their knowledge of God is true or accurate. They have misunderstood God's intentions. Does this serve God? Whatever your knowledge of God in the past, if it stays the same today and you continue to base your knowledge of God on your own notions and ideas no matter what God does, which is to say that if you possess no new, true knowledge of God and if you fail to know God's true image and disposition, if your knowledge of God is still guided by feudal, superstitious thinking and is still born of human imagination and notions, then you have not been conquered. All the many words I now speak to you are meant to let you know, to have this knowledge lead you to a newer, accurate knowledge; they are also meant to prune away the old notions and the old knowledge in you, so that you may possess new knowledge. If you truly eat and drink My words, then your knowledge will change considerably. As long as you eat and drink God's words with a heart of submission, then your perspective will be reversed. As long as you are able to accept the repeated chastisements, your old mentality will gradually change. As long as your old mentality is thoroughly replaced with the new, your practice will also change accordingly. In this way, your service will become increasingly on-target, increasingly able to meet God's intentions.

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (3)

In God's eyes, everything that every person who believes in God does is at odds with the truth, incompatible with God's word, and hostile to Him. You might not be able to accept this either, and say: "We serve God, worship God, do our duty in God's house. We've done so much, all according to God's words and requirements, and in line with work arrangements. How can it be said that we resist and betray God? Why do

You always knock our enthusiasm? We gave up our family and careers with huge difficulty, and were determined to follow God, so how can You speak about us like this?" The aim of speaking thus is to ensure that everyone understands: It's not the case that someone who behaves quite well, or gives something up, or suffers some hardships, will change their betraying nature. No way! Suffering is necessary, as is doing your duty, but just because you can suffer, or do your duty, doesn't mean that your corrupt disposition no longer exists. This is because there has been no real change in life disposition within anyone, and everyone is still far from satisfying God's intentions and meeting His requirements. People's belief in God is too adulterated, their corrupt dispositions revealed too much. Although many leaders or workers serve God, they also resist Him. What does this mean? It's that they intentionally go against God's words and don't practice according to His desires. They intentionally violate the truth, insist on acting according to their own will, to achieve their own designs and aims, to betray God and establish their own independent kingdom, where what they say goes. This is the meaning of serving God but also resisting Him. Do you understand now?

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Path of Practice Toward Changing One's Disposition

Once you really understand the truth and begin to love it from within yourself, you will find it easy to do things that conform to the truth. You will do your duty and practice the truth normally—even effortlessly and joyously, and you will feel that doing anything negative would require a great amount of effort. This is because the truth has taken a dominant role in your heart. If you really understand the truths about human life, then you will have a path to follow in regard to what kind of person to be, how to be an aboveboard and straightforward person, an honest person, and someone

who bears witness for God and serves Him. And once you understand these truths, you will never again be able to commit evil acts that defy Him, nor will you ever play the role of a false leader, a false worker, or an antichrist. Even if Satan misleads you, or someone evil eggs you on, you will not do it; no matter who tries to coerce you, you still will not act that way. If people gain the truth and the truth becomes their life, they will become able to loathe evil and to feel an internal disgust for negative things. It would be difficult for them to commit evil, because their life dispositions have changed and they have been perfected by God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Pursuing the Truth Can One Achieve a Change in Disposition

Related Hymns

Only God's Intimates Are Worthy of Serving Him

43. Why only those who truly love God can be made perfect by Him

Words of Almighty God of the Last Days

Those who love God are those who love the truth, and the more those who love the truth put it into practice, the more of it they have; the more they put it into practice, the more of God's love they have; and the more they put it into practice, the more blessed they are by God. If you always practice in this way, God's love for you will gradually enable you to see, just as Peter came to know God: Peter said that God not only has the wisdom to create the heavens and earth and all things, but, moreover, that He also has the wisdom to do practical work in people. Peter said that He is not only worthy of people's love because of His creation of the heavens and earth and all things, but, moreover, because of His ability to create man, to save man, to make man perfect, and to bequeath His love to man. So, too, did Peter say that there is much in Him that is worthy of man's love. Peter said to Jesus: "Is creating the heavens and earth and all things the only reason You deserve people's love? There is more in You that is lovable. You act and move in real life, Your Spirit touches me inside, You discipline me, You reproach me—these things are even more worthy of people's love." If you wish to see and experience God's love, then you must explore and seek in real life and must be willing to put aside your own flesh. You must make this resolution. You must be someone with resolve who is able to satisfy God in all things, without being lazy or coveting the enjoyments of the flesh, not living for the flesh but living for God. There may be times when you do not satisfy God. That is because you do not understand God's intentions; the next time, even though it will take more effort, you must satisfy Him and must not satisfy the flesh. When you experience in this

way, you will have come to know God. You will see that God can create the heavens and earth and all things, that He has become flesh so that people can actually see Him and actually engage with Him; you will see that He is able to walk among man, and that His Spirit can make people perfect in real life, allowing them to see His loveliness and experience His discipline, His chastening, and His blessings. If you always experience in this way, in real life you will be inseparable from God, and if one day your relationship with God ceases to be normal, you will be able to suffer reproach and to feel remorse. When you have a normal relationship with God, you will never wish to leave God, and if one day God says He will leave you, you will be afraid, and will say that you would rather die than be left by God. As soon as you have these emotions, you will feel that you are incapable of leaving God, and in this way, you will have a foundation, and will truly enjoy God's love.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Love God Will Forever Live Within His Light

The reason only those who truly love God have the most value and meaning in their lives, the reason only they truly believe in God, is that these people are able to live in God's light and are able to live for God's work and management. It is because they do not live in darkness, but live in the light; they do not live meaningless lives, but lives that have been blessed by God. Only those who love God are able to testify of God, only they are God's witnesses, only they are blessed by God, and only they are able to receive God's promises. Those who love God are God's intimates; they are the people beloved by God, and they can enjoy blessings together with God. Only people such as this will live to eternity, and only they will forever live under God's care and protection. God is for people to love, and He is worthy of all people's love, but not all people are capable of loving

God, and not all people can testify of God and hold power with God. Because they are able to testify of God and devote all their efforts to God's work, those who truly love God can walk anywhere beneath the heavens without anyone daring to oppose them, and they can wield power on earth and rule all the people of God. These people have come together from across the world. They speak different languages and have different skin colors, but their existence has the same meaning; they all have a God-loving heart, they all bear the same testimony, and have the same resolve, and the same wish. Those who love God can walk freely throughout the world, and those who testify of God can travel across the universe. These people are beloved by God, they are blessed by God, and they will forever live within His light.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Love God Will Forever Live Within His Light

God works in those who pursue and treasure His words. The more you treasure God's words, the more His Spirit will work in you. The more a person treasures God's words, the greater their chance of being perfected by God. God perfects those who truly love Him, and He perfects those whose hearts are at peace before Him. To treasure all of God's work, to treasure God's enlightenment, to treasure God's presence, to treasure God's care and protection, to treasure how God's words become your reality and provide for your life—all this accords best with God's intentions. If you treasure God's work, that is, if you treasure all the work that He has done upon you, then He will bless you and cause all that is yours to multiply. If you do not treasure God's words, He will not work in you, but He will only grant you paltry grace for your faith, or bless you with scant wealth and your family with scant safety. You should strive to make God's words your reality, and be able to satisfy Him and accord with His intentions; you should not

merely strive to enjoy His grace. Nothing is more important for believers than to receive God's work, gain perfection, and become those who follow God's will. This is the goal you should pursue.

—The Word, Vol. 1. The Appearance and Work of God. God Perfects Those Who Accord With His Intentions

The more you satisfy God, the more God blesses you and the greater the strength of your love for God; so, too, will you have faith and resolve, and will feel that nothing is more worthy or significant than a life spent loving God. It can be said that man has but to love God to be without sorrow. Although there are times when your flesh is weak and you are beset by many real troubles, if during these times you truly rely on God, then within your spirit you will be consoled, you will feel grounded, and you will have something to depend upon. In this way, you will be able to overcome many environments, and so you will not complain about God because of the anguish that you suffer. Instead, you will want to sing, dance, and pray, to assemble and commune, to give thought to God, and you will feel that all the people, matters, and things around you that are organized by God are fitting. If you do not love God, all that you look upon will be irksome to you and nothing will be pleasing to your eyes; in your spirit you will not be free but downtrodden, your heart will always complain about God, and you will always feel that you suffer so much torment, and that it is so unjust. If you do not pursue for the sake of happiness, but in order to satisfy God and to not be accused by Satan, then such pursuit will give you great strength to love God. Man is able to carry out all that is spoken by God, and all that he does is able to satisfy God—this is what it means to be possessed of reality. Pursuing the satisfaction of God is using your God-loving heart to put His words into practice; regardless of the time—even when others are without strength—inside of you there is still a God-loving

heart, and you yearn for and miss God from deep within. This is real stature. Just how great your stature is depends on how much of a God-loving heart you possess, on whether you are able to stand fast when tested, whether you are weak when a certain environment comes upon you, and whether you can stand your ground when your brothers and sisters reject you; the arrival of the facts will show just what your God-loving heart is like. It can be seen from much of God's work that God really does love man, though the eyes of man's spirit have yet to be completely opened and he is unable to clearly see much of the work of God and His intentions, nor the many things which are lovely about God; man has too little true love for God. You have believed in God throughout all this time, and today God has cut off all means of escape. Realistically speaking, you have no choice but to take the right path, the right path that you have been led onto by the harsh judgment and supreme salvation of God. Only after experiencing hardship and refinement does man know that God is lovely. Having experienced up until today, it can be said that man has come to know part of God's loveliness, but this is still not enough, because man is so lacking. Man must experience more of God's wondrous work, and more of all the refinement of suffering arranged by God. Only then can man's life disposition be changed.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Painful Trials Can You Know the Loveliness of God

Since you believe in God, you must hand over your heart before God. If you offer up and lay your heart before God, then during refinement it will be impossible for you to deny God, or leave God. In this way your relationship with God will become ever closer and ever more normal, and your communion with God will become ever more frequent. If you always practice in this way, then you will spend more time in God's light and more

time under the guidance of His words. There will also be more and more changes in your disposition, and your knowledge will increase day by day. When the day comes that God's trials suddenly befall you, you will not only be able to stand by God's side, but will also be able to bear testimony to God. At that time, you will be like Job, and like Peter. Having borne testimony to God you will truly love Him, and will gladly lay down your life for Him; you will be God's witness, and one who is beloved by God. Love that has experienced refinement is strong, not weak. Regardless of when or how God subjects you to His trials, you are able to lay down your concerns about whether you live or die, to gladly cast aside everything for God, and to happily endure anything for God—thus your love will be pure and your faith will have reality. Only then will you be someone who is truly loved by God, and who has truly been made perfect by God.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Refinement Can Man Possess True Love

The people God saves are the ones who love the truth, who have caliber and the comprehension ability, they are all people who have conscience and reason, who are able to fulfill God's commissions and do their duty well. They are people who are able to accept the truth and cast off their corrupt dispositions, and they are people who truly love God, submit to God, and worship God. Although most of these people are from the bottom of society, from the families of workers and farmers, they are definitely not muddleheaded people, simpletons, or good-for-nothings. On the contrary, they are clever people who are able to accept, practice and submit to the truth. They are all people of justice, who would forsake worldly glory and riches to follow God and gain the truth and life—they are the wisest people of all. These are all honest people who truly believe in God and who truly expend themselves for Him. They can gain God's

approval and blessings, and they can be perfected into His people and the pillars of His temple. They are people of gold, silver, and precious jewels.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only Knowledge of the Six Kinds of Corrupt Dispositions Is True Self-Knowledge

If a person's attitude toward God is only to admire Him or to show Him respect from a distance, and not to love Him in the slightest, then this is the result at which a person without a God-loving heart has arrived, and that person lacks the conditions to be perfected. If so much work is unable to obtain a person's true love, then that person has not gained God and does not genuinely pursue the truth. A person who does not love God does not love the truth and thus cannot gain God, much less receive God's approval. Such people, however they experience the work of the Holy Spirit, and however they experience judgment, are unable to have a God-fearing heart. These are people whose nature is unchangeable and who have extremely odious dispositions. All who do not have a God-fearing heart are to be eliminated, to be objects of punishment, and to be punished just like those who do evil, to suffer even more than those who have done unrighteous things.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

Today, you all know that man's belief in God is not solely for the salvation of the soul and the well-being of the flesh, nor is it to enrich his life through loving God, and so on. As it stands, if you love God for the sake of the well-being of the flesh or momentary pleasure, then even if, in the end, your love for God reaches its peak and you ask for nothing more, this love that you seek is still an adulterated love and not pleasing to God. Those who use love for God to enrich their dull existence and fill a void in their hearts are the kind of people who are greedy for a life of ease, not those who truly seek to love God. Love of this kind is forced, it is the

pursuit of mental gratification, and God has no need of it. What kind of love, then, is yours? For what do you love God? How much true love for God is there within you right now? The love of the great majority of you is of the aforementioned kind. Such love can only maintain the status quo; it cannot achieve immutability, nor can it take root in man. This kind of love is only like a flower that blooms and withers without bearing fruit. In other words, after you have loved God once in such a way, if there is no one to lead you on the path ahead, then you will collapse. If you can only love God in the time of loving God but afterward your life disposition remains unchanged, then you will remain unable to escape from the shroud of the influence of darkness, you will remain unable to break free from Satan's bonds and its trickery. No one such as this can be fully gained by God; in the end, their spirit, soul, and body will still belong to Satan. There can be no doubt about this. All those who cannot be fully gained by God will return to their original place, that is, back to Satan, and they will go down to the lake of fire and brimstone to accept the next step of punishment from God. Those gained by God are those who rebel against Satan and escape from its power. They are officially numbered among the people of the kingdom. This is how the people of the kingdom come to be. Are you willing to become this kind of person? Are you willing to be gained by God? Are you willing to escape from the power of Satan and return to God? Do you now belong to Satan or are you numbered among the people of the kingdom? These things should already be clear, and require no further explanation.

—The Word, Vol. 1. The Appearance and Work of God. What Viewpoint Believers Ought to Hold

If you want to be perfected by God, it is not enough to merely rush ahead on the path, nor is it enough to merely expend yourself for God. You

must possess many things to be able to become someone who is perfected by God. When you face suffering, you must be able to lay aside concern for the flesh and to not make complaints against God. When God hides Himself from you, you must be able to have the faith to follow Him, to maintain your previous love without allowing it to falter or dissipate. No matter what God does, you must submit to His design and be prepared to curse your own flesh rather than make complaints against Him. When you are faced with trials, you must satisfy God, though you may weep bitterly or feel reluctant to part with some beloved object. Only this is true love and faith. No matter what your actual stature is, you must first possess both the will to suffer hardship and true faith, and you must also have the will to rebel against the flesh. You should be willing to endure personal hardships and suffer losses to your personal interests in order to satisfy God's intentions. You must also be capable of feeling regret about yourself in your heart: In the past, you were unable to satisfy God, and now, you can regret yourself. You must not be lacking in any of these regards—it is through these things that God will perfect you. If you cannot meet these criteria, then you cannot be perfected.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are to Be Made Perfect Must Undergo Refinement

As someone who pursues loving God, entry into the kingdom to become one of the people of God is your true future, and a life that is of the utmost value and significance; no one is more blessed than you. Why do I say this? Because those who do not believe in God live for the flesh, and they live for Satan, but today you live for God, and live to follow the will of God. That is why I say your lives are of the utmost significance. Only this group of people, who have been selected by God, are able to live out a life of the utmost significance: No one else on earth is able to live out a life of

such value and meaning. Because you have been selected by God, and are raised up by God, and, moreover, because of God's love for you, you have grasped the true life, and know how to live a life that is of the utmost value. This is not because your pursuit is good, but because of the grace of God; it was God who opened the eyes of your spirit, and it was the Spirit of God that touched your heart, giving you the good fortune to come before Him. If the Spirit of God had not enlightened you, then you would be incapable of seeing what is lovely about God, nor would it be possible for you to love God. It is wholly because the Spirit of God has touched people's hearts that their hearts have turned to God. Sometimes, when you are enjoying the words of God, your spirit is touched, and you feel that you cannot help but love God, that there is great strength within you, and that there is nothing that you cannot put aside. If you feel like this, then you have been touched by the Spirit of God, and your heart has wholly turned to God, and you will pray to God and say: "Oh God! We truly have been predestined and chosen by You. Your glory gives me pride, and it feels glorious for me to be one of Your people. I will expend anything and give anything to follow Your will, and will devote all my years, and an entire lifetime of efforts, to You." When you pray like this, there will be unending love and true submission toward God in your heart. Have you ever had such an experience as this? If people are often touched by the Spirit of God, then they are especially willing to devote themselves to God in their prayers: "Oh God! I wish to behold Your day of glory, and I wish to live for You—nothing is more worthy or meaningful than to live for You, and I have not the slightest desire to live for Satan and the flesh. You raise me up by enabling me to live for You today." When you have prayed in this way, you will feel that you cannot help but give your heart to God, that you must gain God, and that you would hate to die without having gained God while you are alive.

Having spoken such a prayer, there will be an inexhaustible strength within you, and you will not know from where it comes; in your heart there will be limitless power, and you will have a sense that God is so lovely, and that He is worth loving. This is when you will have been touched by God. All those who have had such an experience have been touched by God. For those who are often touched by God, changes occur in their lives, they are able to make their resolution and are willing to completely gain God, their God-loving hearts are relatively strong, and their hearts have completely turned to God. They hold no regard for family, the world, entanglements, or their future, and they are willing to devote a lifetime of efforts to God. All those who have been touched by the Spirit of God are people who pursue the truth, and who have hope of being made perfect by God.

—The Word, Vol. 1. The Appearance and Work of God. Know God's Newest Work and Follow His Footsteps

Those who have been made perfect not only possess normal humanity, but are possessed of truths that exceed the measures of conscience, that are higher than the standards of conscience; they not only use their conscience to pay back God's love, but, more than that, they have known God, and have seen that God is lovely, and worthy of man's love, and that there is so much to love in God; man cannot help but love Him! The love for God of those who have been made perfect is in order to fulfill their own personal aspirations. Theirs is a spontaneous love, a love that asks for nothing in return, and which is not a transaction. They love God because of nothing other than their knowledge of Him. Such people care not whether God bestows graces upon them, and are content with nothing more than to satisfy God. They do not strike bargains with God, nor do they measure their love of God by conscience: "You have given to me, thus I love You in return; if You do not give to me, then I have nothing for You in return."

Those who have been made perfect always believe that: “God is the Creator, and He carries out His work upon us. Since I have this opportunity, condition, and qualification to be made perfect, my pursuit should be to live out a life of meaning, and I should satisfy Him.” It is just like that which was experienced by Peter: When he was at his weakest, he prayed to God and said, “O God! Regardless of the time or place, You know that I always remember You. No matter the time or place, You know that I want to love You, but my stature is too small, I am too weak and powerless, my love is too limited, and my sincerity toward You is too meager. Compared to Your love, I am simply unfit to live. I wish only that my life is not in vain, and that I can not only repay Your love, but, moreover, that I can devote all I have to You. If I can satisfy You, then as a created being, I shall have peace of mind, and will ask for nothing more. Although I am weak and powerless now, I will not forget Your exhortations, and I will not forget Your love. Now I am doing nothing more than repaying Your love. Oh God, I feel awful! How can I give back the love in my heart to You, how can I do all I can, and be able to fulfill Your wishes, and be able to offer all that I have to You? You know the weakness of man; how can I be worthy of Your love? Oh God! You know I am of small stature, that my love is too meager. How can I do the best that I can in this kind of environment? I know I should repay Your love, I know that I should give all that I have to You, but today my stature is too small. I ask that You give me strength and confidence, so that I will be more able to possess a pure love to devote to You, and more able to devote all that I have to You; not only will I be able to repay Your love, but I will be more able to experience Your chastisement, judgment and trials, and even more severe curses. You have allowed me to behold Your love, and I am incapable of not loving You, and though I am weak and powerless today, how could I forget You? Your love, chastisement and

judgment have all caused me to know You, yet I also feel incapable of satisfying Your love, for You are so great. How can I devote all that I have to the Creator?" Such was Peter's request, yet his stature was too inadequate. At this moment, he felt as if a knife were being twisted in his heart. He was in agony; he knew not what to do under such conditions. Yet he still continued to pray: "O God! Man is of childish stature, his conscience is feeble, and the only thing I can achieve is to repay Your love. Today, I know not how to satisfy Your intentions, and I only wish to do all I can, give all I have, and devote all I have to You. Regardless of Your judgment, regardless of Your chastisement, regardless of what You bestow upon me, regardless of what You take away from me, make me free from the slightest complaint toward You. Many times, when You chastised me and judged me, I grumbled to myself, and was incapable of achieving purity, or of fulfilling Your wishes. My repayment of Your love was born out of compulsion, and at this moment I hate myself even more." It was because he sought a purer love of God that Peter prayed in this way. He was seeking, and entreating, and, furthermore, he was recriminating himself, and confessing his sins to God. He felt indebted to God, and felt hatred of himself, yet he was also somewhat sad and negative. He always felt thus, as if he could not measure up to God's intentions, and unable to do his best. Under such conditions, Peter still pursued the faith of Job. He saw how great had been the faith of Job, for Job had seen that everything he had was bestowed by God, and it was natural for God to take everything from him, that God would give to whomever He wished—such was the righteous disposition of God. Job had no complaints, and could still praise God. Peter also knew himself, and in his heart he prayed, "Today I should not be content with repaying Your love using my conscience and with however much love I give back to You, because my thoughts are too corrupt, and

because I am incapable of seeing You as the Creator. Because I am still unfit to love You, I must cultivate the ability to devote all that I have to You, and do so willingly, I must know all that You have done, and make none of my own choices, I must behold Your love, and be able to speak Your praises and extol Your holy name, so that You may gain great glory through me. I am willing to stand fast in this testimony to You. Oh God! Your love is so precious and beautiful; how could I wish to live in the hands of the evil one? Was I not made by You? How could I live under the power of Satan? I would prefer that my entire being live amid Your chastisement. I am unwilling to live under the power of the evil one. If I can be made pure, and can devote my all to You, I am willing to offer up my body and mind to Your judgment and chastisement, for I detest Satan, and am unwilling to live under its power. Through Your judgment of me, You show forth Your righteous disposition; I am happy, and have not the slightest complaint. If I am able to fulfill the duty of a created being, I am willing that my entire life be accompanied by Your judgment, through which I will come to know Your righteous disposition, and will rid myself of the influence of the evil one." Peter always prayed thus, always sought thus, and he reached a, relatively speaking, high realm. Not only was he able to repay God's love, but, more importantly, he also fulfilled his duty as a created being. Not only was he not accused by his conscience, but he was also able to transcend the standards of conscience. His prayers continued to go up before God, such that his aspirations were ever higher, and he possessed more and more of a God-loving heart. Though he suffered agonizing pain, still he did not forget to love God, and still he sought to attain the ability to understand God's intentions. In his prayers he uttered the following words: "I have accomplished nothing more than the repayment of Your love. I have not borne testimony to You before Satan, have not freed myself from the

influence of Satan, and still live amid the flesh. I wish to use my love to defeat Satan, to shame it, and thus satisfy Your intentions. I wish to give my entirety to You, to not give the slightest bit of myself to Satan, for Satan is Your enemy." The more he sought in this direction, the more he was moved, and the higher his knowledge of these matters. Without realizing it, he came to know that he should free himself of the influence of Satan, and should completely return himself to God. Such was the realm he attained. He was transcending the influence of Satan, and ridding himself of the pleasures and enjoyments of the flesh, and was willing to experience more profoundly both God's chastisement and His judgment. He said, "Even though I live amid Your chastisement, and amid Your judgment, regardless of the hardship that entails, still I am unwilling to live under the power of Satan, still I am unwilling to suffer Satan's trickery. I take joy from living amid Your curses, and am pained by living amid the blessings of Satan. I love You by living amid Your judgment, and this brings me great joy. Your chastisement and judgment is righteous and holy; it is in order to cleanse me, and even more, it is to save me. I would prefer to spend my entire life amid Your judgment so that I may be under Your care. I am unwilling to live under Satan's power for a single moment; I wish to be cleansed by You; even if I suffer hardship, I am unwilling to be exploited and tricked by Satan. I, this created being, should be used by You, possessed by You, judged by You, and chastised by You. I should even be cursed by You. My heart rejoices when You are willing to bless me, for I have seen Your love. You are the Creator, and I am a created being: I should not betray You and live under the power of Satan, nor should I be exploited by Satan. I should be Your horse, or ox, instead of living for Satan. I'd rather live amid Your chastisement, without physical bliss, and this would bring me enjoyment even if I were to lose Your grace. Though Your grace is not with me, I enjoy

being chastised and judged by You; this is Your best blessing, Your greatest grace. Though You are always majestic and wrathful toward me, still I am incapable of leaving You, and still I cannot love You enough. I'd prefer to live in Your home, I'd prefer to be cursed, chastised, and smitten by You, and am unwilling to live under the power of Satan, nor am I willing to rush about and busy myself only for the flesh, and much less am I willing to live for the flesh." Peter's love was a pure love. This is the experience of being made perfect, and is the highest realm of being made perfect; there is no life that is more meaningful.

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

Related Hymns

God Perfects Those Who Love Him Truly

You Must Seek to Understand the Truth in All Things In Order to Be Perfected by God

44. Why one must seek to know God

Words of Almighty God of the Last Days

To believe in God and know God is perfectly natural and justified, and today—during an age when God incarnate is doing His work in person—is an especially good time to know God. Satisfying God is something that is achieved by building on the foundation of understanding God's intentions, and in order to understand God's intentions, it is necessary to have some knowledge of God. This knowledge of God is the vision that one who believes in God must have; it is the basis of man's belief in God. In the absence of this knowledge, man's belief in God would exist in a vague state, in the midst of empty theory. Even if it is the resolution of people like this to follow God, they will gain nothing. All those who gain nothing in this stream are the ones who will be eliminated—they are all freeloaders. Whichever step of God's work you experience, you should be accompanied by a mighty vision. Otherwise, it would be difficult for you to accept each step of new work, because the new work of God lies beyond man's capacity to imagine, and is outside the bounds of his conception. So, without a shepherd to tend to man, without a shepherd to engage in fellowship about visions, man is incapable of accepting this new work. If man cannot comprehend visions, then he cannot comprehend the new work of God, and if man cannot submit to God's new work, then man will be unable to understand God's intentions, and so his knowledge of God will amount to nothing. Before man carries out the word of God, he must know the word of God; that is, he must understand God's intentions. Only in this way can God's word be carried out accurately and in accordance with God's intentions. This is something that everyone who seeks the truth must possess, and it is also the process that everyone who tries to know God must

undergo. The process of coming to know the word of God is the process of coming to know God and the work of God. So, knowing visions not only refers to knowing the humanity of God incarnate, but also includes knowing the word and the work of God. From the word of God people come to understand God's intentions, and from the work of God they come to know God's disposition and what God is. Belief in God is the first step to knowing God. The process of advancing from this initial belief in God to the most profound belief in Him is the process of coming to know God, the process of experiencing the work of God. If you only believe in God for the sake of believing in God, and not for the sake of coming to know Him, then there is no reality to your faith, and your faith cannot become pure—of this there is no doubt. If, during the process by which man experiences God's work, he gradually comes to know God, then his disposition will gradually change, and his belief will become increasingly true. In this way, when man achieves success in his belief in God, he will have completely gained God. The reason why God went to such great lengths to become flesh for the second time to do His work in person was so that man would be able to know Him and to see Him. Knowing God[a] is the final effect to be achieved at the conclusion of God's work; it is the last requirement God makes of mankind. The reason why He does this is for the sake of His final testimony; He does this work in order that man may finally and completely turn to Him. Man can only come to love God by knowing God, and to love God he must know God. No matter how he seeks, or what he seeks to gain, he must be able to achieve knowledge of God. Only in this way can man satisfy God's heart. Only by knowing God can man have true faith in God, and only by knowing God can he truly fear and submit to God. Those who do not know God will never arrive at true submission to and fear of God. Knowing God includes knowing His disposition, understanding His

intentions, and knowing what He is. Yet whichever aspect one comes to know, each one requires man to pay a price and requires the will to submit, without which no one would be able to continue following to the end.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God Can Bear Testimony to God

Footnotes:

a. The original text reads "The work of knowing God."

The lesson of knowing God is higher than any of the natural sciences of mankind. It is a lesson that can only be achieved by an extremely small number of those who seek to know God, and cannot be achieved by just any person of talent. So, you must not view knowing God and pursuing the truth as if they are things that could be achieved by a mere child. Perhaps you have been completely successful in your family life, or your career, or in your marriage, but when it comes to the truth and the lesson of knowing God, you have nothing to show for yourself and you have achieved nothing. Putting the truth into practice, it can be said, is of great difficulty for you, and knowing God is an even greater problem. This is your difficulty, and this is also the difficulty faced by the whole of mankind. Among those who have had some achievements in the cause of knowing God, there are almost none who are up to standard. Man does not know what it means to know God, or why it is necessary to know God, or to what degree one must attain in order to know God. This is what is so confounding to mankind, and it is quite simply the biggest riddle faced by mankind—no one is capable of answering this question, nor is anyone willing to answer this question, because, to date, no one among mankind has had any success in the study of this work. Perhaps, when the riddle of the three stages of work is made known to mankind, there will appear in succession a group of talented people who know God. Of course, I hope that is the case, and, furthermore,

I am in the process of carrying out this work, and hope to see the appearance of more such talented people in the near future. They will become those who bear testimony to the fact of these three stages of work, and, of course, they will also be the first to bear testimony to these three stages of work. But nothing would be more distressing and regrettable than if such talented people do not emerge on the day that God's work comes to an end, or if there are only one or two such people who have personally accepted being made perfect by God incarnate. However, this is only the worst case scenario. Whatever the case may be, I still hope that those who truly pursue can gain this blessing. Since the beginning of time, there has never before been work such as this; such an undertaking has never occurred in the history of human development. If you can truly become one of the first of those who know God, would this not be the highest honor among all created beings? Would any created being among mankind be more commended by God? Such work is not easy to achieve, but will ultimately still reap rewards. Regardless of their gender or nationality, all those who are capable of achieving the knowledge of God will, in the end, receive God's greatest honor, and will be the only ones that possess the authority of God. This is the work of today, and it is also the work of the future; it is the last and highest work to be accomplished in 6,000 years of work, and it is a way of working that reveals each category of man. Through the work of causing man to know God, the different ranks of man are revealed: Those who know God are qualified to receive God's blessings and accept His promises, while those who do not know God are unqualified to receive God's blessings and accept His promises. Those who know God are the intimates of God, and those who do not know God cannot be called the intimates of God; the intimates of God can receive any of God's blessings, but those who are not His intimates are not worthy of any of His

work. Whether it be tribulations, refinement, or judgment, all these things are for the sake of allowing man to ultimately achieve a knowledge of God, and so that man may submit to God. This is the only effect that will ultimately be achieved. Nothing of the three stages of work is hidden, and this is advantageous to man's knowledge of God, and helps man gain a more complete and thorough knowledge of God. All this work is of benefit to man.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

God does the work of judgment and chastisement so that man may gain knowledge of Him, and for the sake of His testimony. Without His judgment of man's corrupt disposition, man could not possibly know His righteous disposition, which brooks no offense, and nor would man be able to turn his old knowledge of God into a new one. For the sake of His testimony, and for the sake of His management, He makes His entirety public, thus enabling man, through His public appearance, to arrive at knowledge of God, to be transformed in his disposition, and to bear resounding testimony to God. The transformation of the disposition of man is achieved through many different kinds of God's work; without such changes in his disposition, man would be unable to bear testimony to God and to accord with God's intentions. The transformation of man's disposition signifies that man has freed himself from Satan's bondage and from the influence of darkness, and has truly become a model and specimen of God's work, a witness of God, and one who accords with God's intentions. Today, God incarnate has come to do His work on earth, and He requires that man achieve knowledge of Him, submission to Him, and testimony to Him—they are to know His practical and normal work, they are to submit to all of His words and work which do not accord with the

notions of man, and they are to bear testimony to all the work He does to save man, as well as all the deeds He accomplishes to conquer man. Those who bear testimony to God must have knowledge of God; only this kind of testimony is accurate and practical, and only this kind of testimony can shame Satan. God uses those who have come to know Him through undergoing His judgment, chastisement, and pruning, to bear testimony to Him. He uses those who have been corrupted by Satan to bear testimony to Him, and so too does He use those whose disposition has changed, and who have thus gained His blessings, to bear testimony to Him. He does not need man to praise Him with his mouth, nor does He need the praise and testimony of the ilk of Satan, who have not been saved by Him. Only those who know God are qualified to bear testimony to Him, and only those who have been transformed in their disposition are qualified to bear testimony to Him. God will not allow man intentionally to bring shame upon His name.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God Can Bear Testimony to God

Man experiences God's work, comes to know himself, purges away his corrupt disposition, and seeks growth in life, all for the sake of knowing God. If you only seek to know yourself and to prune your own corrupt disposition, but have no knowledge of what work God does upon man, of how great His salvation is, or of how you experience God's work and witness His deeds, then this experience of yours is fatuous. If you think that one's life has attained maturity just because one is able to put the truth into practice and to endure, this means that you have still not grasped the true meaning of life or God's purpose in perfecting man. One day, when you are in the religious churches, among members of the Repentance Church or of the Life Church, you will come across many devout people, whose prayers contain "visions" and who, in their pursuit of life, feel touched and are

guided by words. Furthermore, they are able in many matters to endure and to forsake themselves, and not to be led by the flesh. At that time, you will not be able to tell the difference: You will believe that everything they do is right, is the natural expression of life, and that it is a great pity that the name that they believe in is wrong. Are not such views foolish? Why is it said that many people have no life? Because they do not know God, and thus it is said that they have no God in their hearts, and have no life. If your belief in God has reached a point where you are capable of thoroughly knowing the deeds of God, the practicality of God, and every stage of God's work, then you are possessed of the truth. If you do not know the work and the disposition of God, then there is still something missing in your experience. How Jesus carried out that stage of His work, how this stage is being carried out, how God did His work in the Age of Grace and what work was done, what work is being done in this stage—if you do not have a thorough knowledge of these things, then you will never feel assured and you will always be insecure. If, after a period of experience, you are able to know the work done by God and every step of His work, and if you have gained thorough knowledge of God's aims in speaking His words, and why so many words He has spoken have not been fulfilled, then you may boldly and without holding back pursue the road ahead, free from worry and refinement.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God Can Bear Testimony to God

Knowledge of God's disposition and what He has and is can have a positive impact on people. It can help them have more confidence in God and help them achieve true submission to and fear of Him. Then, they will no longer blindly follow or worship Him. God does not want fools or those who follow a crowd blindly, but rather a group of people who have in their

hearts a clear understanding and knowledge of God's disposition and can act as God's witnesses, people who, because of His loveliness, because of what He has and is, and because of His righteous disposition, would never abandon God. As a follower of God, if in your heart there is still a lack of clarity, or there is ambiguousness or confusion about God's true existence, His disposition, what He has and is, and His plan to save mankind, then your faith cannot gain God's praise. God does not want this type of person to follow Him, and He does not like this type of person coming before Him. Because this kind of person does not understand God, they are unable to give their heart to God—their heart is closed to Him, so their faith in God is full of impurities. Their following of God can only be called blind. People can only gain true belief and be true followers if they have true understanding and knowledge of God, which engenders within them true submission and fear of God. Only in this way can they give their heart to God and open it up to Him. This is what God wants, because everything they do and think can withstand God's test and can bear witness to God.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

As a created being, if you wish to fulfill the duty of a created being and understand the intentions of God, you must understand the work of God, you must understand God's intentions for created beings, you must understand His plan of management, and you must understand all the significance of the work He does. Those who do not understand this are not qualified created beings! As a created being, if you do not understand where you came from, do not understand the history of mankind and all the work done by God, and, furthermore, do not understand how mankind has developed up to today, and do not understand who commands the whole of mankind, then you are incapable of performing your duty. God has led mankind up until today, and ever since He created man upon the earth He

has never left him. The Holy Spirit never stops working, has never stopped leading mankind, and has never left mankind. But mankind does not realize that there is a God, much less does he know God. Is there anything more humiliating than this for all created beings? God personally leads man, but man does not understand the work of God. You are a created being, yet you do not understand your own history, and are unaware of who has led you on your journey, you are oblivious of the work done by God, and so you cannot know God. If you still do not know now, then you will never be qualified to bear testimony to God. Today, the Creator personally leads all people once again, and causes all people to behold His wisdom, almightiness, salvation, and wonderfulness. Yet you still do not realize or understand—are you not therefore the one who will not receive salvation? Those who belong to Satan do not understand the words of God, while those who belong to God can hear the voice of God. All those who realize and understand the words I speak are the ones who will be saved and who will bear testimony to God; all those who do not understand the words that I speak cannot bear testimony to God, and are the ones who will be eliminated. Those who do not understand God's intentions and do not realize the work of God are incapable of achieving the knowledge of God, and such people cannot bear testimony to God. If you wish to bear testimony to God, then you must know God; the knowledge of God is accomplished through the work of God. All in all, if you wish to know God, then you must know God's work: Knowing God's work is of the utmost importance. When the three stages of work come to an end, there will be made a group of those who bear testimony to God, a group of those who know God. These people will all know God and will be able to put the truth into practice. They will possess humanity and sense, and will all know the three stages of God's work of salvation. This is the work that will be

accomplished at the end, and these people are the crystallization of the work of 6,000 years of management, and are the most powerful testimony to the ultimate defeat of Satan.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

However much understanding of God there is in people's hearts, that is also the extent of the position He holds in their hearts. However great the degree of knowledge of God is in their hearts, that is how great God is in their hearts. If the God that you know is empty and vague, then the God you believe in is also empty and vague. The God that you know is limited to the scope of your own personal life, and has nothing to do with the true God Himself. Thus, knowing God's practical actions, knowing the practicality of God and His omnipotence, knowing the true identity of God Himself, knowing what He has and is, knowing the actions that He has manifested among all the things of His creation—these things are very important to every single person who pursues knowledge of God. They have a direct bearing on whether people can enter into the truth reality. If you limit your understanding of God to just words, if you limit it to your own little experiences, to what you figure to be God's grace, or your little testimonies to God, then I say that the God you believe in is absolutely not the true God Himself. Not only that, but it can also be said that the God you believe in is an imaginary God, not the true God. This is because the true God is the One that rules over everything, that walks among everything, that manages everything. He is the One that holds the fate of all of mankind and of everything in His hands. The work and actions of the God that I am talking about are not just limited to a small portion of people. That is, they are not limited to just the people who currently follow Him. His deeds are manifested among all things, in the survival of all things, and in the laws of

change of all things. If you cannot see or recognize any deeds of God among all the things of His creation, then you cannot bear witness to any of His deeds. If you cannot bear witness for God, if you continue to speak of the small so-called "God" that you know, that God who is limited to your own ideas and exists only within the narrow confines of your mind, if you continue to speak of that kind of God, then God will never praise your faith. When you bear witness for God, if you do so only in terms of how you enjoy God's grace, how you accept God's discipline and His chastening, and how you enjoy His blessings in your witness for Him, then that is nowhere near enough and not even close to satisfying Him. If you want to bear witness for God in a way that accords with His intentions, to bear witness for the true God Himself, then you must see what God has and is from His actions. You must see God's authority from His control of everything, and see the truth of how He provides for all of mankind. If you only acknowledge that your daily sustenance and your necessities in life come from God, but you fail to see the truth that God has taken all the things of His creation for the provision of all of mankind, and that, by ruling over all things, He is leading all of mankind, then you will never be able to bear witness for God.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique IX

If you do not understand the disposition of God, then it will be impossible for you to do the work you should do for Him. If you do not know the essence of God, then it will be impossible for you to have fear and dread of Him; instead, there will be only heedless perfunctoriness and prevarication, and moreover, incorrigible blasphemy. Although understanding God's disposition is indeed important, and knowing God's essence cannot be overlooked, no one has ever thoroughly examined or delved into these issues. It is plain to see that you have all dismissed the

administrative decrees I have issued. If you do not understand the disposition of God, then you will be very likely to offend His disposition. Offending His disposition is tantamount to provoking the ire of God Himself, in which case the ultimate fruit of your actions will be the violation of the administrative decrees. Now you should realize that when you know God's essence, so too can you understand His disposition—and when you understand His disposition, so too will you have understood the administrative decrees. Needless to say, much of what is contained within the administrative decrees touches upon the disposition of God, but not all of His disposition is expressed within the administrative decrees; hence, you must go a step further in developing your understanding of God's disposition.

—The Word, Vol. 1. The Appearance and Work of God. It Is Very Important to Understand God's Disposition

If what people gain knowledge of and come to understand is God's disposition and what He has and is, then what they gain will be life that comes from God. Once this life has been wrought inside you, your fear of God will become greater and greater. This is a gain that comes very naturally. If you do not want to understand or know about God's disposition or His essence, if you do not even want to ponder over or focus on these things, I can tell you with certainty that the way you are currently pursuing your faith in God can never allow you to satisfy His intentions or gain His praise. More than that, you can never truly attain salvation—these are the final consequences. When people do not understand God and do not know His disposition, their hearts can never truly open up to Him. Once they have understood God, they will begin to appreciate and savor what is in His heart with interest and faith. When you appreciate and savor what is in God's heart, your heart will gradually, bit by bit, open up to Him. When your heart

opens up to Him, you will feel how shameful and contemptible your exchanges with God, your demands of God, and your own extravagant desires were. When your heart truly opens up to God, you will see that His heart is such an infinite world, and you will enter into a realm you have never experienced before. In this realm there is no cheating, there is no deceit, there is no darkness, and no evil. There is only sincerity and faithfulness; only light and rectitude; only righteousness and kindness. It is full of love and care, full of compassion and tolerance, and through it you feel the happiness and joy of being alive. These things are what God will reveal to you when you open up your heart to Him. This infinite world is full of God's wisdom and omnipotence; it is also full of His love and His authority. Here you can see every aspect of what God has and is, what brings Him joy, why He worries and why He becomes sad, why He becomes angry…. This is what every single person can see who opens up their heart and allows God to come in. God can only come into your heart if you open it up to Him. You can only see what God has and is, and you can only see His intentions for you, if He has come into your heart. At that time, you will discover that everything about God is so precious, that what He has and is is so worthy of treasuring. Compared to that, the people who surround you, the objects and events in your life, and even your loved ones, your partner, and the things you love, are hardly worth mentioning. They are so small, and so lowly; you will feel that no material object will ever be able to draw you in again, or that any material object will ever again be able to entice you to pay any price for it. In God's humility you will see His greatness and His supremacy. Moreover, you will see in some deed of God that you previously believed to be quite small His infinite wisdom and His tolerance, and you will see His patience, His forbearance, and His understanding of you. This will engender in you an adoration for Him. On

that day, you will feel that mankind is living in such a filthy world, that the people by your side and the things that happen in your life, and even those you love, their love for you, and their so-called protection or their concern for you are not even worth mentioning—only God is your beloved, and it is only God that you treasure the most. When that day comes, I believe that there will be some people who say: God's love is so great, and His essence is so holy—in God there is no deceit, no evil, no envy, and no strife, but only righteousness and authenticity, and everything that God has and is should be longed for by humans. Humans should strive for and aspire to it. On what basis is mankind's ability to achieve this built? It is built on the basis of their understanding of God's disposition, and their understanding of God's essence. So understanding God's disposition and what He has and is, is a lifelong lesson for every person; this is a lifelong goal pursued by every person who strives to change their disposition, and strives to know God.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

Coming to know the essence of God is no trifling matter. You must understand His disposition. In this way, you will, gradually and unknowingly, come to know the essence of God. When you have entered into this knowledge, you will find yourself stepping into a higher and more beautiful state. In the end, you will come to feel ashamed of your hideous soul, and, moreover, will feel that there is nowhere to hide from your shame. At that time, there will be less and less in your conduct to offend the disposition of God, your heart will come closer and closer to that of God, and a love for Him will gradually grow in your heart. This is a sign of mankind entering a beautiful state. But as yet, you have not attained this. As you all rush about for the sake of your destiny, who has any interest in trying to know the essence of God? Should this continue, you will unknowingly transgress against the administrative decrees, for you

understand far too little of the disposition of God. So is not what you do now laying down a foundation for your offenses against the disposition of God? That I ask you to understand the disposition of God is not divorced from My work. For if you transgress against the administrative decrees often, who among you will escape punishment? Would My work then not have been entirely in vain? Therefore, I still ask that, in addition to scrutinizing your own conduct, you be cautious in the steps you take. This is the higher demand that I make of you, and I hope that you will all consider it carefully and give it your earnest regard. Should a day come when your actions provoke Me to a towering rage, then the consequences will be yours alone to consider, and there will be no one else to bear the punishment in your place.

—The Word, Vol. 1. The Appearance and Work of God. It Is Very Important to Understand God's Disposition

Related Hymns

The Result Achieved by Knowing God

To Know God Is the Highest Honor for Created Beings

Man Can Only Come to Love God by Knowing God

The Consequences of Not Knowing God's Disposition

45. How to understand God's righteous disposition

Words of Almighty God of the Last Days

In His final work of concluding the age, God's disposition is one of chastisement and judgment, in which He reveals all that is unrighteous, in order to publicly judge all peoples, and to perfect those who love Him with a sincere heart. Only a disposition such as this can bring the age to an end. The last days have already arrived. All things in creation will be separated according to their kind, and divided into different categories based on their nature. This is the moment when God reveals humanity's outcome and their destination. If people do not undergo chastisement and judgment, then there will be no way of exposing their rebelliousness and unrighteousness. Only through chastisement and judgment can the outcome of all creation be revealed. Man only shows his true colors when he is chastised and judged. Evil shall be put with evil, good with good, and all humanity shall be separated according to their kind. Through chastisement and judgment, the outcome of all creation will be revealed, so that the evil may be punished and the good rewarded, and all people surrender to the dominion of God. All this work must be achieved through righteous chastisement and judgment. Because man's corruption has reached its peak and his rebelliousness become exceedingly severe, only God's righteous disposition, one that is principally compounded of chastisement and judgment and is revealed during the last days, can fully transform and complete man. Only this disposition can expose evil and thus severely punish all the unrighteous. Therefore, a disposition such as this is imbued with the significance of the age, and the revelation and exhibition of His disposition is made manifest for the sake of the work of each new age. It is

not that God reveals His disposition arbitrarily and without significance. Supposing that, in revealing the outcome of man during the last days, God were still to bestow upon man infinite compassion and love and continue to be loving toward him, not subjecting man to righteous judgment but rather showing him tolerance, patience, and forgiveness, and pardoning man no matter how grave his sins, without any jot of righteous judgment: when then would all of God's management ever be brought to a close? When would a disposition such as this be able to lead people into mankind's appropriate destination? Take, for example, a judge who is always loving, a judge with a kindly face and a gentle heart. He loves people irrespective of the crimes they may have committed, and he is loving to and forbearing with them whoever they may be. In that case, when will he ever be able to reach a just verdict? During the last days, only righteous judgment can separate man according to their kind and bring man into a new realm. In this way, the entire age is brought to an end through God's righteous disposition of judgment and chastisement.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

I am the unique God Himself and, moreover, I am the one and only person of God. Even more so, I, the entirety of the flesh, am the complete manifestation of God. Whosoever dares not fear Me, whosoever dares exhibit resistance in their eyes, and whosoever dares speak words of defiance against Me will surely die from My curses and wrath (there will be cursing because of My wrath). Furthermore, whosoever dares not be loyal or filial toward Me, and whosoever dares try to trick Me, will surely die from My hatred. My righteousness, majesty, and judgment will endure forever and ever. At first, I was loving and merciful, but this is not the disposition of My complete divinity; righteousness, majesty, and judgment merely comprise the disposition of Me, the complete God Himself. During

the Age of Grace, I was loving and merciful. Because of the work I had to finish, I possessed lovingkindness and mercy; afterward, however, there was no more need for such things (and there has been none ever since). It is all righteousness, majesty, and judgment, and this is the complete disposition of My normal humanity coupled with My complete divinity.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 79

I will punish the wicked and reward the good, and I will bring into force My righteousness, and I will carry out My judgment. I will use My words to accomplish everything, making all people and all things experience My chastising hand, and I will make all people see My full glory, My full wisdom, and My full bounty. No person will dare to rise up in judgment, for in Me, all things are accomplished; and here, let every man see My full dignity, and taste My full victory, for in Me all things are manifested. From this, it is possible to see My great power and My authority. No one will dare offend Me, and no one will dare obstruct Me. In Me, all is made open. Who would dare hide anything? I am certain to show that person no mercy! Such wretches must receive My severe punishment, and such scum must be purged from My sight. I will rule them with an iron rod and I will use My authority to judge them, without the slightest mercy and without sparing their feelings at all, for I am God Himself, who is without fleshly feelings and majestic and cannot be offended. All should understand and see this, lest they come to be struck down and annihilated by Me "without cause or reason," for My rod will strike down all who offend Me. I do not care whether they know My administrative decrees; that will be of no consequence to Me, as My person does not tolerate being offended by anyone. This is the reason why it is said that I am a lion; whomever I touch, I strike down. That is why it is said that it is now

blasphemy to say that I am the God of compassion and lovingkindness. In essence, I am not a lamb, but a lion. No one dares offend Me; whosoever offends Me, I will punish with death, immediately and without mercy.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 120

I am righteous, I am trustworthy, and I am the God who examines the innermost heart of man! I will reveal at once who is true and who is false. Do not be alarmed; all things work according to My time. Who wants Me sincerely, and who does not—I will tell you, one by one. You just take care to eat up, drink up, and draw up close to Me when you come into My presence, and I will do My work Myself. Do not be too anxious for quick results; My work is not something that can be accomplished all at once. Within it there are My steps and My wisdom, and that is why My wisdom can be revealed. I will let you see what is done by My hands—the punishing of evil and the rewarding of good. I most certainly do not favor anyone. You who sincerely love Me, I will sincerely love you, and as for those who do not sincerely love Me, My wrath will ever be with them, so that they may remember through eternity that I am the true God, the God who examines the innermost heart of man. Do not act one way to others' faces but another way behind their backs; I see clearly everything you do, and though you may fool others, you cannot fool Me. I see it all clearly. It is not possible for you to conceal anything; all lies within My hands. Do not think yourself so very clever for making your petty little calculations come out to your advantage. I tell you: However many plans man may hatch, be they thousands or tens of thousands, in the end they cannot escape from the palm of My hand. All things and all objects are controlled by My hands, never mind a single person! Do not try to evade Me or hide, do not try to wheedle or conceal. Can it be that you still do not see that My glorious

countenance, My wrath and My judgment, have been publicly revealed? Whosoever does not want Me sincerely, I will judge them immediately and without mercy. My pity has come to its end; there is no more left. Do not be hypocrites any longer, and put a stop to your wild and reckless ways.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 44

To understand God's righteous disposition, one must first understand God's emotions: what He hates, what He loathes, what He loves, to whom He is tolerant and merciful, and on what type of person He bestows that mercy. This is one main point. One must also understand that no matter how loving God is, no matter how much mercy and love He has for people, God does not tolerate anyone offending His identity and position, nor does He tolerate anyone offending His dignity. Even though God loves people, He does not pamper them. He gives people His love, His mercy, and His tolerance, but He has never coddled them; God has His principles and His limits. Regardless of how much of God's love you have felt, regardless of how deep that love may be, you must never treat God as you would treat another person. While it is true that God treats people with the utmost intimacy, if a person views God as just another person, as a person that is equivalent to a created being, or as a friend or an object of worship, then God will hide His face from them and forsake them. This is His disposition, and people must not take this issue thoughtlessly. So, we often see words such as this spoken by God about His disposition: It does not matter how many roads you have traveled, how much work you have done or how much suffering you have endured, once you offend God's disposition, He will repay each of you based on what you have done. What this means is that God treats people with the utmost intimacy, yet people must not treat God as a friend or a relative. Do not call God your "pal." No matter how

much love you have received from Him, no matter how much tolerance He has given you, you must never treat God as your friend. This is God's righteous disposition.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VII

God's intolerance of offense is His unique essence; God's wrath is His unique disposition; God's majesty is His unique essence. The principle behind God's anger is the demonstration of His identity and status, which only He possesses. It goes without saying that this principle is also a symbol of the essence of the unique God Himself. God's disposition is His own inherent essence, which is not changed at all by the passage of time, and nor is it altered by changes of geographical location. His inherent disposition is His intrinsic essence. Regardless of whom He carries out His work upon, His essence does not change, and neither does His righteous disposition. When one angers God, that which God sends forth is His inherent disposition; at this time the principle behind His anger does not change, nor do His unique identity and status. He does not grow angry because of a change in His essence or because different elements arise from His disposition, but because man's opposition against Him offends His disposition. Man's flagrant provocation of God is a severe challenge to God's own identity and status. In God's view, when man challenges Him, man is contesting Him and tempting His anger. When man opposes God, when man contests God, when man continuously tempts God's anger—and it is at such times when sin runs rampant—God's wrath will naturally reveal and present itself. Therefore, God's expression of His wrath is a symbol that all wicked forces will cease to exist, and it is a symbol that all hostile forces will be destroyed. This is the uniqueness of God's righteous disposition, and of God's wrath. When God's dignity and holiness are challenged, when the forces of justice are obstructed and unseen by man, then God will send forth

His wrath. Because of God's essence, all those forces on earth which contest God, oppose Him and contend with Him, are wicked, corrupt and unjust; they come from and belong to Satan. Because God is just and is of the light and flawlessly holy, thus all things wicked, corrupt and belonging to Satan will vanish when God's wrath is unleashed.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

When God sends forth His rage, wicked forces are checked and wicked things are destroyed, while just and positive things come to enjoy God's care and protection and are allowed to continue. God sends forth His wrath because unjust, negative and wicked things obstruct, disturb or destroy the normal activity and development of just and positive things. The goal of God's anger is not to safeguard His own status and identity, but to safeguard the existence of just, positive, beautiful and good things, to safeguard the laws and order of humanity's normal survival. This is the root cause of God's wrath. God's rage is a very proper, natural and true revelation of His disposition. There are no ulterior motives in His rage, and nor is there deceit or plotting, let alone the desires, craftiness, malice, violence, wickedness or any of corrupt humanity's other shared traits. Before God sends forth His rage, He has already perceived the essence of every matter quite clearly and completely, and He has already formulated accurate, clear definitions and conclusions. Thus, God's objective in everything He does is crystal-clear, as is His attitude. He is not muddle-headed, blind, impulsive, or careless, and He is certainly not unprincipled. This is the practical aspect of God's wrath, and it is because of this practical aspect of God's wrath that humanity has attained its normal existence. Without God's wrath, humanity would descend into abnormal living conditions and all things just, beautiful and good would be destroyed and cease to exist. Without God's wrath, the laws and rules of existence for

created beings would be broken or even utterly subverted. Since the creation of man, God has continuously used His righteous disposition to safeguard and sustain humanity's normal existence. Because His righteous disposition contains wrath and majesty, all wicked people, things and objects, and all things that disturb and damage humanity's normal existence, are punished, controlled and destroyed as a result of His wrath. Over the past several millennia, God has continuously used His righteous disposition to strike down and destroy all kinds of unclean and evil spirits which oppose God and act as Satan's accomplices and lackeys in God's work of managing humanity. Thus, God's work of the salvation of man has always advanced according to His plan. This is to say that because of the existence of God's wrath, the most just causes among mankind have never been destroyed.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

God's treatment of the whole of humanity, foolish and ignorant as humanity is, is primarily based on mercy and tolerance. His wrath, on the other hand, is kept concealed for the vast majority of time and in the vast majority of events, and it is unknown to man. As a result, it is difficult for man to see God express His wrath, and it is also difficult to understand His wrath. As such, man makes light of God's wrath. When man faces God's final work and step of tolerance and forgiveness for man—that is, when God's final instance of mercy and His final warning comes upon mankind—if people still use the same methods to oppose God and do not make any effort to repent, to mend their ways and accept His mercy, then God will no longer bestow His tolerance and patience upon them. On the contrary, God will retract His mercy at this time. Following this, He will only send forth His wrath. He can express His wrath in different ways, just as He can use different methods to punish and destroy people.

God's use of fire to destroy the city of Sodom is His swiftest method of utterly annihilating a humanity or any other thing. Burning the people of Sodom destroyed more than their physical bodies; it destroyed the entirety of their spirits, their souls and their bodies, ensuring that the people inside the city would cease to exist in both the material world and the world that is invisible to man. This is one way in which God reveals and expresses His wrath. This manner of revelation and expression is one aspect of the essence of God's wrath, just as it is naturally also a revelation of the essence of God's righteous disposition. When God sends forth His wrath, He ceases to reveal any mercy or lovingkindness, nor does He display any more of His tolerance or patience; there is no person, thing or reason that can persuade Him to continue to be patient, to give His mercy again, to bestow His tolerance once more. In place of these things, without a moment's hesitation, God sends forth His wrath and majesty, doing what He desires. He will do these things in a swift and clean manner in accordance with His own wishes. This is the way in which God sends forth His wrath and majesty, which man must not offend, and it is also an expression of one aspect of His righteous disposition. When people witness God showing concern and love toward man, they are unable to detect His wrath, see His majesty or feel His intolerance toward offense. These things have always led people to believe that God's righteous disposition is one solely of mercy, tolerance and love. However, when one sees God destroy a city or detest a humanity, His rage in the destruction of man and His majesty allow people to glimpse the other side of His righteous disposition. This is God's intolerance to offense. God's disposition that tolerates no offense surpasses the imagination of any created being, and among the non-created beings, none is capable of interfering with it or affecting it; even less can it be impersonated or imitated. Thus, this aspect of God's disposition is the one

that humanity should know the most. Only God Himself has this kind of disposition, and only God Himself is possessed of this kind of disposition. God is possessed of this kind of righteous disposition because He detests wickedness, darkness, rebelliousness and Satan's wicked acts—corrupting and devouring mankind—because He detests all acts of sin in opposition to Him and because of His holy and undefiled essence. It is because of this that He will not suffer any of the created or non-created beings to openly oppose or contest Him. Even an individual to whom He had once shown mercy or whom He had chosen, need only provoke His disposition and transgress His principles of patience and tolerance, and God will unleash and reveal His righteous disposition that tolerates no offense without the least bit of mercy or hesitation.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

When dealing with each of God's acts, you must first be certain that God's righteous disposition is free of any other elements, that it is holy and flawless. These acts include God's striking down, punishment and destruction of humanity. Without exception, every one of God's acts is made in strict accordance with His inherent disposition and His plan, and includes no part of humanity's knowledge, tradition and philosophy. Every one of God's acts is an expression of His disposition and essence, unrelated to anything that belongs to corrupt humanity. Mankind has the notion that only God's love, mercy and tolerance toward humanity are flawless, unadulterated and holy, and no one knows that God's rage and His wrath are likewise unadulterated; furthermore, no one has contemplated questions such as why God tolerates no offense or why His rage is so great. On the contrary, some mistake God's wrath for a bad temper, such as that of corrupt humanity, and misunderstand God's anger to be the same rage as that of corrupt humanity. They even mistakenly assume that God's rage is

just like the natural revelation of humanity's corrupt disposition and that the issuing of God's wrath is just like the anger of corrupt people when they are faced with some unhappy situation, and believe that the issuing of God's wrath is an expression of His mood. … God's righteous disposition is God's own true essence. It is not something written or shaped by man. His righteous disposition is His righteous disposition and has no relation or connection to any created being. God Himself is God Himself. He will never become a created being, and even if He becomes a member of the created beings, His inherent disposition and essence will not change. Therefore, knowing God is not the same as knowing an object; to know God is not to dissect something, nor is it the same as understanding a person. If man uses his concept or method of knowing an object or understanding a person to know God, then you will never be able to attain knowledge of God. Knowing God is not reliant on experience or imagination, and therefore you must never impose your experience or imagination on God; no matter how rich your experience and imagination may be, they are still limited. What is more, your imagination does not correspond to facts, and much less to the truth, and it is incompatible with God's true disposition and essence. You will never succeed if you rely on your imagination to understand God's essence. The only path is this: Accept all that comes from God, then gradually experience and understand it. There will be a day when God will enlighten you to truly understand and know Him because of your cooperation and because of your hunger and thirst for the truth.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

When God had a change of heart toward the people of Nineveh, were His mercy and tolerance a false front? Of course not! Then what has been shown by the transition between these two aspects of God's disposition in

the course of God dealing with this one situation? God's disposition is a complete whole—it is not at all divided. Regardless of whether He is expressing anger or mercy and tolerance toward people, these are all expressions of His righteous disposition. God's disposition is vital and vividly apparent, and He changes His thoughts and attitudes according to the way things develop. The transformation of His attitude toward the Ninevites tells humanity that He has His own thoughts and ideas; He is not a robot or a clay figure, but the living God Himself. He could be angry with the people of Nineveh, just as He could forgive their pasts because of their attitudes. He could decide to bring misfortune upon the Ninevites, and He could also change His decision because of their repentance. People like to rigidly apply rules, and to use such rules to delimit and define God, just as they like to use formulas to attempt to understand God's disposition. Therefore, as far as the domain of human thought is concerned, God does not think, nor does He have any essential ideas. But in reality, God's thoughts are in a state of constant transformation according to changes in things and in environments. While these thoughts are transforming, different aspects of God's essence are revealed. During this process of transformation, at the precise moment when God has a change of heart, what He shows to mankind is the real existence of His life, and that His righteous disposition is full of dynamic vitality. At the same time, God uses His own true revelations to prove to mankind the truth of the existence of His wrath, His mercy, His lovingkindness, and His tolerance. His essence will be revealed at any time and any place in accordance with how things develop. He possesses a lion's wrath and a mother's mercy and tolerance. His righteous disposition allows no questioning, violation, change, or distortion by any person. Among all matters and all things, God's righteous disposition—that is, God's wrath and God's mercy—can be revealed at any

time and any place. He gives vital expression to these aspects in every corner of all creation, and He implements them with vitality in every passing moment. God's righteous disposition is not limited by time or space; in other words, God's righteous disposition is not mechanically expressed or revealed according to the constraints of time or space, but rather with perfect ease and in all times and places. When you see God have a change of heart and cease to express His wrath and refrain from destroying the city of Nineveh, can you say that God is only merciful and loving? Can you say that God's wrath consists of empty words? When God rages with fierce wrath and retracts His mercy, can you say that He feels no true love toward humanity? This fierce wrath is expressed by God in response to people's evil acts; His wrath is not flawed. God's heart is moved in response to people's repentance, and it is this repentance that brings about His change of heart. When He feels moved, when He has a change of heart, and when He shows His mercy and tolerance toward man, all of these are utterly without flaw; they are clean, pure, unblemished and unadulterated. God's tolerance is exactly that: tolerance, just as His mercy is nothing other than mercy. His disposition reveals wrath or mercy and tolerance in accordance with man's repentance and the variations in man's conduct. No matter what He reveals and expresses, it is all pure and direct; its essence is distinct from that of any created being. When God expresses the principles underlying His actions, they are free from any flaws or blemishes, and so are His thoughts, His ideas, and every single decision He makes and every single action He takes. Since God has thus decided and since He has thus acted, so does He complete His undertakings. The results of His undertakings are correct and faultless precisely because their source is flawless and unblemished. God's wrath is flawless. Likewise, God's mercy and tolerance—which are possessed by none of the created beings—

are holy and flawless, and can withstand thoughtful deliberation and experience.

Through your understanding of the story of Nineveh, do you now see the other side of the essence of God's righteous disposition? Do you see the other side of God's unique righteous disposition? Does anyone among humanity possess this kind of disposition? Does anyone possess this kind of wrath, the wrath of God? Does anyone possess mercy and tolerance such as that which is possessed by God? Who among the created beings can summon forth such great wrath and decide to destroy or bring disaster upon mankind? And who is qualified to bestow mercy on man, to tolerate and pardon, and thereby change one's prior decision to destroy man? The Creator expresses His righteous disposition through His own unique methods and principles, and He is not subject to the control or restrictions imposed by any people, events or things. With His unique disposition, no one is able to change His thoughts and ideas, nor is anyone able to persuade Him and change any of His decisions. The entirety of the behavior and thoughts that exist in all of the created beings exist under the judgment of His righteous disposition. No one can control whether He exercises wrath or mercy; only the essence of the Creator—or in other words, the Creator's righteous disposition—can decide this. Such is the unique nature of the Creator's righteous disposition!

Through analyzing and understanding the transformation of God's attitude toward the people of Nineveh, are you able to use the word "unique" to describe the mercy found within God's righteous disposition? We previously said that God's wrath is one aspect of the essence of His unique righteous disposition. Now I shall define two aspects—God's wrath and God's mercy—as His righteous disposition. God's righteous disposition is holy; it does not tolerate being offended or questioned; it is something

possessed by none among created or non-created beings. It is both unique and exclusive to God. This is to say that God's wrath is holy and unoffendable. In the same way, the other aspect of God's righteous disposition—God's mercy—is holy and cannot be offended. None of the created or non-created beings can replace or represent God in His actions, nor could anyone have replaced or represented Him in the destruction of Sodom or the salvation of Nineveh. This is the true expression of God's unique righteous disposition.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

The mercy and tolerance of God do indeed exist, but God's holiness and righteousness when He unleashes His wrath also show man the side of God that brooks no offense. When man is fully capable of obeying the commands of God and acts in accordance with God's requirements, God is abundant in His mercy toward man; when man has been filled with corruption, hatred and enmity for Him, God is profoundly angry. To what extent is He profoundly angry? His wrath will last until God no longer sees man's resistance and evil deeds, until they are no longer before His eyes. Only then will God's anger disappear. In other words, no matter who the person is, if their heart has become distant from God and turned away from God, never to return, then regardless of how, to all appearances or in terms of their subjective desires, they wish to worship and follow and submit to God in their body or in their thinking, as soon as their heart has turned away from God, God's wrath will be unleashed without cease. It will be such that when God deeply unleashes His anger, having given man ample opportunities, once it is unleashed there will be no way of taking it back, and He will never again be merciful and tolerant of such a mankind. This is one side of God's disposition that tolerates no offense. … He is tolerant and merciful toward things that are kind and beautiful and good; toward things

that are evil, sinful, and wicked, He is profoundly wrathful, such that He is unceasing in His wrath. These are the two principal and most prominent aspects of God's disposition, and, moreover, they have been revealed by God from beginning to end: abundant mercy and profound wrath.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Any work done by God is appropriate. He knows what to do and how to do it, and He will certainly not make people do anything that they cannot do instinctually. God's handling of each person is based in the actual situations of that person's circumstances and background at the time, as well as in that person's actions and behavior and their nature essence. God will never wrong anyone. This is one side of God's righteousness. For example, Eve was seduced by the serpent into eating the fruit from the tree of the knowledge of good and evil, but Jehovah did not reproach her by saying, "I told you not to eat it, so why did you do it anyway? You should have had discernment; you should have known that the serpent spoke only to seduce you." Jehovah did not reprimand Eve like that. Because humans are God's creation, He knows what their instincts are and what those instincts are capable of, to what extent people can control themselves, and how far people can go. God knows all this quite clearly. God's handling of a person is not as simple as people imagine. When His attitude toward a person is one of loathing or revulsion, or when it comes to what this person says in a given context, He has a good understanding of their states. This is because God scrutinizes man's heart and essence. People are always thinking, "God has only His divinity. He is righteous and brooks no offense from man. He doesn't consider man's difficulties or put Himself in people's shoes. If a person should resist God, He will punish them." That is not how things are at all. If that is how someone understands His righteousness, His work, and His treatment of people, they are gravely mistaken. God's

determination of each person's outcome is not based in man's notions and imaginings, but in God's righteous disposition. He will repay each person according to what they have done. God is righteous, and sooner or later, He will see to it that all people are convinced, through and through.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

People say that God is a righteous God, and that as long as man follows Him to the very end, He will surely be impartial toward man, for He is most righteous. If man follows Him to the very end, could He cast man aside? I am impartial toward all men, and judge all men with My righteous disposition, yet there are suitable conditions to the requirements I make of man, and that which I require must be accomplished by all men, regardless of who they are. I care not how your qualifications are, or how long you have held them; I care only whether you follow My way, and whether or not you love and thirst for the truth. If you lack the truth, and instead bring shame upon My name, and do not act according to My way, merely following without care or concern, then at that time I will strike you down and punish you for your evil, and what will you have to say then? Will you be able to say that God is not righteous? Today, if you have complied with the words I have spoken, then you are the kind of person whom I approve. You say you have always suffered whilst following God, that you have followed Him through thick and thin, and have shared with Him the good times and the bad, but you have not lived out the words spoken by God; you wish only to run about for God and expend yourself for God each day, and have never thought to live out a life of meaning. You also say, "In any case, I believe God is righteous. I have suffered for Him, run around for Him, and devoted myself for Him, and I have worked hard despite not receiving any recognition; He is sure to remember me." It is true that God is righteous, yet this righteousness is untainted by any impurities:

It contains no human will, and it is not tainted by the flesh, or by human transactions. All who are rebellious and in opposition, all who are not in compliance with His way, will be punished; none is forgiven, and none is spared! Some people say, “Today I run around for You; when the end comes, can You give me a little blessing?” So I ask you, “Have you complied with My words?” The righteousness that you speak of is based on a transaction. You think only that I am righteous and impartial toward all men, and that all those who follow Me to the very end are sure to be saved and gain My blessings. There is inner meaning to My words that “all those who follow Me to the very end are sure to be saved”: Those who follow Me to the very end are the ones who will be fully gained by Me, they are those who, after being conquered by Me, seek the truth and are made perfect. What conditions have you achieved? You have only achieved following Me to the very end, but what else? Have you complied with My words? You have accomplished one of My five requirements, yet you have no intention of accomplishing the remaining four. You have simply found the simplest, easiest path, and pursued it with an attitude of just hoping to get lucky. Toward such a person as you My righteous disposition is one of chastisement and judgment, it is one of righteous retribution, and it is the righteous punishment of all evildoers; all those who do not follow My way will surely be punished, even if they follow to the very end. This is the righteousness of God. When this righteous disposition is expressed in the punishment of man, man will be dumbfounded, and feel regret that, whilst following God, he did not follow His way. “At that time, I only suffered a little whilst following God, but did not follow the way of God. What excuses are there? There is no option but to be chastised!” Yet in his mind he is thinking, “Anyway, I have followed to the very end, so even if You chastise me, it can’t be too severe a chastisement, and after exacting this

chastisement You will still want me. I know You are righteous, and will not treat me that way forever. After all, I'm not like those who will be wiped out; those who are to be wiped out will receive a heavy chastisement, whereas my chastisement will be lighter." Righteous disposition is not as you say. It is not the case that those who are good at confessing their sins are dealt with leniently. Righteousness is holiness, and is a disposition that is intolerant of offense by man, and all that is filthy and has not changed is the target of God's disgust. God's righteous disposition is not law, but administrative decree: It is administrative decree within the kingdom, and this administrative decree is the righteous punishment of anyone who does not possess the truth and has not changed, and there is no margin for salvation. For when each man is classified according to kind, the good will be rewarded and the evil will be punished. It is when the destination of man will be made clear; it is the time that the work of salvation will come to an end, after which, the work of saving man will no longer be done, and retribution will be brought upon every one of those who commit evil.

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

God's love and righteousness must be understood thoroughly and must be explained and grasped based upon God's words and the truth. Furthermore, one must also undergo true experience and attain God's enlightenment in order to truly know God's love and righteousness. One's appraisal of His love and righteousness should not be based on one's notions and imaginings. According to human notions, good is rewarded and evil punished, good people are recompensed with good and evil ones are recompensed with evil, and those who do no evil should all be recompensed with good and receive blessings. It would appear that, in all cases where people are not evil, they should be recompensed with good; only this is

God's righteousness. Is this not people's notion? But what if they fail to be recompensed with good? Would you then say that God is not righteous? For instance, during Noah's time, God said to Noah: "The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth" (Genesis 6:13). He then ordered Noah to build the ark. After Noah accepted God's commission and built the ark, a great downpour of rain fell upon the earth for forty days and nights, the entire world was submerged below floodwaters and, with the exception of Noah and his seven family members, God destroyed all the humans of that age. What do you make of this? Would you say that God is not loving? As far as man is concerned, no matter how corrupt humankind may be, as long as God destroys mankind, this means that He is not loving—are they correct in believing this? Is this belief not absurd? God did not love those that He destroyed, but can you honestly say that He did not love those that survived and attained His salvation? Peter loved God to the uttermost and God loved Peter—can you really say that God is not loving? God loves those that truly love Him and He hates and curses those that resist Him and refuse to repent. God is possessed of both love and hate, this is the truth. People should not pigeonhole or judge God according to their notions and imaginings, because mankind's notions and imaginings, which are their way of viewing things, have no truth at all. God must be known based on His attitude toward man, on His disposition and essence. One absolutely must not try to define what essence God has based on the externalities of those things He does and addresses. Mankind is so deeply corrupted by Satan; they do not know the nature essence of corrupt mankind, much less what corrupt mankind is before God, nor how they ought to be treated according to His righteous disposition. Consider Job, he was a righteous man and God blessed him. This was God's righteousness. Satan made a wager with

Jehovah: “Does Job fear God for nothing? Have not You made an hedge about him, and about his house, and about all that he has on every side? You have blessed the work of his hands, and his substance is increased in the land. But put forth Your hand now, and touch all that he has, and he will curse You to Your face” (Job 1:9–11). Jehovah God said, “All that he has is in your power; only on himself put not forth your hand” (Job 1:12). So Satan went to Job and attacked and tempted Job, and Job encountered trials. Everything he had was stripped away—he lost his children and his property, and his whole body became covered in boils. Now, did Job’s trials have within them the righteous disposition of God? You can’t say clearly, can you? Even if you are a righteous person, God has a right to subject you to trials and to allow you to bear Him witness. God’s disposition is righteous; He treats everyone equally. It is not that righteous people do not then need to undergo trials even if they can withstand them or that they must then be protected; this is not the case. God has the right to put righteous people through trials. This is the revelation of God’s righteous disposition. Finally, after Job had finished undergoing trials and bearing witness to Jehovah, Jehovah blessed him even more than before, even better than before, and He gave him twice as many blessings. Furthermore, Jehovah appeared to him, and spoke to him from out of the wind, and Job saw Him as though face to face. This was a blessing given to him by God. This was God’s righteousness. What if when Job had finished undergoing trials and Jehovah saw how Job had borne witness to Him in Satan’s presence and shamed Satan, Jehovah then turned away and left, ignoring him, and Job did not receive blessings afterward—would this have God’s righteousness in it? Regardless of whether Job was blessed after the trials or not, or whether Jehovah appeared to him or not, all of this contains God’s goodwill. Appearing to Job would have been God’s righteousness, and not appearing

to him would also have been God's righteousness. Upon what basis do you—a created being—make demands of God? People are not qualified to make demands of God. There is nothing more unreasonable than making demands of God. He will do what He ought to do, and His disposition is righteous. Righteousness is by no means fairness or reasonableness; it is not egalitarianism, or a matter of allocating to you what you deserve in accordance with how much work you have completed, or paying you for whatever work you have done, or giving you your due according to what effort you expend. This is not righteousness, it is merely being fair and reasonable. Very few people are capable of knowing God's righteous disposition. Suppose God had eliminated Job after Job bore witness for Him: Would this be righteous? In fact, it would be. Why is this called righteousness? How do people view righteousness? If something is in line with people's notions, it is then very easy for them to say that God is righteous; however, if they do not see that thing as being in line with their notions—if it is something that they are incapable of comprehending—then it would be difficult for them to say that God is righteous. If God had destroyed Job back then, people would not have said He was righteous. Actually, though, whether people have been corrupted or not, and whether they have been profoundly corrupted or not, does God have to justify Himself when He destroys them? Should He have to explain to people upon what basis it is that He does so? Must God tell people the rules He has ordained? There is no need. In God's eyes, someone who is corrupt, and who is liable to oppose God, is without any worth; however God handles them will be appropriate, and all are the arrangements of God. If you were displeasing to God's eyes, and if He said that He had no use for you after your testimony and therefore destroyed you, would this, too, be His righteousness? It would. You might not be able to recognize this right now

from the facts, but you must understand in doctrine. What would you say—is God's destruction of Satan an expression of His righteousness? (Yes.) What if He allowed Satan to remain? You dare not say, yes? God's essence is righteousness. Though it is not easy to comprehend what He does, all that He does is righteous; it is simply that people do not understand. When God gave Peter to Satan, how did Peter respond? "Mankind is unable to fathom what You do, but all of what You do contains Your good will; there is righteousness in all of it. How can I not utter praise for Your wisdom and deeds?" You should now see that the reason God does not destroy Satan in the time of His salvation of man is that humans may see clearly how Satan has corrupted them and the extent to which it has corrupted them, and how God purifies and saves them. Ultimately, when people have understood the truth and clearly seen Satan's odious countenance, and beheld the monstrous sin of Satan's corruption of them, God will destroy Satan, showing them His righteousness. The timing when God destroys Satan is filled with God's disposition and wisdom. Everything that God does is righteous. Though humans may not be able to perceive God's righteousness, they should not make judgments at will. If something He does appears to humans as unreasonable, or if they have any notions about it, and that leads them to say that He is not righteous, then they are being most unreasonable. You see that Peter found some things to be incomprehensible, but he was sure that God's wisdom was present and that His good will was in those things. Humans cannot fathom everything; there are so many things that they cannot grasp. Thus, to know God's disposition is not an easy thing.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

My mercy is expressed toward those who love Me and deny themselves. The punishment visited upon the evil, meanwhile, is precisely

proof of My righteous disposition and, even more, testimony to My wrath. When disaster comes, all who oppose Me will weep as they fall victim to famine and plague. Those who have committed all manner of evil deeds, but who have followed Me for many years, will not escape paying for their sins; they too, will be plunged into disaster, the like of which has seldom been seen throughout millions of years, and they will live in a constant state of panic and fear. And those of My followers who have shown loyalty to Me will rejoice and applaud My might. They will experience ineffable contentment and live amid joy such as I have never before bestowed upon mankind. For I treasure the good deeds of man and abhor their evil deeds. Since I first began to lead mankind, I have been eagerly hoping to gain a group of people who are of the same mind with Me. Those who are not of the same mind with Me, meanwhile, I never forget; I always loathe them in My heart, awaiting the chance to make them answer for their evil deeds, which is something I shall relish to see. Now My day has finally come, and I need no longer wait!

My final work is not only for the sake of punishing man, but also for the sake of arranging the destination of man. Moreover, it is so that all people may acknowledge My deeds and actions. I want each and every person to see that all I have done is right, and that all I have done is an expression of My disposition. It is not man's doing, much less nature, that brought forth mankind, but I, who nourish every living being in creation. Without My existence, mankind will only perish and suffer the scourge of calamity. No human being will ever again see the beauteous sun and moon, or the verdant world; mankind shall encounter only the frigid night and the inexorable valley of the shadow of death. I am mankind's only salvation. I am mankind's only hope and, even more, I am He on whom the existence of all mankind rests. Without Me, mankind will immediately come to a

standstill. Without Me, mankind will suffer catastrophe and be trampled underfoot by all manner of ghosts, though no one takes heed of Me. I have done work that can be done by no other, and hope only that man can repay Me with some good deeds. Though but a few have been able to repay Me, I will still conclude My journey in the human world and begin the next step of My unfolding work, because all My rushing to and fro in man's midst these many years has been fruitful, and I am very pleased. What I care about is not the number of people, but rather their good deeds. In any case, I hope that you prepare a sufficiency of good deeds for your own destination. Then will I be satisfied; otherwise, none of you can escape the disaster that will befall you. The disaster originates with Me and is of course orchestrated by Me. If you cannot appear as good in My eyes, then you will not escape suffering the disaster.

—The Word, Vol. 1. The Appearance and Work of God. Prepare Sufficient Good Deeds for Your Destination

Related Experiential Testimonies

God Is So Righteous

When My Parents Were Cleared Out From the Church

Related Hymns

God's Judgment Is Fully Opened Up

God's Righteous Disposition Is Vivid and Vital

God's Righteous Disposition Is Unique

God Is Abundantly Merciful and Profoundly Wrathful

God's Disposition Is Merciful and Loving, and More Importantly, Righteous and Majestic

46. Only those who know God can serve Him and testify for Him

Words of Almighty God of the Last Days

Those who serve God should be God's intimates, they should be pleasing to God, and capable of the utmost loyalty to God. Whether you act in private or in public, you are able to gain the joy of God before God, you are able to stand firm before God, and regardless of how other people treat you, you always walk the path you should walk, and give every care to God's burden. Only people like this are intimates of God. That God's intimates are able to serve Him directly is because they have been given God's great commission and God's burden, they are able to make God's heart their own, and take God's burden as their own, and they give no consideration to their future prospects: Even when they have no prospects, and they stand to gain nothing, they will always believe in God with a God-loving heart. And so, this kind of person is God's intimate. God's intimates are also His confidants; only God's confidants could share His restlessness, and His thoughts, and although their flesh is painful and weak, they are able to endure pain and forsake that which they love to satisfy God. God gives more burdens to such people, and that which God desires to do is borne out in such people's testimony. Thus, these people are pleasing to God, they are servants of God who are in accordance with His intentions, and only people such as this can rule together with God. When you have truly become God's intimate is precisely when you will rule together with God.

—The Word, Vol. 1. The Appearance and Work of God. How to Serve in Harmony With God's Intentions

God does the work of judgment and chastisement so that man may gain knowledge of Him, and for the sake of His testimony. Without His

judgment of man's corrupt disposition, man could not possibly know His righteous disposition, which brooks no offense, and nor would man be able to turn his old knowledge of God into a new one. For the sake of His testimony, and for the sake of His management, He makes His entirety public, thus enabling man, through His public appearance, to arrive at knowledge of God, to be transformed in his disposition, and to bear resounding testimony to God. The transformation of the disposition of man is achieved through many different kinds of God's work; without such changes in his disposition, man would be unable to bear testimony to God and to accord with God's intentions. The transformation of man's disposition signifies that man has freed himself from Satan's bondage and from the influence of darkness, and has truly become a model and specimen of God's work, a witness of God, and one who accords with God's intentions. Today, God incarnate has come to do His work on earth, and He requires that man achieve knowledge of Him, submission to Him, and testimony to Him—they are to know His practical and normal work, they are to submit to all of His words and work which do not accord with the notions of man, and they are to bear testimony to all the work He does to save man, as well as all the deeds He accomplishes to conquer man. Those who bear testimony to God must have knowledge of God; only this kind of testimony is accurate and practical, and only this kind of testimony can shame Satan. God uses those who have come to know Him through undergoing His judgment, chastisement, and pruning, to bear testimony to Him. He uses those who have been corrupted by Satan to bear testimony to Him, and so too does He use those whose disposition has changed, and who have thus gained His blessings, to bear testimony to Him. He does not need man to praise Him with his mouth, nor does He need the praise and testimony of the ilk of Satan, who have not been saved by Him. Only those

who know God are qualified to bear testimony to Him, and only those who have been transformed in their disposition are qualified to bear testimony to Him. God will not allow man intentionally to bring shame upon His name.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God Can Bear Testimony to God

In religion, many people suffer a great deal throughout their lives: They subdue their bodies and bear their cross, and they even continue to suffer and endure when on the very verge of death! Some are still fasting on the morning of their death. All their lives they deny themselves nice food and clothing, focusing only on suffering. They are able to subdue their body and rebel against their flesh. Their spirit for enduring suffering is commendable. But their thinking, their notions, their mental attitude, and indeed their old nature, have not been pruned in the slightest. They lack any true knowledge of themselves. Their mental image of God is that traditional one of a vague God. Their resolve to suffer for God comes from their zeal and the good character of their humanity. Even though they believe in God, they neither understand Him nor know His intentions. They merely work and suffer blindly for God. They place no value whatsoever on discernment, care little about how to ensure that their service actually fulfills God's intentions, and much less are they aware of how to achieve the knowledge of God. The God they serve is not God in His inherent image, but a God they have imagined, a God of whom they have only heard, or of whom they have only read legends in writing. They then use their fertile imaginations and piousness to suffer for God and undertake God's work that God wants to do. Their service is too inexact, such that practically none of them are truly able to serve in accordance with God's intentions. Regardless of how gladly they suffer, their original perspective on service and their mental image of God remain unchanged, because they have not undergone God's

judgment, chastisement, refinement and perfection, and nor has anyone guided them using the truth. Even if they believe in Jesus the Savior, none of them has ever seen the Savior. They only know of Him through legend and hearsay. As a result, their service amounts to no more than serving randomly with eyes closed, like a blind man serving his own father. What, ultimately, can be achieved by such service? And who would approve of it? From beginning to end, their service remains the same throughout; they receive only man-made lessons and base their service only on their naturalness and their own preferences. What reward could this bring? Not even Peter, who saw Jesus, knew how to serve in accordance with God's intentions; he only came to know this in the end, in his old age. What does this say about those blind people who have not experienced the slightest bit of being pruned, and who have had no one guiding them? Is not the service of many among you today like that of these blind people? All those who have not received judgment, not received pruning, and who have not changed—are they not all incompletely conquered? Of what use are such people? If your thinking, your knowledge of life, and your knowledge of God show no new change and you do not truly gain anything, then you will never achieve anything remarkable in your service! Without a vision and a new knowledge of God's work, you are not conquered. Your way of following God will then be like those who suffer and fast: of little value! It is precisely because there is little testimony in what they do that I say their service is futile! Throughout their lives, those people suffer and spend time in prison; they are ever forbearing, loving, and they ever bear the cross, they are ridiculed and rejected by the world, they experience every hardship, and although they are obedient to the very end, they are still not conquered, and can offer no testimony to being conquered. They have suffered a great deal, but inside they do not know God at all. None of their

old thinking, old notions, religious practices, man-made knowledge, and human ideas have been pruned. There is not the slightest hint of new knowledge in them. Not one bit of their knowledge of God is true or accurate. They have misunderstood God's intentions. Does this serve God? Whatever your knowledge of God in the past, if it stays the same today and you continue to base your knowledge of God on your own notions and ideas no matter what God does, which is to say that if you possess no new, true knowledge of God and if you fail to know God's true image and disposition, if your knowledge of God is still guided by feudal, superstitious thinking and is still born of human imagination and notions, then you have not been conquered. All the many words I now speak to you are meant to let you know, to have this knowledge lead you to a newer, accurate knowledge; they are also meant to prune away the old notions and the old knowledge in you, so that you may possess new knowledge. If you truly eat and drink My words, then your knowledge will change considerably. As long as you eat and drink God's words with a heart of submission, then your perspective will be reversed. As long as you are able to accept the repeated chastisements, your old mentality will gradually change. As long as your old mentality is thoroughly replaced with the new, your practice will also change accordingly. In this way, your service will become increasingly on-target, increasingly able to meet God's intentions.

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (3)

Everyone who has resolved to can serve God—but only those who show consideration for and understand God's intentions are qualified and entitled to serve God. I have discovered this among you: Many people believe that as long as they fervently spread the gospel for God, go on the road for God, expend themselves and give things up for God, and so on,

then this is serving God. Even more religious people believe that serving God means running around with a Bible in their hands, spreading the gospel of the kingdom of heaven and saving people by making them repent and confess. There are also many religious officials who think that serving God consists of preaching in chapels after pursuing advanced studies and training in the seminary, and teaching people through readings of Bible scriptures. Moreover, there are people in impoverished regions who believe that serving God means healing the sick and casting out demons among their brothers and sisters or praying for them, or serving them. Amongst you, there are many who believe that serving God means eating and drinking the words of God, praying to God every day, as well as visiting and doing work in churches everywhere. There are other brothers and sisters who believe that serving God means never getting married or raising a family and dedicating their entire being to God. Yet few people know what it actually means to serve God. Although there are as many people who serve God as there are stars in the sky, the number of those who can serve directly, and who are able to serve in accordance with God's intentions, is paltry—pifflingly small. Why do I say this? I say this because you do not understand the essence of the phrase "service to God," and you understand so little of how to serve in accordance with God's intentions. There is an urgent need for people to understand exactly what sort of service to God is in harmony with His intentions.

If you wish to serve in accordance with God's intentions, you must first understand what kind of people are pleasing to God, what kind of people are loathed by God, what kind of people are made perfect by God, and what kind of people are qualified to serve God. At the very least, you should be equipped with this knowledge. Moreover, you should know the aims of God's work, and the work that God shall do in the here and now.

After understanding this, and through the guidance of God's words, you should first have entry, and first receive God's commission. Once you have had actual experience of God's words, and when you truly know God's work, you will be qualified to serve God. And it is when you serve Him that God opens your spiritual eyes and allows you to have a greater understanding of His work and to see it more clearly. When you enter this reality, your experiences will be more profound and practical, and all those of you who have had such experiences will be able to walk among the churches and offer provision to your brothers and sisters, so that you can each draw on each other's strengths to make up for your own deficiencies, and gain richer knowledge in your spirits. Only after achieving this effect will you be able to serve in accordance with God's intentions and be made perfect by God in the course of your service.

—The Word, Vol. 1. The Appearance and Work of God. How to Serve in Harmony With God's Intentions

Knowledge of God's disposition and what He has and is can have a positive impact on people. It can help them have more confidence in God and help them achieve true submission to and fear of Him. Then, they will no longer blindly follow or worship Him. God does not want fools or those who follow a crowd blindly, but rather a group of people who have in their hearts a clear understanding and knowledge of God's disposition and can act as God's witnesses, people who, because of His loveliness, because of what He has and is, and because of His righteous disposition, would never abandon God. As a follower of God, if in your heart there is still a lack of clarity, or there is ambiguousness or confusion about God's true existence, His disposition, what He has and is, and His plan to save mankind, then your faith cannot gain God's praise. God does not want this type of person to follow Him, and He does not like this type of person coming before Him.

Because this kind of person does not understand God, they are unable to give their heart to God—their heart is closed to Him, so their faith in God is full of impurities. Their following of God can only be called blind. People can only gain true belief and be true followers if they have true understanding and knowledge of God, which engenders within them true submission and fear of God. Only in this way can they give their heart to God and open it up to Him. This is what God wants, because everything they do and think can withstand God's test and can bear witness to God.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

However much understanding of God there is in people's hearts, that is also the extent of the position He holds in their hearts. However great the degree of knowledge of God is in their hearts, that is how great God is in their hearts. If the God that you know is empty and vague, then the God you believe in is also empty and vague. The God that you know is limited to the scope of your own personal life, and has nothing to do with the true God Himself. Thus, knowing God's practical actions, knowing the practicality of God and His omnipotence, knowing the true identity of God Himself, knowing what He has and is, knowing the actions that He has manifested among all the things of His creation—these things are very important to every single person who pursues knowledge of God. They have a direct bearing on whether people can enter into the truth reality. If you limit your understanding of God to just words, if you limit it to your own little experiences, to what you figure to be God's grace, or your little testimonies to God, then I say that the God you believe in is absolutely not the true God Himself. Not only that, but it can also be said that the God you believe in is an imaginary God, not the true God. This is because the true God is the One that rules over everything, that walks among everything, that manages everything. He is the One that holds the fate of all of mankind and of

everything in His hands. The work and actions of the God that I am talking about are not just limited to a small portion of people. That is, they are not limited to just the people who currently follow Him. His deeds are manifested among all things, in the survival of all things, and in the laws of change of all things. If you cannot see or recognize any deeds of God among all the things of His creation, then you cannot bear witness to any of His deeds. If you cannot bear witness for God, if you continue to speak of the small so-called "God" that you know, that God who is limited to your own ideas and exists only within the narrow confines of your mind, if you continue to speak of that kind of God, then God will never praise your faith. When you bear witness for God, if you do so only in terms of how you enjoy God's grace, how you accept God's discipline and His chastening, and how you enjoy His blessings in your witness for Him, then that is nowhere near enough and not even close to satisfying Him. If you want to bear witness for God in a way that accords with His intentions, to bear witness for the true God Himself, then you must see what God has and is from His actions. You must see God's authority from His control of everything, and see the truth of how He provides for all of mankind. If you only acknowledge that your daily sustenance and your necessities in life come from God, but you fail to see the truth that God has taken all the things of His creation for the provision of all of mankind, and that, by ruling over all things, He is leading all of mankind, then you will never be able to bear witness for God.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique IX

As a created being, if you wish to fulfill the duty of a created being and understand the intentions of God, you must understand the work of God, you must understand God's intentions for created beings, you must understand His plan of management, and you must understand all the

significance of the work He does. Those who do not understand this are not qualified created beings! As a created being, if you do not understand where you came from, do not understand the history of mankind and all the work done by God, and, furthermore, do not understand how mankind has developed up to today, and do not understand who commands the whole of mankind, then you are incapable of performing your duty. God has led mankind up until today, and ever since He created man upon the earth He has never left him. The Holy Spirit never stops working, has never stopped leading mankind, and has never left mankind. But mankind does not realize that there is a God, much less does he know God. Is there anything more humiliating than this for all created beings? God personally leads man, but man does not understand the work of God. You are a created being, yet you do not understand your own history, and are unaware of who has led you on your journey, you are oblivious of the work done by God, and so you cannot know God. If you still do not know now, then you will never be qualified to bear testimony to God. Today, the Creator personally leads all people once again, and causes all people to behold His wisdom, almightiness, salvation, and wonderfulness. Yet you still do not realize or understand—are you not therefore the one who will not receive salvation? Those who belong to Satan do not understand the words of God, while those who belong to God can hear the voice of God. All those who realize and understand the words I speak are the ones who will be saved and who will bear testimony to God; all those who do not understand the words that I speak cannot bear testimony to God, and are the ones who will be eliminated. Those who do not understand God's intentions and do not realize the work of God are incapable of achieving the knowledge of God, and such people cannot bear testimony to God. If you wish to bear testimony to God, then you must know God; the knowledge of God is

accomplished through the work of God. All in all, if you wish to know God, then you must know God's work: Knowing God's work is of the utmost importance. When the three stages of work come to an end, there will be made a group of those who bear testimony to God, a group of those who know God. These people will all know God and will be able to put the truth into practice. They will possess humanity and sense, and will all know the three stages of God's work of salvation. This is the work that will be accomplished at the end, and these people are the crystallization of the work of 6,000 years of management, and are the most powerful testimony to the ultimate defeat of Satan.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

I exhort you to get a better understanding of the content of the administrative decrees, and to make an effort to know the disposition of God. If not, you will find it difficult to keep your lips sealed, your tongues will wag too freely with high-sounding talk, and you will unwittingly offend the disposition of God and fall into the darkness, losing the presence of the Holy Spirit and the light. Because you are unprincipled in your actions, because you do and say that which you should not, you shall receive a fitting retribution. You should know that though you are unprincipled in word and deed, God is highly principled in both. The reason you receive retribution is because you have offended God, not a person. If, in your life, you commit many offenses against the disposition of God, then you are bound to become a child of hell. To man it may appear that you have only committed a few deeds that are at odds with the truth, and nothing more. Are you aware, however, that in the eyes of God you are already someone for whom there is no more sin offering? Because you have violated the administrative decrees of God more than once and have,

moreover, shown no sign of repentance, there is no other recourse but for you to plunge into hell, where God punishes man. A small number of people, while following God, committed some deeds that violated principles, but after being pruned and given guidance, they gradually discovered their own corruption, thereafter entered on the right track of reality, and they remain well-grounded today. Such people are those who shall remain in the end. Nevertheless, it is the honest that I seek; if you are an honest person and someone who acts according to principle, then you can be a confidant of God. If in your actions you do not offend the disposition of God, and seek the intentions of God, and have a God-fearing heart, then your faith is up to the standard. Whoever does not fear God and does not have a heart that trembles in horror is highly likely to violate the administrative decrees of God. Many serve God on the strength of their passion but have no understanding of the administrative decrees of God, still less any inkling of the implications of His words. And so, with their good intentions, they often wind up doing things that disturb God's management. In serious cases, they are thrown out, deprived of any further chance of following Him, and are cast into hell, all association with God's house at an end. These people work in the house of God on the strength of their ignorant good intentions, and end by angering God's disposition. People bring their ways of serving officials and lords to the house of God and try to put them into play, vainly thinking that they can be applied with effortless ease here. Never do they imagine that God has not the disposition of a lamb, but that of a lion. Therefore, those associating with God for the first time are unable to communicate with Him, for the heart of God is unlike that of man. Only after you understand many truths can you continuously come to know God. This knowledge is not made up of words and doctrines but can be used as a treasure by means of which you enter

into close confidence with God, and as proof that He delights in you. If you lack the reality of knowledge and are not equipped with the truth, then your passionate service can only bring upon you the loathing and abhorrence of God.

—The Word, Vol. 1. The Appearance and Work of God. Three Admonitions

Related Hymns

How to Serve in Accordance With God's Intentions

Only by Knowing God's Deeds Can One Bear True Witness to Him

Only Those Who Know God Can Bear Witness for Him

Knowing God Is the Pursuit Believers Should Have

THE CHURCH OF ALMIGHTY GOD

Gospel Website

https://www.holyspiritspeaks.org

Our Website

App Download

YouTube: https://l.kingdomsalvation.org/en/video

Facebook: https://l.kingdomsalvation.org/en/facebook

Twitter: https://l.kingdomsalvation.org/en/twitter

Email: info@almightygod.church